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AUTHOR:

INTERCHURCH WORLD MOVEMENT

TITLE:

WORLD SURVEY

PLACE:

NEW YORK CITY

DATE:

1920

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Interchurch world movement of North America.

World survey, by the Interchurch world movement of North America; revised preliminary statement and budget ... Library ed. New York city, Interchurch press, 1920.

2 v. illus. (incl. maps) diagrs. (part col.) 18cm.

CONTENTS.—v. 1. American volume.—v. 2. Foreign volume and a statistical mirror.

1. Title.

20—8720

Library of Congress BR479.I 6

——— Copy 2.

Copyright A 571035, 571036

[r20s22g3]

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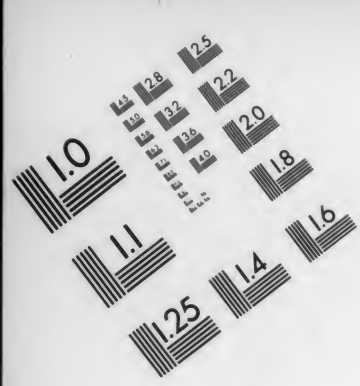
VOLUME 1



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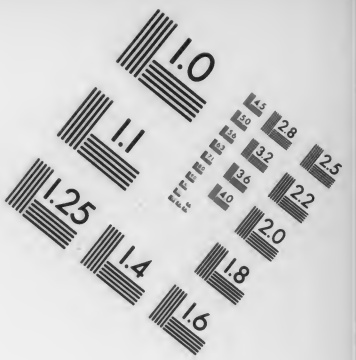

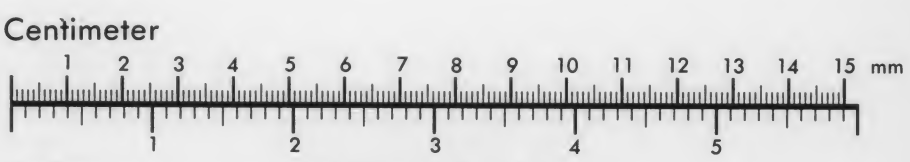

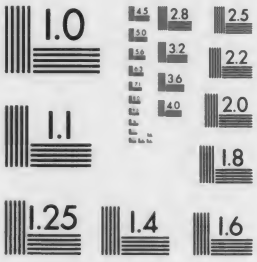

WORLD SURVEY

American Volume

REVISED PRELIMINARY EDITION

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NOTICE

THE statements set forth in this and the accompanying volume of the WORLD SURVEY were presented originally at the World Survey Conference, held at Atlantic City, N. J., January 6 to 9, 1920. As a result of that conference, and in the light of further data derived in the progressive development of the survey, the original statements have been freely revised and expanded. They are, therefore, complete only in the measure that the survey itself is complete, and are here presented not so much as final statements as revised preliminary announcements of the facts thus far revealed by the extensive survey task, much of which is necessarily still being carried on.

With the progress of the survey, special problems, particular fields and important phases of work, will demand separate survey statements adequately to present the facts. These statements will be issued as auxiliary survey volumes, and will conform in size and style to the Handy Volume Edition of the WORLD SURVEY. Several auxiliary volumes are already in process of preparation. Others will follow as the need arises.

The first of these auxiliary volumes is a manual and guide entitled "How to Study the World Survey." It is a handbook for pastors, teachers and members of study groups who wish to use the WORLD SURVEY as a text book. Intended for use in the class room of school or college, or in missionary circles and young people's societies, it will be found invaluable in making the survey volumes yield the largest amount of important and interesting information. Uniform with the Handy Volume Edition of the WORLD SURVEY at fifty cents a copy, cash with order.

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WORLD SURVEY

BY THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

REVISED PRELIMINARY STATEMENT AND BUDGET

IN TWO VOLUMES

VOLUME ONE

AMERICAN VOLUME

LIBRARY EDITION

1920

INTERCHURCH PRESS

NEW YORK CITY

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CONTENTS

	Page
FOREWORD	7
HOME MISSIONS	
Introduction	11
Cities	17
New York Metropolitan Area	47
Town and Country	57
New Americans	73
Negro Americans	85
Migrant Groups	103
American Indians	121
Alaska	125
Orientals in the United States	127
Hawaii	133
Spanish-speaking Peoples	135
West Indies	137
AMERICAN EDUCATION	
Introduction	149
Denominational and Independent Institutions	157
Secondary Schools	173
AMERICAN EDUCATION—*Continued*	
Tax-supported Institutions	177
Theological Seminaries	190
AMERICAN RELIGIOUS EDUCATION	
A National Emergency	203
Lessons from Statistics	209
Religious Education in the Home	214
Sunday Schools and Young People's Societies	221
AMERICAN HOSPITALS AND HOMES	
Introduction	243
Hospitals	247
Homes for Children	252
Homes for the Aged	256
MINISTERIAL SALARIES, PENSIONS, AND RELIEF	
Introduction	265
Ministerial Salaries	267
Ministerial Pensions	289
BUDGET TABLES	299
INDEX	315

CHARTS AND GRAPHS

	Page
CITIES	
Cities of 2,500 or More	17
The Age of Cities	18
Church and Non-Church Membership in Philadelphia	20
Growth of Rural and City Population	20
Urban Increase and Rural Decrease of Population	23
Percentage of Urban Population in Fourteen States	24
Protestant and Non-Protestant Church Membership	25
Divorces in City and Country	25
Growth of Cities	26
Native Whites and Aliens in Three Typical Cities	27
Native and Alien City Population	28
Map of Typical City	32
CITIES—*Continued*	
Urban and Rural Population by Ages	34
Home Ownership in Large Cities	34
Men and Women in the Protestant Churches	35
Negroes in the Cities	36
NEW YORK METROPOLITAN AREA	
Metropolitan District	48
Perth Amboy, N. J.	50
Church and Sunday School Membership	51
Compete or Combine?	51
Times Square Section	52
TOWN AND COUNTRY	
Urban, Village and Country Population	57
Increase in Country Population	58
Decrease in Country Population	59
Rural Industrial Areas	62

Page

TOWN AND COUNTRY—*Continued*
- Percentage of Foreign-born Farmers 62
- A Single Frontier Circuit 64
- They Preach Here and Live Here 64
- Thirty-six Country Churches 65
- A County Survey Map 67
- Neglected Areas Revealed 69

NEW AMERICANS
- Religious and Sociological Study of Cleveland . 74
- Foreign-born and Native White in Population . 75
- Sources of Immigration 76
- The Immigrant Zone 77
- Immigrant Invasion of Cities 78
- Population in Calumet Region 79

NEGRO AMERICANS
- Negro and White Population 86
- Farms Owned by Negroes 88
- Plantation Area, Cotton Belt, and Negro Population 89
- Urban and Rural, Negro and White Population . 90
- Rural Negro Population 91
- Increase in Negro and White Population . . . 92
- Percentage of Negroes in Population by States . 93
- Nativity and Parentage by States 94
- Negro and White School Attendance 95
- Negro Illiteracy by States 97

MIGRANT GROUPS
- Areas of Migrant Labor 103
- The "Big" Grain Belt 104
- Harvest Times and Dates 105
- Whence and Whither of Harvest Migration . . 105
- Total Vegetable Acreage 106
- Lumber Production in 1917 108
- Winter and Spring Wheat Regions 112
- Monthly Fluctuations, Migrant Industries . . . 113
- Grays Harbor County 116

AMERICAN INDIANS
- Protestant Missions to Indians 121
- Indian Reservations and Schools 122

ALASKA
- Mission Fields 126

HAWAII
- Map of Hawaii 134

SPANISH-SPEAKING PEOPLES
- Sketches 135

WEST INDIES
- Map of West Indies 140

AMERICAN EDUCATION
- Relative Attendance 150
- Expenditures for General Education and Church Schools Compared 153
- A Small Minority Reaches the Top 154
- Where Colleges Get Their Students 156
- Map of Denominational Institutions . . . 158, 159
- Life Work of College Graduates 160
- Contribution of One College to the Foreign Field . 163
- Investments in Education 164

Page

AMERICAN EDUCATION—*Continued*
- How Institutions Depend on Endowments . . . 165
- Who Pays for College Education? 166
- Religious Product of Two Like Colleges 167
- Why Increase Teachers' Salaries 169
- Growth of Attendance 174
- Study of Minnesota State University 175
- Tax-supported Institutions, Map 178, 179
- One State University versus Fifty Denominational Colleges 180
- Relative Growth of Colleges 181
- University and College Departments Compared. 182
- Student Church Relations 188
- Theological Seminaries, Map 192, 193
- Where We Get Our Ministers. 194
- Seminary Attendance and Church Membership . 195
- College Men in Theological Seminaries 196
- The Parents of Ministers 197
- Distribution of Seminary Graduates 199

RELIGIOUS EDUCATION
- Where 58 Million Unchurched Protestant Americans Reside 208
- America's Greatest Peril 209
- Sunday School Enrolment and Church Membership Compared—Non-Protestant Bodies . . . 211
- Sunday School Enrolment and Church Membership Compared—Protestant Denominations . 212
- Sunday School Enrolment and Hours of Instruction 215
- Information Concerning Adult Leaders 217
- Two Days in a Typical City 219
- How Sunday School Pupils Attend 220
- Comparison of Attendance, Sunday Schools vs. Public Schools 220
- How the Churches Spend a Dollar 222
- Per Capita Expenditures 222
- Per Capita Cost of Teaching 222
- Young People's Societies. 223
- Participation of Members of Young People's Societies 224
- Supervision of Public and Sunday Schools . . . 226
- Church School Teachers 228
- Parents of Church School Teachers 230
- Training of 100 Church School Teachers 230
- Pictures of Typical Church Interiors 234
- Per Capita Education Budgets 239

HOSPITALS AND HOMES
- Hospital Service in the United States 249
- Catholic and Protestant Orphanages 253

MINISTERIAL SALARIES AND PENSIONS
- Average Salary of Ministers 267
- Ishpeming and Mujiishku-dang 270
- Ministerial Salaries per Capita 272
- The Way the Methodist Episcopal Church Meets Its Obligations 273
- Per Capita Payment for Ministerial Salaries—By States 278
- Ministerial Support in Terms of Automobile Cost 282

THE AMERICAN VOLUME OF THE SURVEY

Foreword

THE American Volume of the Interchurch World Survey includes the statements and budgets prepared by the following survey departments: Home Missions, American Education, American Religious Education, Ministerial Salaries, Pensions, and American Hospitals and Homes. The results of the surveys reported in this volume are in the nature of a national spiritual stock-taking. They reveal conditions as they actually exist today; they disclose essential details; they present unusual opportunities. Above all, they constitute an impressive call to the performance of obvious duties imperatively demanded in the interests of the whole nation. These can be fully discharged only through the fullest measure of sympathetic cooperation by all the churches.

The home missions survey discloses the changed conditions confronting the church in urban and rural life; the extent to which it has failed to function in each and why. It also offers a plan and program of constructive advance to remedy the defects pointed out and to meet the obvious challenge of a changing social order.

The report on American education reveals two vital needs of our schools and colleges; an increase in their endowments to ensure the highest scholastic standards; and a deeper infusion of the Christian spirit in education so that the coming leadership of the nation and the world shall be morally sound and spiritually effective.

The report on religious education shows that the time devoted to the religious training of American youth is ridiculously inadequate; that the application of scholastic and pedagogical standards to religious education is away below par; and that the needed professional supervision is practically unknown. A plan and program of advance is suggested.

Ministerial salaries, pensions, and relief, as disclosed by the survey, are in a deplorable state. The ministry approaches bankruptcy. The ranks of our spiritual leadership are being constantly depleted and recruiting is increasingly difficult owing to the failure of the laity to develop a sound business policy of conserving the best asset

of the church—an educated ministry free from financial anxiety during active service and assured of the future.

The reason why so many hospitals and homes under church auspices are needed is that suffering humanity can best be served and cured in an atmosphere charged with Christian love and sympathy to be found nowhere else.

The needs disclosed in these surveys are tremendous. They must be met if the church is to secure the moral leadership of the world. They can be met if, as during war-time, the Christian forces in the nation will unite to put through a constructive and cooperative program of advance in which the public, as well as themselves, may entertain the utmost confidence.

To any readers of this volume who may still be inclined to stress the old argument, "Let us evangelize America before we go to the foreign field," it is sufficient to say: The revelations contained in this volume are a direct challenge to you to do exactly what you say should be done.

If you are sincerely interested in the spiritual condition of America you cannot fail to be impressed, even if you are not appalled, by these disclosures of the religious condition of your own land.

If you really mean what you say when you say "America first," then you cannot fail to see that your own country needs your help at once, even if you are not convinced as to your duty elsewhere.

There is no phase of American religious life that is functioning as completely or efficiently as it should. There are many lacks and many needs. But these mean just as many opportunities for service. And service is always personal.

Therefore, as you read these painful disclosures of lacks and wants and needs in the religious life of your own beloved land, do not do it in any detached or impersonal way. Keep this thought constantly in your mind as you read: This is *my* country that I am reading about. This is *my* church that is failing in its duty.

But do not let any pessimism creep into your mind. You are not a doctor making an autopsy on a dead body. You are a consulting physician, feeling the pulse of one you love and intend to save.

If hitherto you have done little or nothing except "belong" to some church, these surveys will disclose your opportunity to become an active force. If you have been a worker, but have not really "found yourself," here is the chance to "lose yourself" in some absolutely compelling task that cannot be denied.

THE HOME MISSIONS SURVEY

THE HOME MISSIONS SURVEY

THE purpose of the home missions survey is to reveal the existing facts in the home field and to supply the needs disclosed. This task necessarily involves a large amount of painstaking research which in turn serves as the basis for a program of advance. The aims may be summarized as follows:

1. To discover the unchurched areas and groups and the un-Christian factors in the social life of the United States, Alaska, Hawaii and the West Indies.*

2. To aid the churches, by the process of self-examination, to estimate their own material and spiritual resources and to discover ways and means by which these resources may be developed to their highest usefulness.

3. To state a program adequate to meet the needs revealed by the survey, which program can be budgeted in terms of policies, leadership and money.

4. To appraise the impact and influence of each individual church and mission station upon its own constituency and its own community in order to help it to provide for public worship, religious education and its share of community service.

5. To avoid the exhaustion possible through competitive enterprises and to eliminate the waste of over-lapping, thus planning for the most economical as well as the most efficient distribution of church forces.

6. To create a feeling of common purpose and destiny among the churches by means of a common understanding of common tasks and by helping the churches of a given community to plan their programs together.

7. To establish a scientific method for the location of churches and for the determining of their programs.

The spiritual significance of this survey of the churches and home mission stations lies in the fact that it is a self-examination. No outside experts or disinterested students are to take stock of the churches. The ministers, laymen and laywomen are provided with the necessary schedules and plans of organization to secure this thorough-going investigation. In this are great promises for growth in vision, and the release of forces that will make the vision a reality, such as will usher in a new day of greater service for the church.

*The West Indies is included in the American volume since the religious work in the islands is carried on chiefly by home mission agencies.

SCOPE AND CONTENT OF THE SURVEY

AN ATTEMPT is made to study all the factors in both urban and rural life, necessary for determining the program of the churches, separately and in cooperative groups. For example, in the Cities Division, there are the following schedules:

1. For the city as a whole.

This schedule reveals those needs of the entire city which cannot be met by any one church or group of churches.

2. For the different districts or communities in the city.

By mapping those sections of the larger cities which have a life more or less in common, and where the churches are face to face with similar problems, we discover those social units whose needs must be met by a group of churches. This schedule reveals the common social service to be rendered by the churches. Problems of housing, health, recreation, vice, crime and delinquency, are studied in relation to the churches.

3. For each individual church.

Through this schedule, the growth and present strength of the church are appraised. The efficiency of its organization, its property and equipment, its staff and service to the community are investigated. For the first time, an attempt is made to measure the influence of each individual church on the moral and spiritual welfare of the people of the community.

The needs of each church for property, equipment and staff, over a period of five years, are set down, after all the local and community factors have been taken into account.

4. For a population census.

This schedule has a two-fold purpose:

a. To secure data for immediate use by the churches in an ingathering of members and special evangelistic efforts.

b. To determine the population factors and the tendencies toward any changes in population which would affect the program of the churches.

In the Town and Country Division, a similar scheme is provided for each county; *i.e.*, there are the following schedules:

1. For the county as a whole.

2. For each normal community or trading center in the county.

3. For each individual church.

4. For a population census.

Schedules with certain necessary variations have been provided for Negro churches and communities, distinctly new American communities, small mining and other industrial communities, the Mex-Americans, the orientals and the American Indians. Special studies are also being made of the migrant groups; such as the lumber-jacks, the migratory harvest workers and the laborers in the small fruit and canning industries.

THE COUNTY AS A UNIT IN THE TOWN AND COUNTRY SURVEY

BY TAKING the county as the unit in organizing the town and country survey, it is possible—

1. To cover all the territory.

2. To locate all the unchurched areas and groups.

3. To indicate all the normal community centers.

4. To associate for religious purposes the people who have a common social, industrial and civic life.

By making the survey denominationally it would hardly be possible to achieve these ends for:

1. There are areas of the county where no denomination is at work.

2. There are groups of people unreached by any church.

3. The denominational approach sees community need from its own angle only.

PROCEDURE OF THE SURVEY

THE procedure for realizing the above purposes is very much the same for both rural and urban communities. For example, in a rural county:

1. A county supervisor is appointed, usually one of the younger trained ministers, whose church is willing to release him temporarily for this service, and who is willing himself to do the work for the enlargement of his own knowledge and experience. His expenses for the survey are paid by the Movement.

2. A county survey council is formed representing the best leadership among the ministers and the laymen of all the denominations having churches in the county. This council cooperates with the supervisor and passes upon the findings.

3. The supervisor proceeds to visit each community and each local church, where in consultation with the people, on the ground, the schedules are filled out.

4. A map of the county is made, on which are indicated the location of all the churches, the names of the denominations, the circuit systems, the residences of the pastors, and the boundaries of each parish. This map, when completed, shows at once all of the normal church and community centers and the unevangelized areas.

5. After the map is completed and all information from the county is gathered, the county council summons representatives from all the churches in the county to a meeting at the county-seat, to which also the church officials, general and missionary, interested in the territory are invited. At this meeting the tabulated results of the survey are made known, the condition of all the churches in all of the communities is discussed, and the unchurched areas and groups are allotted by common consent. As each situation is taken up, the needs are debated fully and recommendations for a five-year program are made. No recommendation is accepted unless unanimous.

6. These recommendations are later submitted to a meeting of the State Survey Council, which is officially appointed and represents the denominational missionary agencies functioning within the state. Each denominational representative on the State Survey Council will be asked to affix his signature to the budget program sheet opposite the budget items of the churches of his denomination.

7. Each missionary superintendent is then asked to submit the items that affect the churches of his denomination to the proper society or board for approval.

These boards have created a Home Missions Committee of Review for the purpose of such interboard discussion as may be necessary.

PRINCIPLES FOR MAKING A PROGRAM AND BUDGET

AS A guide to the denominational superintendents and local church officials in the making of a program and budget, the following principles have been commended by the National Council of Review, composed of official representatives from the mission boards and societies concerned. At their request these proposals have been submitted to all the boards for official approval. Favorable action is being received as fast as boards are able to discuss and pass upon them. By this means it is hoped that it may be possible to get an agreement on the administration of future missionary funds in the widest and most statesmanlike manner.

It should be noted that the Interchurch World Movement as such does not attempt to decide policies and does not undertake administrative action of any sort that involves any function of the duly constituted denominational agencies. Before any item in the program is effective it must be passed upon by the denominational agency involved. The county and state councils are so organized as to provide the channels by which the recommendations of the survey reach the denominational agencies.

UNCHURCHED TERRITORY

THE following principles have been proposed for determining the allocation of unchurched territory and groups:

1. There should not be, under ordinary circumstances, more than one church for one thousand

evangelical population. Exceptions to this general rule would be few.

2. The religious preference of residents in the community as shown by the survey and the population census should find expression in the decisions reached.

3. Certain geographical facts will have an important bearing.

4. The ability, in men and money and supervision, of the denomination to place a resident pastor will necessarily be one of the determining factors.

5. The equitable distribution of responsibility among all denominations will be sought.

OCCUPIED TERRITORY

THE churches and the boards should take into account the following factors in a more economical distribution of their present forces:

1. The democratic principle of local self-determination.

2. Depending upon the denominational connections of the churches in a given community—

(a). The formation and maintenance of a single denominational church and the uniting of churches in the preferred denomination.

(b). The voluntary withdrawal of one church from a field and a reciprocal exchange of an equivalent opportunity in some other community to the denomination which withdraws.

(c). A federation of denominational churches with the maintenance of their denominational connections in some manner to be agreed upon locally.

3. The fact that the acceptance of responsibility by a denomination in a given community involves the adequate support of a resident minister with proper living conditions and the development of the church along lines of worship, religious education and community service.

BUDGET PROJECTS

THE classification of projects which should be admitted to the budget for missionary aid has been agreed to in a conference of home mission board secretaries, as follows:

1. Purely missionary responsibilities.

These would include church projects in fields where a given church is wholly or chiefly responsible for religious and social life and can be made to meet adequately these needs along lines of worship, religious education and community service, and where adequate aid must be given, for a more or less indefinite period, on a purely missionary basis.

2. Urgent home base opportunity situations where aid is necessary.

These would include church projects upon which the community is dependent for religious and social life, which can be made to meet those needs adequately, but where local constituencies cannot provide the kind of program needed now in order to place the church within the five-year period on a basis not only self-sustaining, but able to give support to world evangelization in financial aid, spiritual life and Christian leadership.

3. Special denominational obligations.

These include special projects which the denominations must undertake in order to meet their missionary obligations.

SURVEY RELATIONS

THE work of the foreign missionary societies operating in the United States, Alaska, Hawaii and the West Indies, is included for survey and budget making purposes in the Home Missions Survey Department, by agreement with the Foreign Survey Department.

The schools for Negroes, mountain people, American Indians, Spanish-speaking people in the United States and the schools in Alaska, Hawaii and the West Indies are being surveyed by the Home Missions Survey Department, by agreement with the American Education Survey Department.

Certain information regarding the Sunday school and other religious educational agencies in the local communities is being gathered by those making the survey in the Home Missions Survey Department, by agreement with the American Religious Education Survey Department.

The approach for the survey of these institutions in Alaska, Hawaii and the West Indies is made through the representatives of the Home Missions Survey Department, by agreement with the American Hospitals and Homes Survey Department.

A united approach to the churches involved in the study of the religious life of students at tax-supported colleges and university centers is made possible by an arrangement with the American Education Survey Department.

In other numerous ways an effort is being made to coordinate and unify the making of the surveys and program among agencies interested in the same mission fields.

The Home Missions Survey Department is receiving budgets from general home mission boards, women's home mission boards, church erection boards, freedmen's aid societies and Sunday school extension societies.

Within the Home Missions Survey Department there are four survey divisions as follows: Town and Country, City, New York Metropolitan, Outlying Territories.

Each of these survey divisions is responsible for gathering the information and assembling the program as it effects the budget items, in its particular field. Together the four survey divisions cover the entire territory of the United States and its possessions. In addition there are seven survey coordination divisions which are related in their field work to one or more of the four survey divisions.

These survey coordination divisions are: Negro Americans, New Americans, Migrant Groups, American Indian, Orientals in the United States, Spanish-speaking Peoples in the United States, and Industrial.

These survey coordination divisions make it possible to have available for the use of each of the four survey divisions the counsel of specialists in particular fields of home mission endeavor.

It is fully expected that the survey will yield data sufficiently comprehensive to make possible the preparation of a series of volumes dealing with all of these vital problems of American church life.

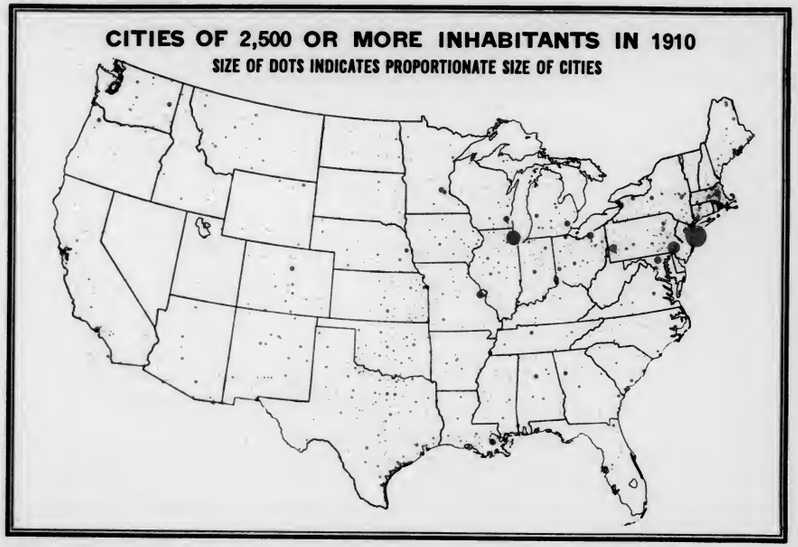
THE CITIES

THE city survey covers all the cities in the United States with 5,000 or more population, except those lying within the New York metropolitan district. These cities numbered over 1,200 and had over 34,000,000 people in 1910. They are in every state in the Union and present every advantage and disadvantage of geography, topography, climate, industry and virile human life. They reveal municipal governments of every moral aspect.

They represent in endless series the social, political, industrial and religious conditions of American life; every race and social class; every nation in the world is represented; every combination of good and evil and every contrast of luxury and poverty.

In them are the aggressive and the hopeful; the dull and the despairing, and every type of conservative and radical that the modern world has produced.

In the midst of all this is the church, the city church—baffled, bewildered, sometimes advancing, frequently retreating; faltering, uncertain; yet possessing the "Word of Life," and the spiritual power to make the American city "the New Jerusalem."



HOW CITIES HAVE GROWN

THE age of modern cities did not begin in earnest until the middle of the nineteenth century. This growth of cities is a world-wide phenomenon. In Europe, of the 168 cities in the 100,000 class in 1910, over 100 were added since 1850.

Even the ancient cities of Europe have grown most rapidly in recent years. Four-fifths of the growth of London is credited to the past century although it is probably 2,000 years old. Paris, older even than London, is more than four times as large as it was in 1800; and Petrograd, up to the time of the war, had increased threefold in seventy-five years.

Cities of 100,000 and Over in Europe

Year	Number of Cities
1900	168
1800	20
1700	14
1600	7

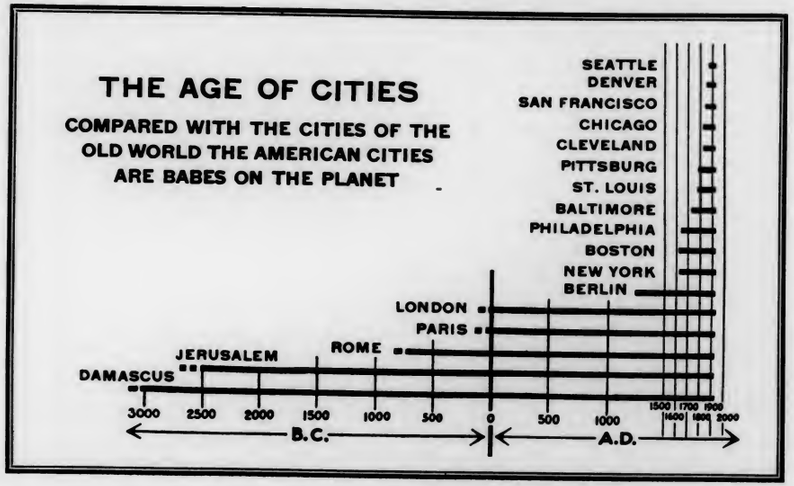
In Asia many cities have increased in like proportion, and the same is true of South Africa, Australia and South America.

The Canadian cities have added to their population with a rapidity scarcely less than that in the United States.

Canada is a rural country but its cities have grown at an enormous rate. The vast stretches of western Canada still remain sparsely inhabited, while such cities as Toronto, Quebec, Hamilton, Winnipeg and Vancouver have added to their populations with a rapidity scarcely exceeded by that of the great cities on the American side of the border.

The American cities are babes on the planet. Their youth may serve as an excuse for many of their shortcomings.

In 1800 there were six cities in the United States, Philadelphia, New York, Baltimore, Boston, Charleston and Salem, which had a combined population of about 200,000, or less than the total population of Portland, Oregon, which now ranks twenty-eighth among the cities.



THE NUMBER OF CITIES

THE number of cities has increased amazingly, until in 1910 there were 2,402 places of more than 2,500 population in the United States.

Growth of Population in Cities of 8,000 and Over in the United States
(From U. S. Census, 1910: Volume I.)

Census Year	No. of Places	Population	Total Population U. S.	Per Cent. Total Population
1910	778	35,726,720	91,972,266	38.8
1900	566	25,142,978	75,994,575	33.1
1890	449	18,327,987	62,247,714	29.1
1880	291	11,450,894	50,155,783	22.8
1870	226	8,071,875	38,558,371	20.9
1860	141	5,072,256	31,443,321	16.1
1850	85	2,897,586	23,191,876	12.6
1840	44	1,453,994	17,069,453	8.5
1830	26	864,509	12,856,020	6.7
1820	13	475,135	9,638,453	4.9
1810	11	366,920	7,239,881	4.9
1800	6	210,873	5,308,483	4.0
1790	6	131,472	3,929,214	3.3

This table reveals clearly the rapid growth of cities of 8,000 or more population since the first United States census (1790). In the ten years between 1900 and 1910, 218 new cities of 8,000 population were added, or nearly as many as in the first eighty years of our national existence.

In 120 years, 772 cities of 8,000 or more people, with a total population of 35,595,248 were added, or more than nine times as many people as were in the entire United States when the first census was taken in 1790.

In 1910 there were 14,186 incorporated places of all sizes in the United States. Of these 2,402 were cities of 2,500 or more people. The remaining 11,784 towns and villages are embryonic cities. When the 1920 census is tabulated it will doubtless be shown that nearly 300 of these towns have now become cities. It is significant that the rate of growth of cities has exceeded that of the total population of the country.

THE SIZE OF CITIES

THE size of cities and the proportion of people in the larger ones is a more significant thing for the church than the number of towns. The peculiarly urban conditions which make the task of the city church difficult are not so noticeable in cities of less than 50,000 but they become evident and increasingly acute as the population increases by hundreds of thousands.

City Population in the United States, 1910
(From U. S. Census, 1910: Volume I.)

Number of Cities	Population Over	Population	Per Cent of Total Population
3	1,000,000	8,501,174	9.2
8	500,000	11,511,841	12.5
19	250,000	15,461,680	16.7
50	100,000	20,302,138	22.1
109	50,000	24,481,053	26.6
229	25,000	28,543,816	31.4
601	10,000	34,153,024	37.1
1,230	5,000	38,517,727	41.9
2,402	2,500	42,623,383	46.3

The greatest increase in population in the United States has been in the larger cities. From 1900 to 1910 the population of the whole country increased 21 per cent. The rural population increased 11.2 per cent., whereas the cities of 25,000 and over, of which there are 229, increased 55 per cent. One-tenth of the total population of the United States lives in three cities—New York, Chicago and Philadelphia.

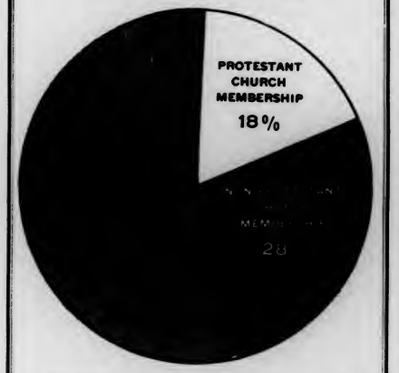
THE greatest need of the city is a powerful and effective religion, one that will lay hold of its masses and its problems, and master them for good. Hence the place and function of the Christian church. The church is not incidental to the city life, but it is necessary to its highest welfare.—*Bishop Frederick De Land Leete*

METROPOLITAN DISTRICTS

ABOUT the larger cities twenty-five metropolitan districts have been listed by the United States Census Bureau, including the area within ten miles of the city limits. Thus, all cities of 200,000 and over are included in these metropolitan districts. They are as follows: New York, including both Newark and Jersey City, N. J., each of which has over 200,000 inhabitants; Chicago, Philadelphia, Boston, Pittsburgh, St. Louis, San Francisco-Oakland, Baltimore, Cleveland, Cincinnati, Minneapolis-St. Paul, Detroit, Buffalo, Los Angeles, Milwaukee, Providence, Washington, New Orleans, Kansas City (Missouri and Kansas), Louisville, Rochester, Seattle, Portland, (Oregon), Indianapolis and Denver.

In these 25 metropolitan districts one-fourth of the population of the United States lives on one four-hundredth of the land area of the country.

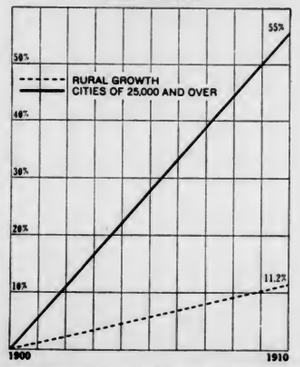
DISTRIBUTION OF CHURCH AND NON-CHURCH MEMBERSHIP
CITY OF PHILADELPHIA, 1916



Total population of Philadelphia	1,683,664*
Total Protestant church membership 319,652†	
Total non-Protestant church membership	
456,770†	776,422
Total non-church membership	907,242

*1916 Census estimate
†Census Religious Bodies, 1916

RELATIVE GROWTH OF RURAL POPULATION AND CITIES OF 25,000 AND OVER
1900 TO 1910



These districts are the dynamic, controlling centers of American life. The commerce of the land centers in them. They are built around the basic industries and control them. The great financial institutions are there. They have culture, science and art. They fix the prices of commodities; mold public opinion and start the "fads." They have great political power. In them every city problem is found in its tensest, most acute and active form.

Here the church has not kept pace with the increasing population, nor is it effectively reaching the great masses of the people. In some sections of these cities it has failed completely and has been for years in retreat before increasing populations and unbounded opportunities. It has been baffled by new conditions which it could not meet and hindered by traditions and methods which it could not adapt to its ever-changing environment.

THE outcome of home missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself.—*O. G. Dale.*

Reasons for City Growth

THE growth of cities is in response to inexorable law. No attempt to check their development has ever succeeded. Aristotle limited the ideal city to 10,000 inhabitants. Plutarch and Cicero sought by persuasion to turn back the current of immigration from the country. Justinian tried to stop it by legal measures. The Tudors and the Stuarts issued proclamations forbidding the erection of new houses in London and enjoining the country people to return to their homes. At various periods between 1549 and 1672 the extension of Paris beyond certain limits was prohibited by law.

In America attempts to discourage the growth of cities are almost unknown; instead, every effort has been made to stimulate their growth. City governments have tried to anticipate the increasing population by providing water supply and transportation for years in advance. Chambers of commerce and boards of trade vie with one another in bidding for new industries. Cities advertise their facilities for commerce and their desirability as places of residence.

On the whole, the rate of city growth can neither be accelerated nor retarded by the wisdom of philosophers or the edicts of rulers. It is determined by laws of social evolution over which neither kings nor philosophers have ultimate control.

INCREASE IN WORLD POPULATION

THE triumphs of medicine and sanitation in checking epidemic diseases and reducing the mortality rate in cities to a point below the birth-rate have been the most important factors in the advancing rate of increase of the world's population, which has been fundamental to the swift growth of cities in recent years. In the Middle Ages and even later the cities of Europe depended chiefly on the influx of country people for their growth. Deaths annually equalled or exceeded the number of births.

In 1917 the death rate in the cities of the United States was higher than in rural districts: 15.2 to 13.0 per thousand population; but were it not for the excessive number of deaths due to occupational diseases and accidents it is probable that the death-rate in the American cities would be lower than in the rural sections. In 1917 the death-rate in the states of California, Massachusetts, New York, New Jersey and Washington was actually lower in the cities than in the rural districts.

SCIENTIFIC DISCOVERIES AND INVENTIONS

SCIENTIFIC discoveries and mechanical inventions have revolutionized the manufacturing of the world. This "industrial revolution" is a primary cause of the development of modern cities and differentiates them more than any other thing from the cities of former times. The day of the handworker is past, as machinery now does and does better almost everything that was formerly done by the human hand. The centralizing of machines in the great factories of modern cities has furnished a permanent basis for the development and growth of urban populations.

FACILITIES FOR COMMERCE

FACILITIES for commerce are essential factors in the growth of cities. Cities must secure their food and the raw materials for their industries from the outside, and in exchange must send their manufactured products to the outside world. Thus they depend upon rapid and adequate transportation facilities for their very existence. Their rate of growth and the ultimate population which they may have is determined by the volume of trade which these facilities can carry.

The increase in the speed and capacity of modern vehicles of commerce—ocean steamships, locomotives, and motor trucks—has multiplied the volume of traffic over the old channels and thus made possible a proportionately greater growth of cities.

WATER TRANSPORTATION

WATER transportation is closely associated with the development of great cities. All of the 18 cities in the United States in 1910 with 300,000 or more population were ocean ports, Great Lakes' ports or were located on navigable rivers. Of the 50 cities with 100,000 or more people, only ten were without some form of water transportation.

RAILROAD FACILITIES

THE railroads in the United States increased in mileage from 23 miles in 1830 to 266,381 miles in 1916, in which year they carried over 1,039,012,308 passengers, and 1,293,090,236 tons of freight. They connect all the larger centers of population and are important factors in the growth of cities.

GOOD ROADS

RURAL public roads, totaling 2,457,334 miles, with 296,290 miles of surfaced road, form the basic network of channels by which all the villages and farms in the United States exchange their products with those of the cities.

ECONOMIC LAW

HIGHER wages also play their part in the city's growth. The offer of larger pay in the specialized work of the city combined with steady employment is continually attracting men from the farms to the industries of the city.

SOCIAL INSTINCT

THE social instinct finds its satisfaction in the city which offers distinct advantages for the getting together of like-minded folks, whether it be for purely social purposes or for the more serious educational and vocational aspects of life.

CHRISTIAN SPIRIT

THE Christian spirit has been a great contributing factor in the growth of cities. It has furnished the humanitarian impulse and helped to make effective the great scientific discoveries affecting public health. It has inspired the movements which have reduced infant mortality rates and fostered the prevention of child-labor, thus increasing the world's population. It has been directly responsible for the reduction of vice and the elimination of the liquor traffic. The Christian spirit has made possible the world-wide extension of modern commerce by creating confidence and good-will throughout the world. By engendering the spirit of cooperation it has made possible the collective production of the modern factory and the harmony and effectiveness of the multitude of diverse elements in the modern city.

There is a hopeful aspect in the social movements of today. Even the radical ones have some Christian ideals.

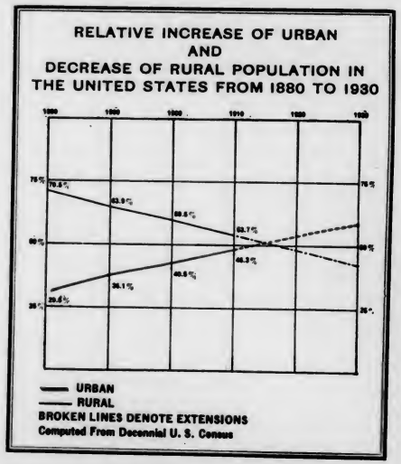
> THE modern city is redeemable, and its conquest for health, for purity, for intelligence and for obedience to human and divine law is the chief Christian business—***Bishop Frederick De Land Leete.***

Effects of City Growth

THE evolution of humanity is going forward rapidly in the great cities. Man has been transforming his environment and now he is in turn being transformed by it. Just as he once changed his jungle and forest home to plowed fields and pastures, so now is he changing pasture lands into city streets and city blocks. As the tropics developed the dark-skinned races, Asia its yellow race, and the forests of northern Europe its race of blondes—so the environment of the city is producing an urban race. This urban race in the American city is working out new ideals, institutions and customs.

ON THE NATION

NO SINGLE factor seems destined to have so far-reaching an effect upon our national life as the growth and multiplication of cities.



The crossing of the lines in this chart show an event that will have a more profound bearing upon the future of the United States than the World War. It is the great turning-point in American history—the point where the farmer and the rural group cease to be a majority factor in American life. At this point the country boy who has held the banner through the decades of the past must now hand it to the city boy to hold through the eons of the future.

From the frontier period of colonial and national expansion we have inherited those ideals, customs and laws which are regarded as distinctively American. With half the population of America in cities today and far more than half tomorrow—and with this majority living in a world remote from rural activities, rural thought and rural economic standards—the traditions of the future bid fair to be city-made.

The advance in the percentage of urban population between 1890 and 1910 was as follows: In the New England states from 75.8 per cent. to 83.3 per cent.; in the North Atlantic states from 57.7 to 71.0 per cent.; in the east North Central states from 37.8 to 52.7 per cent.; and in the Pacific states from 42.5 to 56.8 per cent. In 1910 fourteen states had over one-half urban population.

"As the city goes so goes the nation." Not only will this be true in politics but in almost every other aspect of our national life.

ON SOCIAL AND RELIGIOUS INSTITUTIONS

THE rapid evolution of the American city is accompanied by the change from the simple or rural forms of social organization of the earlier period, to forms of almost infinite variety and heterogeneity. These changes have affected the great basic institutions of

society, resulting in their modification to meet the new conditions or their disintegration.

ON THE CHURCH

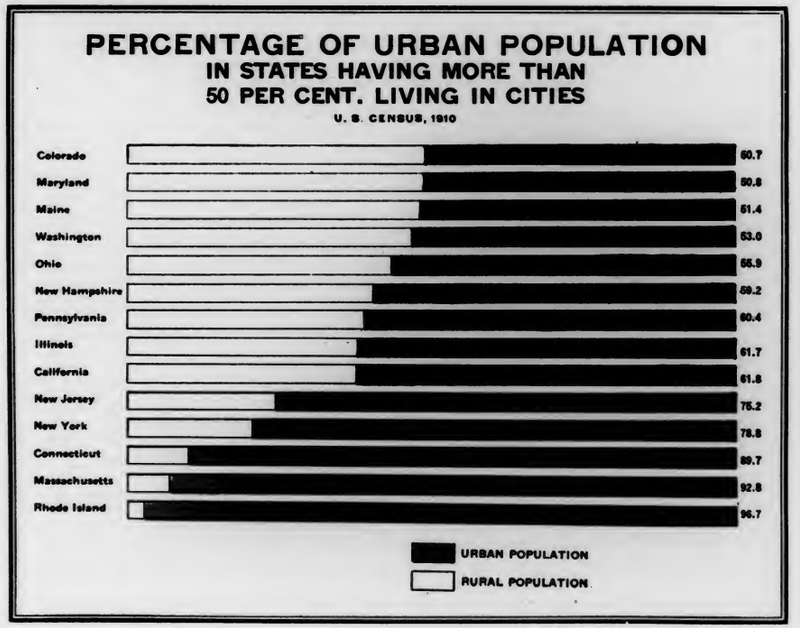
THE church, although an institution of prime importance to the moral and spiritual life of the race, has been undergoing modification and disintegration in the new environment of the city. There seems to be a direct connection between the size of cities and the success or failure of Protestant churches.

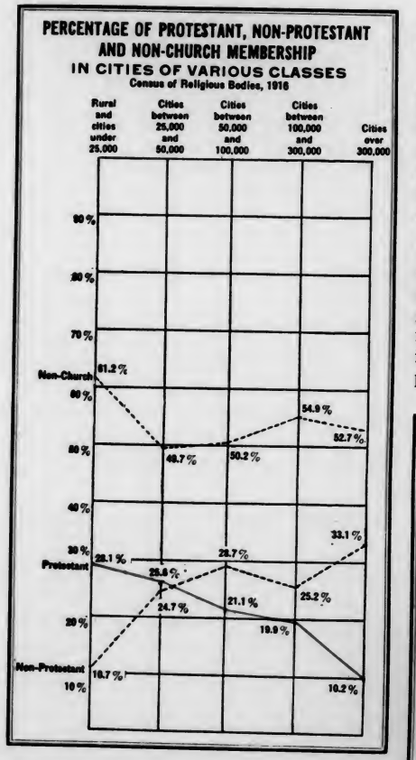
Churches in the heart of the city are almost invariably confronted with acute problems when the city's population reaches 200,000. The difficulties of financing these churches and of maintaining both their membership and their former standards of worship increase as the city grows larger and larger.

The result is that there have been general retreats and withdrawals of the Protestant churches from the centers of the larger cities. The process has been gradual and has taken several forms. Congregations have selected sites farther uptown or have moved to the suburbs. Occasionally two or more congregations have united, disposing of their abandoned buildings to create an adequate endowment; or sometimes organizations have given up the struggle and died.

In these central areas churches that cannot adapt their programs to alien populations and new social conditions must in the end disintegrate. Many churches are able to continue but not on a self-supporting basis; some continue to live by means of endowments and others with the help of mission boards.

In Philadelphia a recent survey of 250 blocks in the center of the city revealed the fact that





only 38 Protestant churches remained of 78 that were there thirty years ago. The First Ward in Chicago was practically abandoned by the Protestant churches. Boston has many churches of the non-self-supporting class.

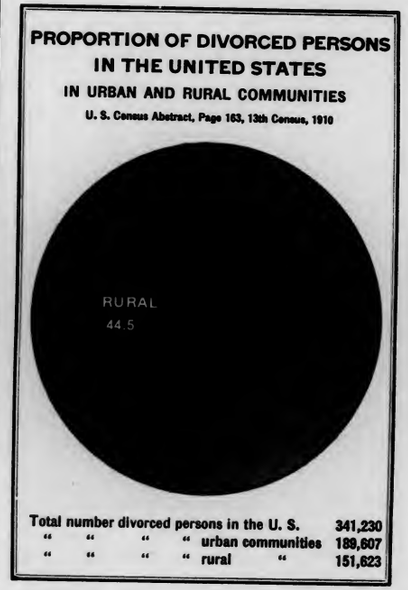
On the other hand the rapid growth of suburbs and new residence sections demands new church buildings. Many of these sections are not adequately cared for religiously.

As cities increase in size it becomes increasingly difficult for the Protestant churches to maintain themselves and the percentage of their membership declines. (See the chart on memberships, above.)

ON THE FAMILY

THE family, the great basic institution of civilization, is facing an entirely new situation in the modern city. Home life there is increasingly difficult to maintain. In 1910 in urban communities, 40 per cent. of the males 15 years and over were single, and 37.5 per cent. of the females. In the rural population only 32.8 per cent. of the males were single, and 26.6 per cent. of the females.

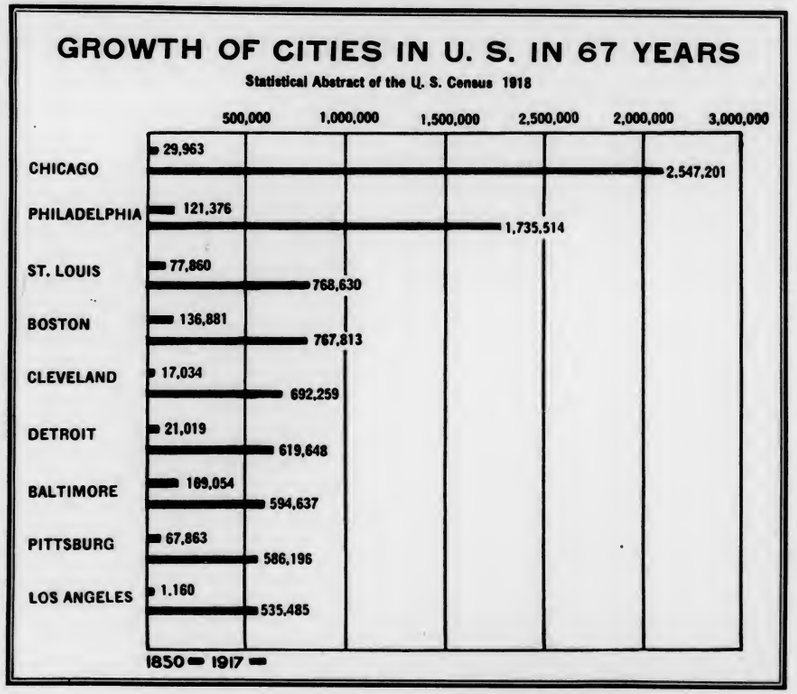
In 1910 there were in the United States 341,230 divorced persons, 0.5 per cent. of the entire population. In 1887, there were 27,919 divorces granted in this country and 72,062 in 1906, an increase of 61 per cent., while the population increased only 30 per cent. We have a larger percentage of divorced persons in this country



than in any other country in the world with the possible exception of Japan. There were over 1,800,000 more married people in the rural districts in 1910 than in the urban areas.

The transfer of home industries of all kinds, even baking and laundry work, to commerical institutions; the crowding of families into tenement houses; and the attraction of women into industry have changed the status of the family in the American city.

The married woman with children presents a distinct problem in industry. Statistics show that in various states and industries from 25 to 40 per cent. of American women workers, 20 years of age and over, are married. The mother who is concerned above all things about the future of her children, and who is forced into industry through widowhood or her husband's inability to support her, faces a very serious situation, because economic failure is almost inevitable and society must step in and aid her, either financially so that she may be a full-time mother or by breaking up the family and providing care for the children so that she may be a full-time breadwinner. Present industrial conditions are too severe to enable a woman safely to carry both jobs. These changes in industrial life are registered in the divorce courts where the rate is higher for cities than for rural districts. Although the ratio of white children under 16 to all white women over 16 fell between 1790 and 1910 from 1.9 to 1.0 and the average number of persons in a family in the United States dropped from 5.6 in 1860 to 4.7 in 1910—both being the result of the declining birth-rate—there is no conclusive evidence that the decline is greater in the cities than in the rest of the country.



The Problems of the City Church

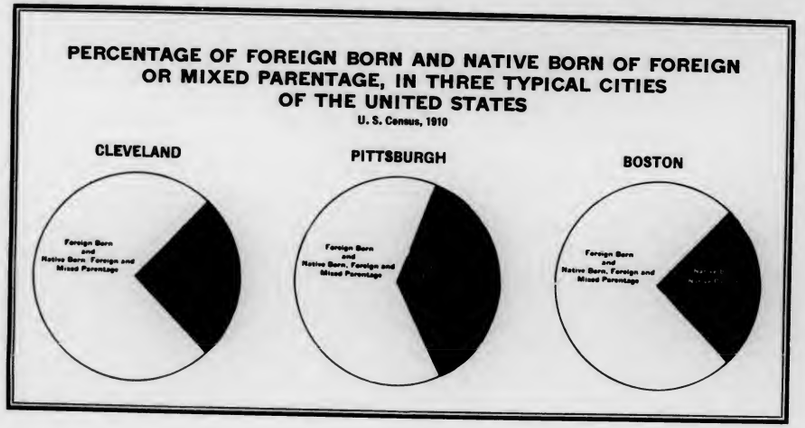
THE composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration and the increase due to births. Each of these processes has created a corresponding group in the American city: the rural emigrant is the result of the first; the foreigner of the second and the indigenous city folk of the third.

The task of the church in appealing to these different groups is not so much a social, economic, moral or even a spiritual problem as it is a psychological problem. The thing which differentiates these three groups most is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions towards situations and facts are the result of these traditional viewpoints.

THE RURAL EMIGRANT GROUP

THE Protestant church in the American city is largely the property and the product of the rural emigrant. In the larger cities it has survived from the earlier rural period of the city's development. It still preserves the traditions, moral standards and ideals of the rural folk. It carries on a standard denominational program which is determined by the general governing body of its denomination. As the large denominations have the great bulk of their membership and churches in rural territory this standard program is better adapted to town and country conditions than to those of the city.

The result is that the appeal of the city church is largely to the rural folk that have migrated to the city. Counts made of those attending city churches indicate that they are largely made up of rural emigrants. Seventy-five

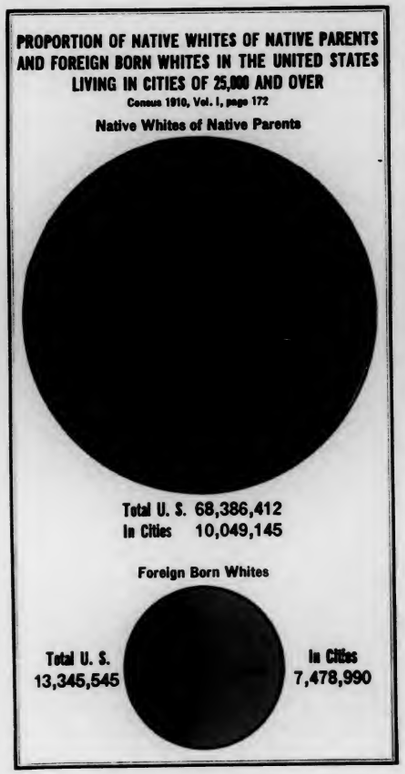


per cent. of those present are frequently found to have been born in the country.

The city ministry is largely recruited from rural territory and this means that the message of the city church is largely in the thought-language of the rural emigrant. It is intelligible to him but unintelligible and ineffective in reaching either the alien immigrant or the indigenous city folk.

THE IMMIGRANT GROUP

THE alien immigrant presents to the church a problem of almost infinite variety. His background is as varied as his place of origin. The dominant traditions, social customs, religious beliefs, standards of living, ethical ideals and morals—even among those of the same linguistic group—have this complex psychological aspect. To weld this varied mass of human material into a homogeneous group is a task for the church and the nation.



The greater number of those who have recently come to America are of religious faiths historically different from Protestantism. The traditions, forms of worship, ritual, spiritual emphasis and appeal to which they have been accustomed are radically different from those to be found in our Protestant churches.

Thousands of these aliens have broken with the church of their nativity. The church that can win them back to Christ can do it best by service and not by services.

The alien is chiefly a city problem. Fifty-six per cent. of the foreign-born white people in the United States are in cities of over 25,000 population.

The alien has replaced the rural emigrant in large sections of the city and where this has occurred the church has been hard pressed to continue. Nearly three-fourths of the population of some cities is made up of the foreign-born and the native-born of foreign parents.

The efforts put forth by the Protestant churches to reach the alien immigrant have been feeble.

With 13,345,545 foreign-born in the United States in 1910, and 18,897,837 native-born of foreign and mixed parentage—a total of 32,243,382 of foreign stock—the task of the church is seen to be stupendous. All the mission work being done at present by all the churches is hardly "a drop in the bucket."

THE INDIGENOUS GROUP

THE indigenous city group is constituted of the second and later generations of the rural emigrants and foreign immigrants in the American city. These are the real city folks: the children of the city streets, those who have the mental complex of city life. This is the group of the future. If the church is to succeed it must win this group. In the child-life of the city is the hope of the church.

Over one-half of the babies born in America today are being born in the cities. This means that the majority of Americans of the next generation will be city-minded and belong to the indigenous city group.

AN URBAN RACE

THIS is the beginning of the urban race. Here are many problems for the church—acute, difficult, subtle—but as hopeful of solution as any the church has ever faced. Today's problem is largely one of winning the child life of the city.

The environment of the city is material and man-made. It glorifies human energy and human creative power. God is not in evidence. The church must inspire faith in those who see little of nature and can only find God through man. The city is the arena where faith and atheism will battle to the death. Systematic religious education is the only hope for winning the indigenous city folk.

CHILD LIFE IN CITIES

MORE than three-eighths of the entire population in the United States lives in cities of over 10,000 inhabitants. Therefore an increasing percentage of children is becoming subject to the handicaps of city life. City health conditions present such problems as congested living conditions, smoke, impurities and germs, lack of light and sunshine. Children's diseases are more frequent in cities than in rural districts. Diphtheria, scarlet fever, smallpox and diarrheal diseases are, in the order named, proportionately more frequent in cities than in the open country. The handicaps to child life in the city also include the dangers to imported food, especially milk, fruits, vegetables, eggs and meat, all of which are liable to deterioration in transit. With the growth of cities there always arises an increasing problem of providing an adequate pure water supply.

Death Rate from Children's Diseases per 100,000 Population in the United States, 1911

(From U. S. Census Mortality Statistics, 1911)

Disease	Registration Cities	Rural parts of Registration Area
Measles	10.2	9.7
Scarlet fever	11.2	6.0
Whooping cough	10.2	11.8
Diphtheria and croup	21.9	15.1
Diarrhea (under two years)	95.3	55.8
Congenital debility	85.2	71.7

WE KNOW the story of Cincinnatus, called from the plow to the conduct of government. It has been a favorite tale with us, because it has been typical of American life in the past. Rural votes have controlled our destinies, and men from the country have given shape to our national life. But we are entering a period in which men from the city are certain to have an increasing influence in the councils of the nation, and are very likely to become dominant. . . . It is not possible to foretell what changes will come to our country as a result of the increasing influence of the city man, but they are bound to be momentous.—*Richard T. Ely.*

Lowell and Fall River, two great industrial cities with a population of over 100,000 in 1911, reported an infant death-rate of more than two hundred per 1,000 children under one year of age.†

WHERE PLAY IS CRIME

CRIME is play to hosts of city children because for many years play was counted a crime according to the city ordinances. Crime is increasing in this country and juvenile crime is increasing more rapidly than adult crime, especially in the city. This does not mean that children are actually becoming more lawless in spirit or more immoral by nature. It means simply that in our great cities we have been adding to the list of crimes or misdemeanors

†Mangold, "Problems of Child Welfare," page 49.

acts which in the open country or small town are altogether legitimate.

Baseball, bonfires, shouting, snowballing, throwing stones—these are usually permitted in the country; but most children who are arrested in the city are guilty of "crime" for doing these or somewhat similar acts. The consciousness that they are doing wrong when playing baseball soon makes them indifferent to the crime of stealing apples from the fruit seller's stand.

Probably 90 per cent. of the children in our cities must use the streets for their playground and usually street play is unorganized and therefore usually unsupervised. This is always dangerous. Indiscriminate play with "the gang" in the street, and occasional association with those who are schooled in crime, lay faulty foundations for character building. Is it any wonder that some of them develop into pickpockets, thugs and gunmen?

THE INDUSTRIAL GROUP

IN THE work of the city the rural emigrant, the alien and the city-born all find a common interest. Drawn together in industry they constitute the industrial group. This group is the church's most difficult problem. The social unrest and economic turmoil of the day constitute a conflict of urban ideals and conditions with the economic standards and traditions of frontier, rural America. The fact that the Protestant churches are the product of the earlier rural period of American life accounts largely for the inactivity and silence of the churches during great industrial struggles. Large sections of working groups have become alienated from the church. They will continue to be alienated from it until it intelligently interprets the economic evolution taking place in this country and fearlessly stands for social justice and economic fair play.

A TYPICAL CASE

A STUDY of one thousand workingmen of all kinds revealed the fact that the church is much less attractive to them than is any other "social" institution. In a vote taken in a large city among workingmen with a view of ascertaining their preference, out of sixteen different agencies found in the average city—labor unions, lodges, libraries, art galleries, movies, forums and the like—the church received the lowest vote.

These workingmen are not particularly hostile to the church; they are simply indifferent. The program of the church has not satisfied their desire for social and moral development.

The movements with which they are identified have a strong moral spirit and atmosphere, furnishing an outlet for the very highest hopes and aspirations and the opportunity to exercise the qualities of leadership.

Social unrest is widespread today among all types of workingmen and it must not be ignored. In the city the radical agitator has his strongest hold. Opportunities for propaganda are open on every side. Street meetings, labor union gatherings and social occasions afford opportunities for spreading the message of discontent which, however justified it may be under certain circumstances, is often used to foment strife and hatred.

CHURCHES ought to be like a search-light turned on all slums, to expose, to shame those in authority into doing something. What does poverty mean? It means, men have not enough to purchase the barest necessities of life for themselves and their children. The task our Master came here for was to lift the needy from the mire and the poor from the dunghill, and it is the Christian church alone that can accomplish it.—***Lloyd George.***

Special Problems Due to City Evolution

IN THE evolution of the city several great forces are working which have a bearing on the success and progress of the church. There are the forces which tend to bring people nearer and nearer together in opinions, standards of living and customs. The alien becomes "Americanized," the countryman learns city ways and all tend toward the city type.

Ideally, the church is a type-making force, emphasizing its idealism and the brotherhood and spiritual unity of mankind. Yet, in becoming more or less of a class institution the church has fallen short of its opportunity and its ideals. How can it become the great unifying element in the American city?

In the evolution of the city, people of like interest are drawn together. Thus communities and neighborhoods take on a definite character. In the commercial world the wholesale business and the retail business are segregated; different trades are segregated along certain streets; races are segregated in a "Black Belt" or a "Chinatown;" linguistic groups into Italian, Polish, Russian or Yiddish colonies; economic groups are segregated—the poor in the slums, the rich in the suburbs. This process of segregation results in the complexity of the American city. As a result the church is confronted with the task of ministering to many different kinds of communities.

Each of these types of communities is a special problem for the church and requires a special type of program. This is illustrated by the map on the next page prepared by Dr. W. P. Shriver, showing "An American City with Its Typical Churches."

EXPLANATION OF MAP

Industries:

1. City grew up about the original mill located on mill creek.

2. Today great incorporations and industries are owned and controlled by outside capital. With the development of new industries came the new and foreign population.

Typical Populations:

1. Older Americans: original residents. With the growth of city the uptown and suburban movement.

2. The Italian colony, representing a homogeneous racial group.

3. Polyglot community: Slavs, Greeks, Hungarians and others.

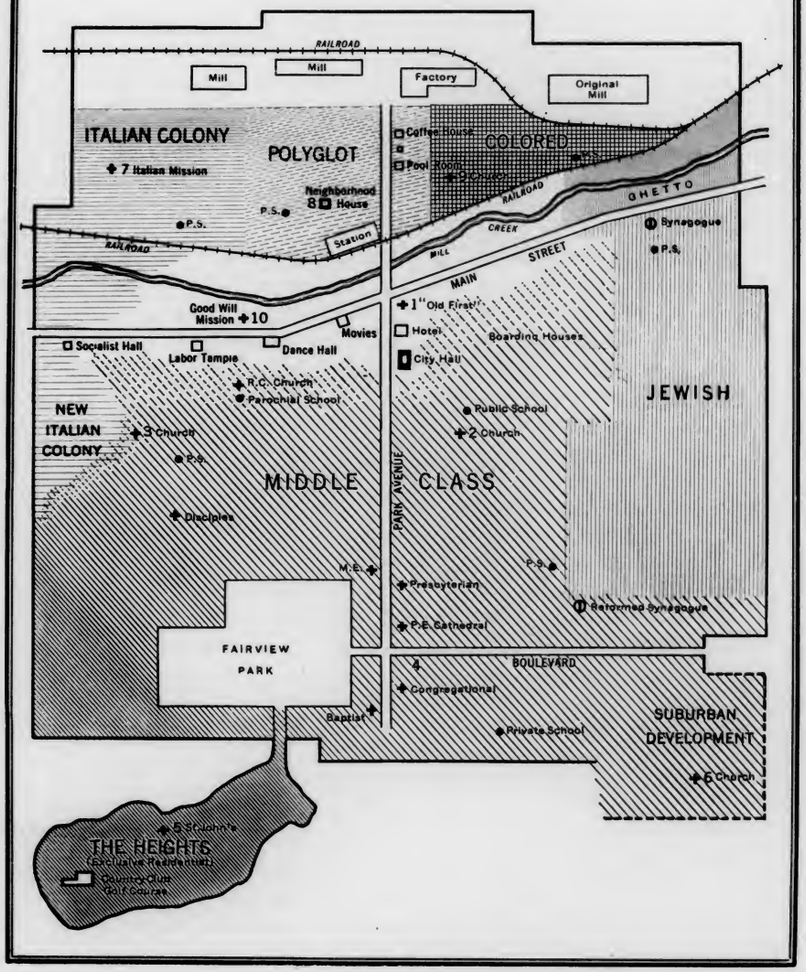
4. Negro population: largely increased during the war by migration from the southern states.

5. Jewish: now rapidly advancing from the Ghetto to the uptown and best residential section.

A cursory study of these varied populations makes clear our Americanization goal—not primarily, nor exclusively, in doing something for the immigrant in the city, but the building of an American Christian community life.

This is a democratic, a cooperative task. It includes *all* populations of the city.

MAP OF AN AMERICAN CITY WITH ITS TYPICAL CHURCHES



Typical Institutions Representative of Particular Group Interests in the City

1. The city hall: representing the civic and political group.

2. Labor temple: organized labor group.

3. Socialist hall: more radical labor group.

4. Main street: the original thoroughfare along which the currents of the city's life flow. Here the first contact of the foreign population is made with American standards of life. Here also recreation centers in the movies, dance halls and pool rooms.

Public Schools:

Democratically supported and controlled and located in practically all sections of the city. In many cities the finest schools are placed where now most needed, in the foreign quarters.

Churches:

As distinguished from the public schools, the churches in their equipment, facilities, leadership and constituency tend largely to reflect the economic status of the neighborhoods to which they minister.

At least ten distinct types of Protestant churches may be recognized as follows:

1. "Old First": the downtown church on the thoroughfare, valuable property through an unearned increment. Located on Main Street, near to hotels and the boarding-house sections. The readjustment of the program of "Old First" is one of the outstanding problems of city church administration.

2. The active Middle Class Church: self-sustaining; strong Sunday school and active young people's society.

3. The Middle Class Church near the Working People's Community: in wholly transformed neighborhood; small budget; now facing incursion of foreign population. This church must readjust its program and be reinforced.

4. The Park Avenue Group: here are located the "leading" churches of all denominations. They have the best buildings, the best music and the "leading" ministers. Little progress in city mission movements can be made without the cordial and hearty support of the pastors and official boards of these churches. They are largely in control of the financial resources of the denominations.

5. St. Johns-on-the-Heights: small church in exclusive residential section; a difficult mission field.

6. New and promising Suburban Church: the Comity principle ought to be strictly observed in occupying this field.

7. The Italian Mission: with an Italian-speaking pastor; emphasis on evangelism; often poorly equipped, with limited leadership.

8. The Neighborhood Houseor Settlement: first contact with the community established through its child life; program adapted to meet the needs of this particular community. Possibly limited in its contacts with the adult foreign population because of the lack of foreign-speaking workers on its staff.

9. The Negro Church: emphasis on evangelism; no social equipment; tremendous need among these instinctively religious people.

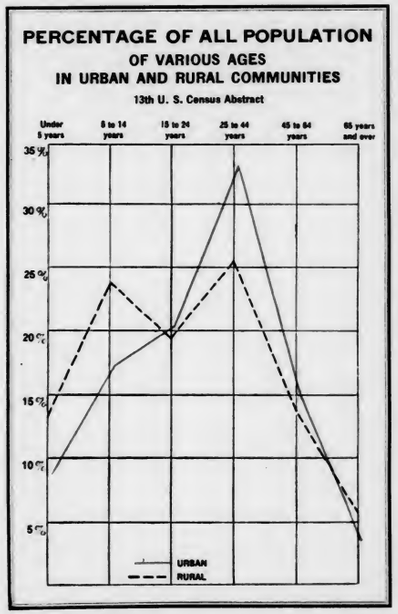
10. Goodwill Mission for the Handicapped: in many cities equipped with facilities for industrial work.

This brief summary of the outstanding problems of the city from the standpoint of the church makes clear that from a denominational standpoint the total resources of the church must be mobilized for a city-wide program. If this is true for any denomination it is more urgent that the entire resources of all the Protestant churches should be coordinated and more effectively directed to the Christianizing of the city's life. For this the Interchurch World Movement stands. Preliminary to the making of a program for the city, a survey of all its communities and of all its churches is required.

THE Christian churches, some day working together, let us hope, in a closer and more determined coalition of forces, are the churches by which the city shall be redeemed.—***Bishop Frederick DeLand Leete***

A VIRILE POPULATION

THE ages of the people living in the city are a direct challenge to the church. The accompanying graph indicates the actual number and percentages of people of various ages who in 1910 lived in urban and rural communities.



But in each of the age groups comprising persons from 20 to 54 years of age—the most active period of life— there were more persons in the city than in the country.

This means that the city is markedly strong in people of active, productive ages and has relatively fewer children and aged people.

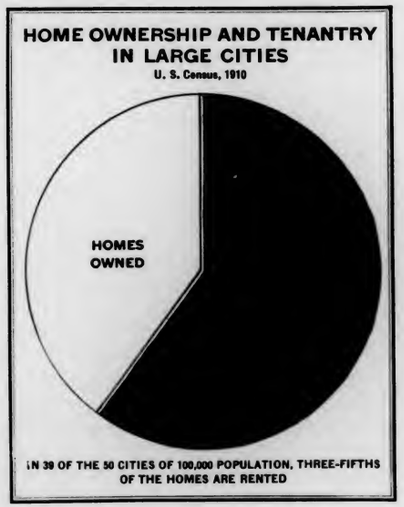
For this reason city life is more animated; there is more enterprise; more radicalism; more vice and crime; more impulsiveness generally. And these are the elements which at once make the city a force for good and for evil. The problem is how these elements are to be directed. This means that the city church must have an active and virile program to reach the city people.

FLUX OF CITY POPULATION

IN THE panorama of city life is the constant moving of city people from apartment to apartment. The average church in the city witnesses a "procession" of such people. Entirely new congregations must be gotten together every few years. "Family churches" are a rarity in the city. One pastor reports over 3,000 changes in membership in a thirteen-year pastorate.

In 1910 there were 20,255,555 families in the United States, 9,499,765 of which were in the cities, and 10,755,790 of which lived in rural districts. In the cities there were 5.9 persons to a dwelling, and in the country 4.7.

Of all the families in the United States in 1910, 54.2 per cent. occupied rented homes and 45.8 per cent. occupied owned homes; 62.8 per cent. of those living in farm houses owned them, while of those living in other homes 38.4 per cent. owned and 61.6 per cent. rented.



In New York City 88.3 per cent. of all the homes were rented, but in the Borough of Manhattan very nearly all the homes, 97.1 per cent. were rented. There are five cities in which the rented homes constituted more than four-fifths of all the homes in 1910: New York, Boston, Fall River, Cambridge and Newark, and the percentage was nearly as large in Jersey City and Providence.

WOMEN IN THE CITY CHURCH

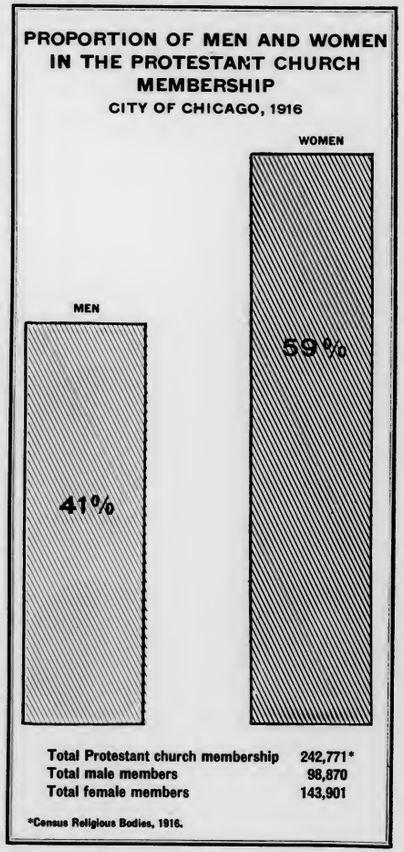
CITIES contain a larger proportion of women than does the rest of the country. Wherever there exists a considerable predominance of one sex over the other in point of numbers there is less prospect of a well-ordered social life.

In 1910 throughout the entire country there were 106 males to every 100 females; the males outnumbering the females by 2,692,288. In twenty-two of the fifty principal cities in this country the females outnumbered the males. The native whites of native parentage showed an excess of females in thirty-three of the fifty principal cities. The excess of women is really among the city-born rather than among the newcomers. Not only are relatively fewer boys than girls born in the city as compared with the country but more male children die in cities during the early months of life.

It should also be remembered that women are longer lived than men because men are more generally exposed to industrial accidents and occupational diseases.

It is generally assumed that women are more "religious" than men largely because there are more women in the churches and because there are more men in the penitentiaries. This has been explained by the fact that men are more virile and more robust than women, the assumption being that God penalizes men because they are robust and virile. The fact is that God expects men to express their religion in a robust and virile fashion.

More women than men are in the churches because thus far the church has given woman practically her only opportunity to express her social instincts. With the development of women's movements, social, philanthropic and political, it may yet develop that the men inside the church will be as much disturbed about the women who are outside the church as the women are today disturbed about the men. City women will undoubtedly soon become a serious problem for the churches.



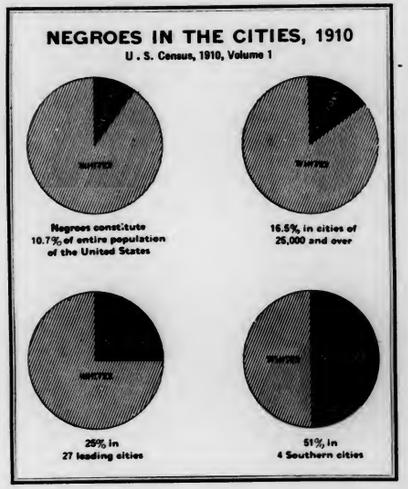
The way must be opened for the fuller participation of women in the control of churches and denominational boards. They must be permitted to minister on an equality with men.

THE NEGRO IN THE CITY

THE housing, neighborhood, occupational, political, educational and religious life of both northern and southern cities is affected by the influx of Negro people into urban areas. The Negro's entrance into industrial life in the city has resulted in serious race riots which at one time threatened to sweep the entire country. They have often had their genesis not in questions of race but in fundamental questions of industrial policy and of the right of the workman to human and Christian conditions of life and labor.

The religious genius of the Negro and the large place which the churches now have in his life make it possible for the church more than any other agency to influence him in the city.

(See Section on Negro Americans, page 99)



CITY MORALS

THE city is getting better morally. It was never better than it is today. Proof of this is to be found in the report of the "Missionary Society for the Poor of New York and Vicinity" issued in 1817, a little over one hundred years ago.

There were in the city at that time small houses crowded with from four to twelve families each; often two or three families in a room; and of "all colors." Out of a population of 100,000 there were 1,489 licensed retail liquor dealers. Not less than six thousand "abandoned females" added to the vice and shame. Men who throve on this dishonor kept large numbers of them practically slaves. In the seventh ward, poor and beggared beyond description, there were about two hundred and fifty saloons.

Dance halls and dives with "The Way to Hell" inscribed in glaring capitals were displayed, twenty in the space of thirty or forty rods. Sunday had become to the people in this part of the city a day of idleness and drunkenness. Thousands passed on Sunday over the ferry at Corlear's Hook to Long Island—the "Coney Island" of that day. Ignorance and wretchedness of the worst sort were common.

In this description the following evils are pointed out: overcrowding; the liquor business; prostitution; low dance halls; Sabbath desecration and slum conditions. In every one of these respects the modern city has improved.

TO THOSE who have not made personal investigation, the present conditions, in spite of laws and efforts to ameliorate the worst evils, are well-nigh unbelievable. The cellar population, the blind alley population, the swarming masses in buildings that are little better than rat-traps, the herding of whole families in single rooms in which the miserable beings sleep, eat, cook, and make clothing for contractors, or cigars that would never go into men's mouths if the men saw where they were made—these things seem almost impossible in a civilized and Christian land. It is horrible to be obliged to think of the human misery and hopelessness and grind to which hundreds of thousands are subjected in the city day in and out, without rest or change. It is no wonder that criminals and degenerates come from these districts; it is a marvel, rather, that so few result, and that so much of human kindness and goodness exist in spite of crushing conditions.—*Howard B. Grose.*

The immorality of the city is now more subtle; more refined. The chief sin of the city's population is not open wickedness, but indifference to moral and religious influences. It is selfishness which manifests itself in greed for gain in commerce and industry. It is lack of social responsibility which results in political corruption. This in turn means bad social and economic conditions in so far as the city's administration is responsible for social and economic advance.

And it is in these fields that the church can and must operate, for this situation may be traced directly to lack of character and a keen sense of social and religious responsibility.

The cities of America have serious moral problems to face which must have the strict attention of city officials and laymen. But the church must deal primarily with the great moral principles involved, applying them courageously to the moral issues whenever they arise.

A Brooklyn judge recently refused to penalize four lads for theft because it was shown they had not had any religious instruction either in church or school.

UNREACHED PEOPLE

THE approach to the foreigner has been weak. We have practically confessed by our actions that the gospel which is "the power of God unto salvation to everyone" is effective for the foreigner only when it is exported through a foreign missionary society; and that when the foreigners move into a community the churches usually move out.

There are many normal, genuine people of the city who are not reached by the churches. It is becoming increasingly difficult to win them. It has come to be an accepted fact that workingmen and many other groups will not go to church because they are not "spiritually-minded."

We have misinterpreted the manifestations of "spirituality." We have forgotten that Bazaleel who built the ark of the covenant was a skilful carpenter, that Samson who was a magnificent fighter, and Peter who was a wonderful preacher, were all baptized with the same Holy Spirit of God. All received their power from Him, but each manifested that power in his own way.

The result is we have failed to enlist thousands of city men and women who, living their religion in their day-by-day occupations, are not given credit for spirituality because they have never learned to use the vocabulary acquired by most church members in meetings held in rural fields and have failed to enlist those who refuse to recognize their common purpose with the church, because the church has not in the past recognized the spiritual quality of social service.

(See chart showing non-membership, page 25.)

WHAT the church has lacked has been an adequate ideal. Her petty policies have not stirred the imagination of the people. She has been fishing in the shallows when her Founder's command was to "cast out into the deep." The literature of the day teems with studies of social problems—the equalization of opportunity, the embodiment of justice in industrial life, the characteristics of true charity—and the church is mainly engrossed in increasing her membership. She should set before her a new ideal, and that nothing short of the actual uplift of society in all phases of its moral life, the scientific embodiment of her theology in a comprehensive ministering to the souls, minds and bodies of men.—*R. Fulton Cutting.*

Forces at Work

THE constructive forces at work in the city are innumerable. Many of the agencies conducted for the social and the moral welfare of the people are justified upon the assumption that the program and the work of the church are inadequate.

They profess either to be "substitutes" for the church, acknowledging the need of the religious spirit which the church is presumed to inculcate, but insisting that they can propagate this spirit better than the church, thus becoming rivals of the church; or else they declare that "religion" is not at all necessary; that sociological principles properly applied can meet all the needs of city life.

Speaking of the modern city, Dr. Lyman Abbott once said: "On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. But, if we think a little more carefully, we shall see that the city has in all ages of the world represented both these aspects. It has been the worst, and it has been the best. Every city has been a Babylon, and every city has been a New Jerusalem; and it has always been a question whether the Babylon would extirpate the New Jerusalem or the New Jerusalem would extirpate the Babylon. It has been so in the past. It is so in the present. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage, are to be found in the great city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston, and Brooklyn are full of devils—and also full of the glory of God."

GRANT us a vision of our city, fair as she might be: a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal.—***Walter Rauschenbusch, in "Prayers of the Social Awakening."***

THE LOCAL CHURCH

THE point of contact with the peoples and problems discussed in this statement is the local church, through which national church agencies, church federations, denominational boards, and city mission societies must function. The handicaps of the local church in the city are many, due in part to its methods.

It usually depends upon a *pulpit ministry instead of a parish ministry* with responsibility. The preacher who can fill the pews and pay the bills has been viewed as a successful pastor and his church as a successful church. The result has been that churches have striven for these two ends and have failed primarily to serve the community.

The *short duration of city pastorates* renders impossible a constructive program of religious activities. The city of God cannot be built in a day. The complex and intricate environment or relations of each parish cannot be understood and mastered in the average periods of city pastorates, to say nothing of forming a constructive program. Among a permanent population an itinerant minister may be acceptable, but among a shifting population a permanent minister is necessary to stabilize the institutions of the church and to maintain a progressive work.

The city church is handicapped by *lack of funds*; sometimes by *debt*.

The city church cannot make the needed adaptations because it is often controlled by a class and in the interests of a class. Hence the ministry to aliens or to groups other than those represented in the families of the church is discouraged and rendered almost impossible. The control of property is such that even the help of city societies, denominational boards or outside agencies becomes useless as long as the trustees of the local churches are unsympathetic to a larger program.

A POTENTIAL FORCE

DESPITE these handicaps the local church is a potential force. There is no obstacle that an intelligent understanding of the problem will not remove. Already local churches are making adaptations for a larger ministry. Seven-day-week programs are being started. Thorough-going modifications of religious education have been undertaken and large institutions with adequate staffs are being set up to serve the community.

IN THIS work the interdenominational comity and cooperation represented in the federation of evangelical churches would secure the best covering of the whole field, in the true fraternal and Christian spirit. And only a united Protestantism can present such a massive front as to impress the world. This work must be large enough to be self-respecting. At present it is extremely doubtful if there is enough of it to make individual members of the churches feel its worth and importance. There should be a mighty advance movement, calling for millions of money and thousands of missionaries, and reaching into a multitude of places now destitute of gospel influences.—***Howard B. Grose.***

CHURCH EXTENSION AND CITY MISSION SOCIETIES

DENOMINATIONAL church extension and city mission societies administer funds collected in or about the city and such funds as may be given to them by the general home mission boards. They have initiated work among the aliens and supported foreign-speaking workers. They have taken over abandoned properties; converted them into different types of institutional churches and have been most helpful in encouraging adaptations to city conditions.

HOME MISSION BOARDS

THE work and policies of the denominational home missionary boards have not always been characterized by breadth of outlook so far as the city is concerned. Like the church itself they have their traditions. Although the vast mission populations of the country are now in the cities it is probably true that the home mission boards of the greater

denominations are still spending the bulk of their funds west of the Mississippi. Only a few boards have special city departments.

The average board views the problem of the city from the denominational angle. The result is that frequently its efforts have been competitive rather than cooperative. Much home mission money has gone to bolster up the traditional rural program of the church in the city rather than to initiate and encourage work adapted to city conditions.

FEDERATIONS OF CHURCHES

CITY federations of churches through comity committees have been striving to eliminate overlapping and wasteful competition among the religious forces of the city. Where these organizations have had the support and the backing of the churches, some excellent results have been recorded. They have helped to smooth out the misunderstandings and conflicts between churches and denominations and are coming rapidly to a place of great usefulness in helping to solve the city problem. Their influence with city mission societies and denominational boards is resulting in a wholesome distribution of mission funds and a thoroughly systematic effort to solve the mission problems of the city.

INTERDENOMINATIONAL AGENCIES

INTERCHURCH cooperation is in its infancy, but it is an idea that has now firmly established itself in the practise of the Protestant churches. Most encouraging beginnings have been made and some permanent and abiding forms of cooperation have resulted. These will each make helpful contributions.

City, county and state Sunday school associations are most effective agencies in doing interchurch work in the field of religious education. Christian Endeavor and other young people's societies also have organizations which are an active expression of interchurch work.

Y. M. C. A. AND Y. W. C. A.

THE Young Women's Christian Association and the Young Men's Christian Association, both nationally organized with their numerous city branches, can become able cooperators in all community efforts wherein the local church plays its part.

The two-fold function of each of these associations in the city is the development of Christian leadership among young men and women of the community and the carrying out of the challenge to Christian living to all those who dwell in the city.

These objectives are accomplished through definite training along specialized lines such as citizenship, religious education, health and recreation, supplementary education of all kinds. But they are further carried out through the acquaintance which the association helps city groups to find with other groups, hitherto unknown. That these associations are a cross-section of city society creates at once their opportunity and their responsibility. Their specialized knowledge of diversified groups has enabled them to progress far in the direction of leadership in a field exceedingly difficult, if not impossible, for the churches to occupy with their present handicaps. All the different groups, coming together under the association leadership, give an opportunity for manifold contacts and numberless approaches and avenues of appealing service and leadership, such as housing, feeding and club work.

The Y. W. C. A. and Y. M. C. A. are strategically placed in their ability to reach groups of people in the city who are perhaps not ready for

THE problem of the city is the problem of the new civilization. The city paganized means civilization paganized. The city evangelized means civilization evangelized.—*Josiah Strong.*

the activities and appeal of the local church as now constituted and the local church should work with them for the mobilizing of those which make for Christian opinion among the men and women of the community on a scale which a no less diversified appeal could gain an audience for.

NATIONAL FORCES

DURING the World War "service" became a kind of religion, testing anew the forms and spirit of the church. The church was called to render its share toward national service. The General Wartime Commission of the Churches was the most comprehensive mobilization of Christian forces for a common object that our country has ever witnessed.

The problems the Commission sought to meet were city problems; in commercial cities, in vast army cantonment cities, in industrial cantonments of mushroom growth, where all the city's problems were present in magnified intensity.

And lo! it was found that these "war" problems were the age-old city problems—crowded in time and space, made acute by the urge for production, by the transience of population, by the lack of morale, by the mixing of peoples.

Under the call to war service the church found itself facing anew the challenge to "city" service, to assume its moral obligation to provide leadership and program for civic righteousness.

SOCIAL SERVICE COMMISSIONS

THAT the national agencies of the church are becoming aware of this challenge is evidenced by the creation and activities of denominational commissions on the church and social service, groups of Christian workers who study the social problems of the day and make authoritative recommendations. Read the reports of any one of a dozen such commissions, and it will be seen that relatively few of the problems thus far engaging their attention are other than city problems.

THE CHANNEL OF POWER

THE time has come for conscious self-determination of the city church as such. It must find social motives as compelling as those of war.

Statesmen and humble citizens alike are asking of the churches, "What are you going to do about it?"

Nationally the church has begun to make answer; but the local church alone can make that answer live. No matter what the racial, industrial or other circumstances in which the local church finds itself, it must give expression to the fundamental principles of Jesus' life and social teachings, principles that have their application to every phase of modern city life.

THIS MOVEMENT

THE Interchurch World Movement comes as the climax of this national and local revivification of spiritual impulse in city life. In the city survey it seeks to bring to local self-examination the financial, educational, advisory and inspirational backing of a nation-wide plan. The city survey of churches, households and communities is a new force abroad in the land. Its success depends chiefly upon how firmly it holds to its ideal of "Know—then do." Its mission is not complete, unless the local city church realizes *its* mission in service to the community.

THE organization, analysis and interpretation of results of the material collected under the auspices of the City Survey Division in the various cities in the country are of major importance to any constructive program of any department of the Interchurch World Movement since in these very cities is centered the public opinion of the country as well as the most critical, scientific scrutiny of methods and results.—*George G. Hollingshead.*

Proposed Policies and Programs

THE rapid growth of city populations and their consequent problems make the city a mission field of a magnitude hitherto unknown. Thus far the church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city.

Certain of the great problems of the city can be met only when the Protestant churches in the city combine in a common program, unselfishly working for the glory of God and the lifting up of humanity.

Rescue missions, social centers, evangelistic enterprises, some forms of work among immigrant populations, certain approaches to workingmen, open forums, the dissemination of literature, and many similar methods of work may be carried on most effectively in cooperation by the Protestant forces of the city.

Given a coordination of all these forces, a cooperating group of trained workers under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the church of Jesus Christ.

THE DOWNTOWN COMMUNITY

WE HAVE been saying a great deal about the problem of "the downtown church." We should have been talking more about "the downtown problem of the church."

The immediate and ultimate success of the church downtown depends on a continuous evangelistic message and appeal to the passing throngs and a pulpit leadership of clear and prophetic thinking on the current questions of social, economic and political interest—the religious and spiritual implications of which are too often ignored. We must spiritualize the social order. The preacher of the gospel who stands at the center of teeming commercial and civil life is in a position of unique responsibility.

The old and outworn ecclesiastical structure of a generation ago will not suffice. The church downtown should have a modern, up-to-date building and equipment to meet the discovered needs of its varied ministry. This equipment will be adapted broadly to a program of social recreational and evangelistic work. Only after careful local survey of the community and advice from competent specialists should the large sums necessary be expended to erect and equip the plant.

The church which is battling at strategic points in our American cities should have the support and sympathetic interest of the whole church. Nor should the conquest of the city be left entirely to the churches in the city. The city is a national problem. "As goes the city, so goes the nation." National church agencies must not only study city problems, but must know them for "city" problems, and develop city methods as well as rural methods of ministry. Only by such a process can the religious needs of the city be met.

We affirm our conviction that the downtown sections of our large cities deserve the very best contribution of the church of Jesus Christ, in both men and money.

THE INDUSTRIAL COMMUNITY

THE policy of setting up demonstration centers in industrial communities—with adequate leadership, equipment and budget, for the purpose of exhibiting to the church at large by free experiment the practicability of an efficient Christian program in such communities is heartily commended. The extension of this policy is urged upon all.

The promotion of conferences of employers, employees and representatives of the public to promote mutual understanding and cooperation upon a Christian basis is commended.

At this time of world unrest the churches in local communities should be encouraged to open their doors for the free discussion of the problems of our common life in which moral issues are involved. Opportunity should be given for all voices to be heard in the controversy.

The church must recognize that all social and community problems are in their very essence spiritual problems.

The church must create the atmosphere, furnish the leadership and be the place where the people of the city can freely study, discuss and work out their community problems, as a practical application of Christian principles.

Work in these sections of the city must of necessity be conducted at high pressure. Every feature introduced must be as high-grade as possible. The best preacher obtainable should be secured for such fields—one who understands the daily life of the people, knows the forces which oppose the church and is able to enlist every legitimate means for securing the interest of the community.

An attempt should be made to coordinate all the forces in the community which are working for righteousness, the church furnishing the inspiration and leadership for community tasks.

FOREIGN-SPEAKING PEOPLES

THE churches have an unusual opportunity to assist in promoting among new Americans a more complete realization and adoption of American ideals. Those "self-evident truths" by which our forefathers declared their independence are the indisputable teachings of Christ himself, the fundamental democratic principles of his kingdom, as well as of our American national life. While the entire program of the church reemphasizes these principles, nevertheless certain elements, such as the definite study of citizenship and the use of English should be emphasized as the opening door for the teaching of Christian and American ideals.

Though experience has shown the value of various modes of approach to foreign-speaking peoples—by colporter, woman worker or so-called mission, nevertheless, because of the many instances of failure due to the unseemly appearance of buildings, inadequate equipment, narrow and limited programs and untrained workers, it is recommended that in every new approach to a foreign-speaking group, whether racially solid or polyglot, there be formulated at the outset a strong community program of worship, religious education and social ministry with proper building, equipment and specially trained leaders and staff workers. The program should be adequate to the needs of the situation and of a character to command attention and respect.

In cases where English-speaking churches are being surrounded by foreign-speaking peoples these churches are urged to adapt their ministry to the changing conditions by a social and educational program and a democratic departmental organization. The church must demonstrate in its own life those ideals which it would have others accept.

GREAT POPULAR CENTERS

IN EVERY city there are one or more centers to which everybody comes. Here crowds seek pleasure or relaxation; young people throng; restless and discontented people mingle; heartsickness and sinsickness prevail.

A great popular religious enterprise should be conducted by the churches in every such center with a master of organization in charge. This project should equal in attractiveness any popular resort in the district, and be conducted upon the most liberal basis possible but with a tremendously strong spiritual atmosphere and motive dominating the entire enterprise.

It should not become an institutional church in the sense that numerous organizations will be developed, but rather an intensive inspirational institution.

A SOCIAL MINISTRY TO THE UNFORTUNATE

WHEN the home fails to function then the church must step in and supplement the home in its ministry to the social life of the people.

The socialized and institutional church is justified for this reason. It must not become a substitute for the home. It should build up the home. There are neighborhoods in which so-called institutional churches are the means of untold blessing, especially to young people.

Such enterprises should be well organized and be conducted by specially trained workers if the best results are to be obtained.

In the cheap lodging house districts and in decadent business and residential neighborhoods in every large city are to be found men, women and children who are the victims of drink, vice, crime and poverty.

Many are subnormal in mentality; many are nervous wrecks who have gone down under the industrial and social strain of the city life; many have never had a fair chance and many have wasted brilliant talents and fine opportunities. Especially pitiable are the children of these districts.

> THE problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals. The world *can* be saved if the church does not save it. The question is, can the church be saved unless it is doing all in its power to save the world?—*Graham Taylor*.

Usually the churches have removed from these neighborhoods to more favored communities. Often the churches which remain maintain a type of service and standard of worship which do not attract these unfortunate denizens of the city streets.

One of the best known organizations which has arisen to challenge these desperate conditions is the rescue mission. There is an urgent necessity for a closer identification of the rescue work with organized church life.

The church is now assuming responsibilities which she has too often in the past delegated to other bodies. The time has come when the church of Christ itself should assume responsibility for the rescue mission in order to secure permanency, competency, financial support and a satisfactory conservation of results.

The relation of the rescue mission to the whole problem of vagrancy and the inter-relation of its city program to work among migrant groups outside the city are of utmost importance. (See section on Migrant Groups, page 115.)

A PROGRAM AND A METHOD

TO MEET adequately the situation in the city there should be set up at least the minimum program indicated below, with ample provision for a trained leadership in city work.

A continuous survey should be maintained, scientifically noting the changes and movements in the various groups of the population; in business and manufacturing; in city improvements and deterioration—observing all the factors which have a direct influence upon human life. The church would not then be caught napping when its service is suddenly needed in a crucial hour of community life, or when future church buildings and social and educational enterprises must be located and put into operation.

A continuous adaptation is called for in plans, policies and practise of local churches, city mission societies, church federations and home mission boards in anticipating the religious and social needs of communities and of the city as a whole. Programs must be based upon permanent records and special surveys.

A continuous campaign of education and publicity must be inaugurated, using study groups, forums, literature, daily newspapers, motion pictures, posters, the mails and any other method likely to be effective in presenting the great facts about Christianity and the church. By these means a favorable attitude toward religion may be created among all classes of men and women, making the approach of the church and all Christian institutions easier and more generally effective.

While the survey will cultivate the soil and render it fertile, the seed must be sown and the plant tended ere the harvest of city betterment can be reaped.

ABOVE ALL—LEADERSHIP

IT MUST be obvious that more important than any other factor in meeting the problems of the city is that of competent leadership.

It must, first of all, be a leadership which realizes the spiritual significance in social events and measures social problems against a definite code of Christian values.

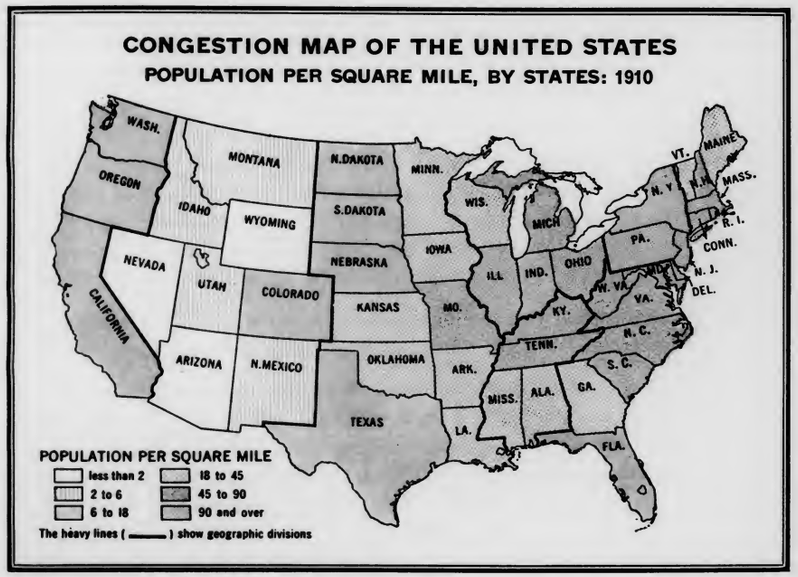
It should be a "city-minded" leadership—one which is in sympathy with the spirit of the city; and that can understand and interpret it, and is alert to every symptom of city life.

It should be a leadership trained in the city; in constant touch with city life and institutions while being prepared for the direction of city churches and institutions.

It should be a specialized leadership. No one man can possibly know every phase of city life and work in this day of high specialization.

It should be a supervised leadership, having as directors men and women of the qualifications of statesmen and strategists.

It must be a leadership by both sexes. Women are unusually well qualified for work in the city because the problems dealt with are but widenings of home problems and because of the large number of young women employed in the city who can be interested in social service through the church.



THE NEW YORK METROPOLITAN AREA

THE metropolitan area of New York has been called the "Metropolis of Mankind." It encloses more than one-twelfth of the life of the United States, while every year Wall street, Fifth avenue, the "Great White Way," Coney Island and the universities attract approximately thirty-five million strangers with money to spend and minds to be impressed.

"Everything that relates to life in New York is of vast proportions. Four transients arrive every second, a passenger train comes into the city terminals every fifty-two seconds and a ship clears every forty-two minutes. A child is born every six minutes, a wedding takes place every thirteen minutes and a funeral is held every fourteen minutes. There is a real estate transfer every twenty-five minutes, a new building is erected every fifty-one minutes, a fire occurs every thirty minutes and every day more than three hundred people come to the city to live."*

These figures refer only to Greater New York and are by no means adequate for the entire metropolitan area.

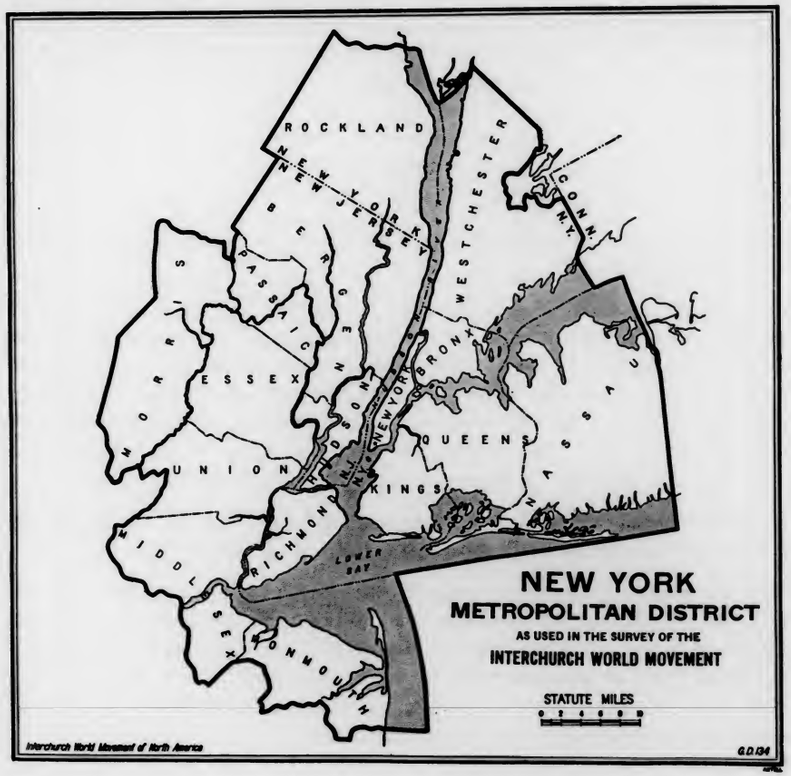
The problems of water, food, housing and transportation which have been created by this vast concentrated mass of humanity are staggering. But an indomitable spirit has solved many of them. A subterranean stream of pure water flowing one hundred and nineteen miles provides the city with a water supply which would furnish every human being in the world with over a quart of water a day. The food for this metropolitan population for one week only would require 266 train loads of provisions reaching in an unbroken line of cars from New York to Philadelphia.

In a single day the subways, elevated and surface lines of Greater New York carry twice as many people as do all the steam railroads of the United States.

The total wealth of this area is estimated at between twenty-five and fifty billions of dollars. In the last few years New York has captured the leadership in finance, music and fashion. It is becoming the greatest of all university centers and recently has grown to be the good Samaritan for many needy peoples throughout the world. New York considers nothing impossible, and with her characteristic "step lively" speeds vast undertakings to their happy termination.

*W. J. Showalter, in "National Geographic Magazine."

The water and food problems of this area have been successfully solved, the transportation problems partially so, but the greatest problem of all remains unsolved: How can this world metropolis with its great human problems of childhood, home-life, work, play and social relationships, be transformed into a city of God? This concentration of eight and one-half million souls constitutes the most appealing possible challenge to organized religion. Failure of the church here to venture a heroic and mighty program at this critical moment would be an international disaster. If the organization and methods of yesterday are not sufficient for today, how much less are they adequate for tomorrow. The opportunity is too vast for any one denomination. It invites a cooperative effort of all churches sharing common ideals. It compels a new concentration of time, money, personal sacrifice and service.



PROBLEMS

OUTSTANDING problems of Christian statesmanship in this area are as follows:

1. How to simplify the public utterance and ecclesiastical practise of churches and communions so that their witness will become as compelling to the indifferent as the life and teaching of Jesus are to his followers.

2. How to intensify the life and Christian service of individual church members so that faith and love and unselfish service will become master-passions.

3. How to turn the mind of each church from trying selfishly to enlarge or even save its own life, into a virile attempt to establish the kingdom of God in the life of the community.

4. How to win the confidence and practical cooperation of all the various races and nationalities of a given community, so that the divisive note shall disappear and common interests and unifying projects shall be stressed.

5. How to eliminate un-Christlike competition between Protestant communions and substitute practical goodwill and effective cooperation.

6. How to beget a new confidence and courage in hundreds of churches whose struggle for existence has killed an aggressive, victorious spirit.

7. How to get each church to make a definite program for its own future, based upon a scientific study of facts and utilizing the most efficient business methods.

8. How to get groups of churches in given districts to adopt a vigorous, unifying community program, and operate it harmoniously.

Is it too much to think that the minds which have brilliantly solved the staggering food and transportation problems of this area will fail, should they concentrate with the same compulsion upon the most vital problem of all: How to bring the spirit of Christ as an active force into each community of this entire area?

In this hearty cooperative spirit between the churches and other religious and social agencies lies the hope of community betterment.

A CONFIDENT ADVANCE

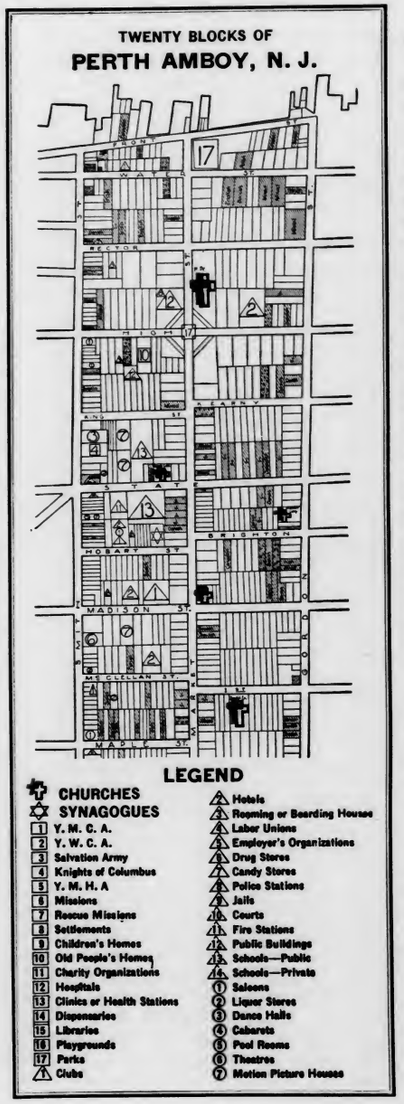
IN Greater New York nearly three out of four persons are foreign-born or of foreign parentage. This has put an enormous responsibility upon the American-born fourth. The supreme object of American Christians is not only to maintain American ideals but to bring the spirit of Jesus into all human relationships. This responsibility rests with terrific pressure upon a metropolitan minority.

The Protestant share of this task is tremendous. The metropolitan area has slightly more than two thousand Protestant churches. The maximum effort of every local church in the intensifying of its regular work is imperative. The strengthening of all denominational agencies is vital. And in addition, an heroic Interchurch campaign with practical programs of additional Christian activities, cooperations and community service—this is the costly advance which the church must confidently venture so that with a new faith, all the facts, a common program and virile, allied, Christian statesmenship, the metropolitan area may actually be completely transformed by the spirit of the Master of Men.

COOPERATION

THE church is the mother of hospitals, nursing, charities, visiting, child care, social settlements and other philanthropic and humanitarian movements. The boards of directors of the leading social service agencies are almost entirely composed of church members. It is therefore right that the church should not only acquaint itself with the social agencies which it has mothered, but that it should do all in its power to lend counsel, financial support and volunteer workers to these agencies.

The church is in much the same relation to the important work of the Young Men's Christian Association and the Young Women's Christian Association. These organizations in their specialized fields should always be able to command the hearty interest and cooperation of the churches. These and similar bodies are all agencies of righteousnses and should evince a keen interest in the success of one another's programs.



THE INTERCHURCH SURVEYS

THE fundamental purpose of these surveys is to render every possible assistance to each church in its work of serving the community.

1. Church Survey: The aim is to get each church to know itself accurately, face its actual needs confidently, develop a definite program for the next five years, obtain the necessary staff, equipment and budget in order to operate that program in service for the community.

2. Household Census: The aim is to place before each church a map of its own district, like the one on this page showing twenty blocks in Perth Amboy, N. J. With this map there will go accurate lists of the names of all the people, their addresses, church membership or preference, Sunday-school attendance, birthplace, length of residence in the United States and occupational information.

3. Social Service Survey: The aim is to bring to each church accurate data concerning all social needs and all social service agencies in the district or community. It will show where cooperation is imperative and reveal any danger of reduplication of effort. It will provide for the social service agencies as well as for the churches immediate opportunities for ministering to those who desire visitation.

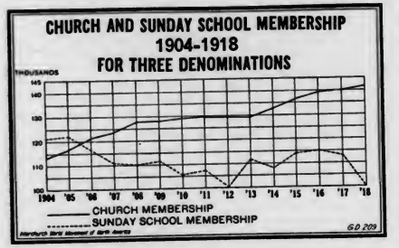
The results of these surveys will prove invaluable to pastors, church staffs and congregations. Pastoral visitation will be simplified, with people named and located. The pastor's efficiency will be greatly multiplied and he will be given the basis for a mobilization of his entire congregation for community service. By this means the long hoped-for strengthening of staff and enlargement of equipment and budget will, with the help of the denominational officers involved, be placed within the reach of each church.

Finally, the results of these surveys can be used by program-making conferences organized in all the churches of the community. They will not only be the basis for advance programs by individual churches but will lead to community programs and projects whose success will be insured by cooperation of a group of churches.

THE CHILD

IN THIS metropolitan area there are almost two million homes. From these homes, one million thirty-five thousand children between six and fourteen years of age go to public school.

Whether more or less than one-half of these children receive definite religious instruction in their homes and organized religious education



in their churches cannot be accurately determined until the Interchurch surveys are complete and the returns tabulated.

This, however, we do know: The Protestant churches have not considered religious education as their foremost task. As a result the above chart, typical of conditions in most Protestant communions, shows a decrease in Sunday-school membership, even where there has been a slight increase in church membership.

This decrease is even more serious when viewed in the light of the decreasing size of the ordinary Protestant family, and unless speedily corrected, forbodes a decreased influence of Protestantism in the metropolitan area.

It further spells great danger for future ethics in business and professional circles, and what it may mean in regard to social selfishness and governmental corruption, is beyond the power of any man to foretell.

The cost of solving this problem will be great. It will mean a changed emphasis in hundreds of churches and it will call for an amazing amount of thought, time, personal devotion and money.

THE COMMUNITY

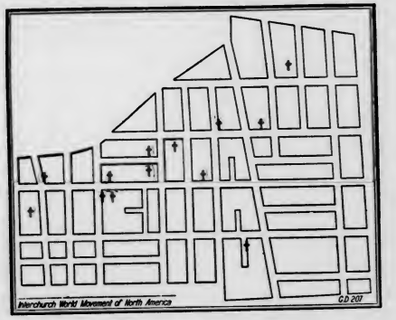
THIS map shows a community of fifty-one blocks where thirteen churches represent eight Protestant denominations.

These churches are closely grouped in one section of the community. The population of the community has decreased and undergone great changes. It was once a residential district with the majority of the people living in private homes. Most of the people now live in apartments, hotels and boarding houses.

The problems these churches face are typically metropolitan, and extremely complicated:

1. Do these churches now serve the entire community in all its spiritual needs?

2. Would a smaller number of larger churches serve the community as well or better?



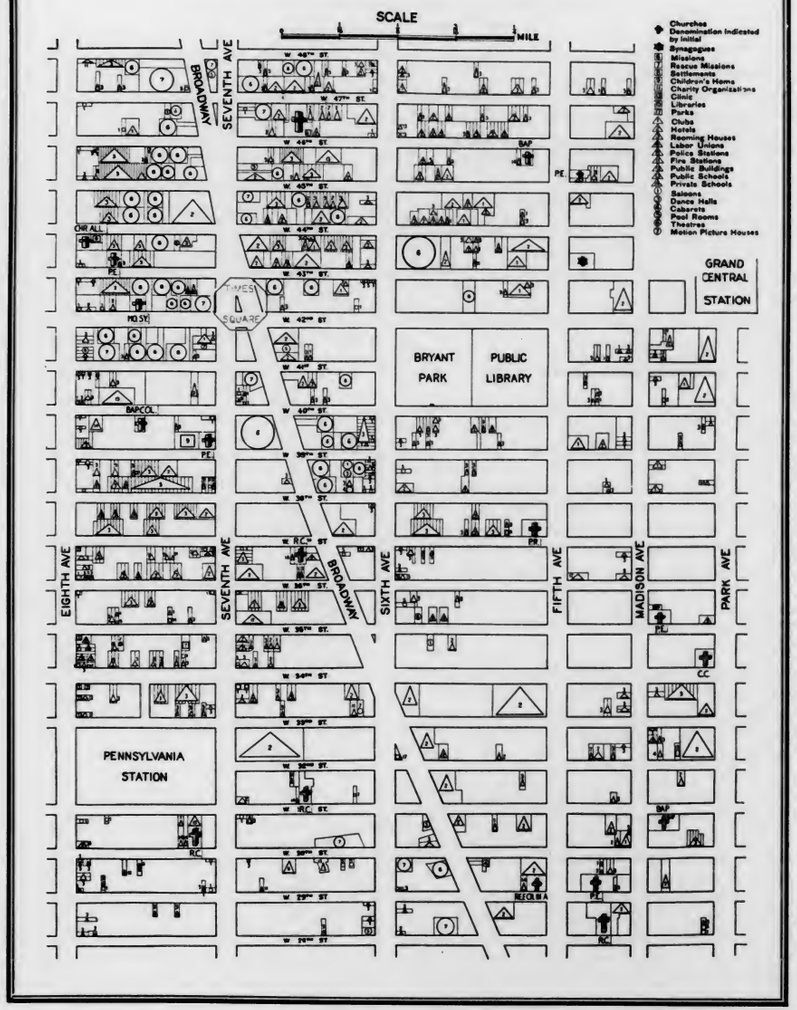
3. Is the constituency of these churches drawn mainly from outside the community?

4. Is there any wasteful competition among them?

5. Are there cooperative community projects which should be operated by these churches?

Is it not evident that practical progress towards the most effective Christian service of the entire community cannot be made until the leaders of these individual churches, together with the denominational officers involved, meet and face all the facts, organize a community program, and then adjust their problems of cooperation, combination, relocation and responsibility in a spirit of generous goodwill?

TIMES SQUARE SECTION



TRANSIENTS

IN THE Times Square district of a hundred city blocks bounded by Twenty-eighth and Forty-eighth streets, Park and Eighth avenues, there are ninety hotels accommodating 26,824 guests a day. A stream of more than 30,000 people register at these hotels every week.

There are seventeen clubs and 493 rooming and boarding houses which, with their semi-transient and transient population, bring the total floating population to approximately 123,000 a month.

This means that during a year's time a restless, strenuous whirl of humanity that would total more than the combined populations of San Francisco, Denver and Boston, resides for a few days or a few weeks in this Times Square section of New York.

As against this enormous floating population the permanent dwellers in the homes of this section number 5,464 families. To serve both this permanent and floating constituency there are two Jewish synagogues, four Roman Catholic churches, and thirteen Protestant churches, two of which are for Negroes.

TWO APPEALS

THESE churches show a membership of 20,074, with a seating capacity of 16,400. To the full measure of their ability and equipment all the churches of this area and those on its immediate edge have courageously faced the huge problems in this district of transient and swiftly changing populations. But it has been absolutely impossible for them as individual organizations with their present staff and budget to meet the religious needs of these transient thousands. Difficult and most puzzling conditions have led a number of these churches to omit their Sunday evening service or substitute for it an afternoon service, with the result that on one recent Sunday evening, only 1,817 people, by actual count, were found in the evening church services of the entire district. To the stranger, with a Sunday evening to spend, organized religion in this district makes only a slight appeal, while the well-advertised Sunday concerts of the theaters call loudly and get the crowd.

WHAT IS THE SOLUTION?

SHALL we fold our hands and agree that nothing can be done about this urgent need and wonderful opportunity? Or shall the churches of all the Protestant communions do what they have not yet ventured: concentrate upon some common program, and agree not only to operate their own plants but a joint assembly hall or a great, new cooperative plant in addition. Otherwise, it seems evident that the transient thousands of the Times Square district may leave New York without a direct appeal having been made to their highest nature or any definite spiritual quickening and inspiration. In other hotel centers of the New York metropolitan area and in the Borough Hall district of Brooklyn, the problem of the transient population is almost, if not equally, urgent.

RECREATION

IN THE forty-five theaters and ten motion picture houses shown in this map the seating capacity is 78,027. The approximate attendance each week is estimated at 1,000,000 men, women and children who, for the time being, are trying to forget their cares and duties and are at play.

This vast concentration of recreation seekers in one section of this metropolitan area only tends to emphasize the fundamental instinct for play and the urgent necessity of meeting this universal need for recreation in every community.

HOURS OF OPPORTUNITY

HERETOFORE the church as a whole has not seriously interested itself in the problem of play. But today many churches realize with deep concern that if the ideals which regulate outdoor sports and are exhibited on the stage and shown on the screen to millions are to reinforce instead of neutralize the ideals which these churches are trying to teach and preach to thousands, then the churches must immediately seek to influence these ideals and wisely and heartily to enter upon a definite plan to enrich the millions of hours which the people spend in play.

A Metropolitan Program

OUT of the programs for the next five years constructed by the individual churches, and out of the denominational programs adopted by the leadership of the various communions there will grow a comprehensive, carefully articulated metropolitan program. It will be formulated with the expectation of a continuous development and an operation increasingly successful as working agreements between groups of churches and communions come to be universally adopted.

In any such joint metropolitan program certain fundamental factors must be considered:

How may the local church become a spiritual power-house and develop the spirit of worship, love, and service in the community? In the attempt to simplify and correlate all its religious teachings, to intensify its public worship and evangelism, to develop its pastoral and community service, to accept district responsibility, each church will require an adequate trained staff, a well-adapted equipment and a sufficient budget.

Besides this, it will desire to share in publicity and evangelistic campaigns in which trained men and women of the highest character and ability will devote themselves to speaking for Christ, not only in churches, but in all other available places, such as labor halls, forums, theaters, clubs, shops, park entrances and places of recreation like Coney Island.

How may each church find ways to make the Christian nurture of the childhood of its community and constituency its outstanding duty and privilege?

It will place religious education first. It will provide trained leadership for its Sunday and week-day classes in Christian life and citizenship. In some cases it will engage a religious education director and enter upon a religious education program as a member in a group of churches.

Cooperating with other churches it may establish goodwill centers, Christian supersettlements, especially adapted to foreign-born children.

In some cases well-located churches will reorganize themselves and become childhood centers for their own communities.

Each church will plan to become a promotor of Christian home-life. "Christ in each home" will be the slogan. Although the home which many remember as the cornerstone of our American democracy is rapidly passing away in the New York metropolitan area a three-fold service for the church is possible.

First, an effort to get people to locate where real homes may be developed and their children brought up under genuine Christian influences.

Second, the provision of dormitory or other facilities for the young people who come by multiplied thousands to this area. This could be done by utilizing some idle church properties or purchasing new ones.

Third, an attempt through associations of rooming and boarding house keepers to raise the standard of existing facilities and make conditions not only safe but attractive for young men and women.

Another way of influencing home life would be to develop a "four-foot shelf" of literature dealing with the Christian life in all its privileges and responsibilities. These books would be written in such a way as to make the strongest possible appeal to childhood and youth as well as to parents and teachers.

HEALTH SERVICE

PATTERNING after the method of Jesus, each church will deeply concern itself with the health of its own people as well as that of the community for which it is responsible.

In a new development of church consultation hours, child welfare activities—direct and cooperative—and in an establishment of health service centers by groups of churches, the individual church and the church collectively will become the Good Samaritan of metropolitan life.

BUSINESS ETHICS

EACH church will seek in some way to influence the industrial situation so that the spirit of Jesus may increasingly control the processes of production and distribution, determine the ideals and set the standards of business and finance.

It will be deeply interested in establishing a program of vocational guidance, both personal and by classes.

It will be interested in maintaining forum centers for discussion and popular education.

In community groups or by the cooperation of all the churches of a large area, goodwill industries will be established where the handicapped, physically and morally, may, with adequate wages, work their way back into normal industry and useful citizenship.

PLAY THAT COUNTS

THE individual church will do its best to Christianize recreation. By direct and indirect influence and example it will seek to become a wise and welcome playmate in the millions of hours which the people spend in recreation. Individually or collectively the church will establish playgrounds, and great recreation centers. It will promote entertainments, dramatics, pageants and all activities by which the highest ideals, ethical and spiritual, can be presented in the most attractive ways.

NEEDED—A FRIEND

EACH church will devise an advance program by which it may reach the stranger, and especially uncared-for racial groups as well as all the friendless and lonely in its community. Realizing that the loneliness of countless thousands in New York, leads directly to a lowering of Christian standards and results in a large pro-

portion of the vice and crime of the city, Christian statesmanship will eventually find practical and natural ways of becoming a resourceful friend, to whom the lonely may turn, and through whom they may find the joy and inspiration of Christian comradeship. This will doubtless be accomplished through a neighborhood service of church brotherhoods and fellowship organizations. Cooperatively this will find its expression in the establishment of church home centers in districts where hotel and other transient populations predominate.

JOINT COUNCIL OF EXPERTS

THESE and other elements, which will undoubtedly be considered in a church vitalization and distribution program, show that progress will depend not only on the individual church, but upon bringing the entire force of each denomination to its highest efficiency. In one case this is being accomplished by the establishment of a metropolitan council of experts for the entire work of the denomination in the area.

When all the denominations have accomplished something definite in this direction it will be possible with economy and efficiency to establish a joint distributing council whose membership will be drawn from these denominational councils. This joint council, coordinated with existing interdenominational church agencies, may become the executive body for the operation of a common metropolitan program.

JOINT HEADQUARTERS

IN DUE time the churches will desire to establish a church headquarters for the purpose of housing the seventy-five or more international, national, metropolitan and civic religious agencies now inadequately located in almost as many different offices in widely scattered buildings. This has long been the dream of the leaders of many of these agencies.

In addition to the ordinary office facilities, this building would provide large and small assembly, conference and committee rooms, a restaurant, hospital, first-aid, rest-room and other social facilities for the hundreds of employees. A reference library of Christian literature, joint transportation, purchasing and shipping service, map, chart, and lantern-slide departments and every practical facility for promoting efficiency and economy in the great advance program of the Protestant churches of the entire country as well as those of the New York metropolitan area.

These elements and many others will doubtless be considered in the construction of a metropolitan church program. But it must be remembered that first of all, the churches in their leadership and membership must draw close to each other in the joy and love of mutual confidence which will lead to the greatest spiritual advance ever witnessed in this area.

Why not help sign the Emancipation Proclamation of the church for its larger life and inspiring task in New York?

This is not the time for timorous, doubting souls or chronic objectors.

The call has sounded. The advance has begun. Through the church of Christ and by the personal sacrifice and personal service of each member, this area must at any cost be won for God.

For all God's fellow-workers it is a high and holy venture of faith.

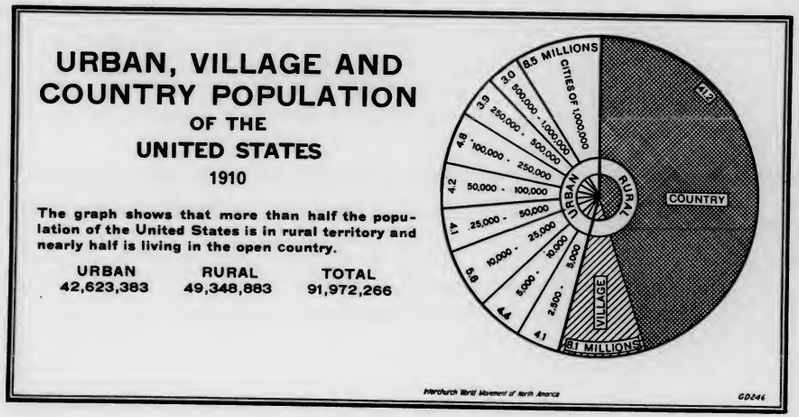
TOWN AND COUNTRY

THE field covered by the town and country survey is the entire area and population outside of cities of more than 5,000. It includes within its scope 2,968 counties, 13,000 incorporated towns, 30,000 other communities, 54,000,000 people, 150,000 churches and 50,000 ministers.

Over this whole area a three-fold study is being made: first, of the varied aspects of community and country life which underlie and condition the work of the church; second, of the church itself as a working organization—equipment, support, program and personnel; third, of all those especially acute problems, racial, occupational or social in their origin, which in an unusual way challenge the church in any rural area.

This rural population is not stable. It is increasing around the cities owing to the development of suburban transportation; in the mining regions; in the mountains of West Virginia and Kentucky where large families are still the rule; along the south coastal plain, in northern Michigan and Minnesota, throughout most of the western half of the country, and in the southern oil fields. (See map, page 58).

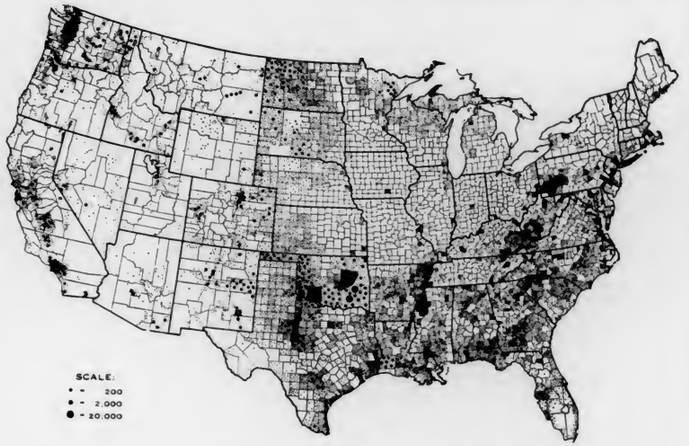
Decrease in rural population has occurred in some agricultural sections of the West. Here prosperous farming communities have found it advantageous to consolidate smaller farms into larger ones in order to secure the full benefit of the cooperative use of machinery and of large scale production. (See map, page 59.)



INCREASE IN COUNTRY POPULATION

1900-1910

DOTS SHOW PLACES WHERE RURAL POPULATION IS INCREASING



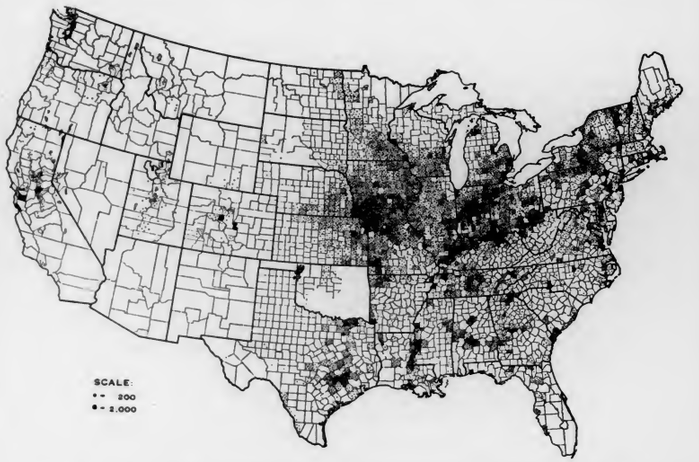
State	Number	Per cent	State	Number	Per cent	State	Number	Per cent	State	Number	Per cent
Oklahoma	458,341	70.7	W. Va....	107,380	14.3	Idaho....	70,464	55.8	Wyoming.	26,210	49.3
Texas....	334,390	14.1	Louisiana.	100,706	10.6	Montana.	64,377	45.0	Nebraska.	13,427	2.1
N. Dak..	167,802	67.7	New Mex.	100,203	61.5	Oregon...	46,069	20.0	Minnesota	8,758	1.0
Wash....	167,324	67.3	Alabama.	96,578	6.4	Virginia.	42,695	3.0	Utah.....	8,244	7.4
Penna...	138,362	6.0	Miss.....	95,668	7.2	Kentucky	33,644	2.2	Maine....	2,927	.8
California	138,152	22.4	S. Dak...	94,643	82.1	N. J	31,697	7.1	Mass.....	2,801	1.2
N. Car...	110,610	7.1	Colorado.	94,538	46.6	Arizona..	30,101	31.8	Delaware.	1,524	2.0
Arkansas.	110,215	10.1	S. Car....	81,930	7.6	Maryland	28,100	5.2			
Georgia...	108,399	6.5	Florida...	78,016	21.2	Nevada...	26,863	82.1			

GREAT movements of population are taking place. A single generation has seen the Northwest increase its population tenfold. The church needs to bestir herself to keep pace with the new demands.

DECREASE IN COUNTRY POPULATION

1900-1910

DOTS SHOW PLACES WHERE RURAL POPULATION IS DECREASING



State	Number	Per cent	State	Number	Per cent	State	Number	Per cent	State	Number	Per cent
Iowa.....	152,673	12.1	Ohio.....	91,498	5.3	Tennessee	10,089	.6	R. I.....	2,953	14.1
Missouri..	133,514	8.0	New York	49,231	2.0	Michigan.	9,946	.8	Conn.....	1,039	.9
Indiana...	132,195	9.5	Vermont..	20,909	11.1	Wisconsin	8,201	.7			
Illinois...	112,225	7.0	N. H.....	11,186	6.0	Kansas...	4,773	.5			

THE South and the far West are drawing their "newcomers" from the East and central West. This means church problems in the communities deserted as well as in the new locations.

DIVISIONS OF THE FIELD

A POSSIBLE classification of the rural field is as follows: 1. The more fertile agricultural sections; 2. The less fertile agricultural sections; 3. The frontier; 4. The mountain section; 5. The rural industrial communities.

THE BETTER AGRICULTURAL SECTIONS

THE better agricultural sections include the corn belt, extending through Nebraska, Indiana and Ohio; the wheat producing areas, including Kansas, the Dakotas, Minnesota and parts of other states; the irrigated regions representing about 75,000,000 acres of possible development; the drainage area, about 20,000,000 acres; and the southeastern portion of the United States, known as the cotton belt.

In the corn-raising communities the farms are fairly large, tending to become larger. There is considerable neighborhood cooperation and a large amount of social life. To a large degree the people are progressive and intelligent.

In the wheat-producing sections, expansive cultivation predominates. Homes, therefore, are far apart. Social isolation results. The intelligence is generally high and the people are fairly prosperous.

In the cotton-raising sections, there are either large farms and plantations with many Negro laborers operating under a manager, or many small cotton farms with renters, in some cases owners. A slightly lower intelligence predominates among these workers and their families, partly because of the climatic conditions and social inheritances. Consequently, less modern agricultural methods prevail. There is considerable social life on the plantations and some cooperation between neighbor farmers.

Other agricultural communities specialize in fruit-raising, stock-raising, market-gardening and dairying.

LESS FAVORED AGRICULTURAL SECTIONS

THE more sparsely settled and less fertile agricultural sections include the hill land extending from the central part of Oklahoma in a northeasterly direction through Arkansas, southern Missouri, Kentucky, Tennessee, southern Illinois, Indiana, Ohio, West Virginia, Virginia and parts of Pennsylvania; and the northern pine belt extending from Minnesota through Wisconsin, Michigan, parts of New York and the New England states.

This section consists largely of small isolated communities difficult of access. Poverty prevents many communities from erecting church buildings or maintaining pastors.

THE FRONTIER

THE frontier section includes twelve states, namely: Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington and Wyoming. These states with an area of 1,259,977 square miles had a population of only 6,458,417 in 1910—approximately five people to the square mile. Over 40,000 homestead rights were granted and 103,917 entries made in 1917. Lands privately owned tend constantly to be subdivided among new settlers.

There is a marked difference between well-established frontier communities—such as the irrigated fruit and grain sections—and the pioneer communities. The characteristics of the latter are novelty, movement and uncertainty. The population is constantly changing and there is a low standard of living.

Thousands of miles of open country and hundreds of villages in the frontier region have no Protestant churches. The church often has little relation to present day life. The great distances to be traveled are a drawback to coordinated religious work.

FOR communities which cannot independently support a church and resident pastor, these must be provided in some other way.

THE MOUNTAIN SECTION

THE mountain section stretches along the southern portion of the Appalachian mountains and extends into northern Georgia and Alabama, embracing a region of two or three million acres. The western mountain section has already been included in the discussion of the frontier. In the southern mountains the people live for the most part by hunting, fishing, and growing such corn and vegetables as are absolutely needed. This region is rich in timber and mineral deposits. The chief occupations are agriculture, logging and, until recently—distilling.

The main features of the problem in this section are: isolation, illiteracy and arrested development. Housing and general living conditions are not good and result in the widespread prevalence of disease. There are few schools and churches, little knowledge of what goes on in the outside world and small interest either in local or national politics.

Most of the preaching is now done by voluntary pastors, of little education and training, with a great but almost superstitious belief and faith in God. Large portions of this country have no religious services of any kind. Many of the people are so isolated that it would be impossible for them to attend worship.

RURAL INDUSTRIAL COMMUNITIES

THE rural industrial communities are represented by the coal and other mining camps; fishing villages along the coast; lumber camps; small manufacturing towns—such as cotton mill towns in the Piedmont section of the South and the mill towns of New England; vacation resorts—some of which have a large transient population; and the large suburban population of foreign-born engaged in truck-farming near large cities.

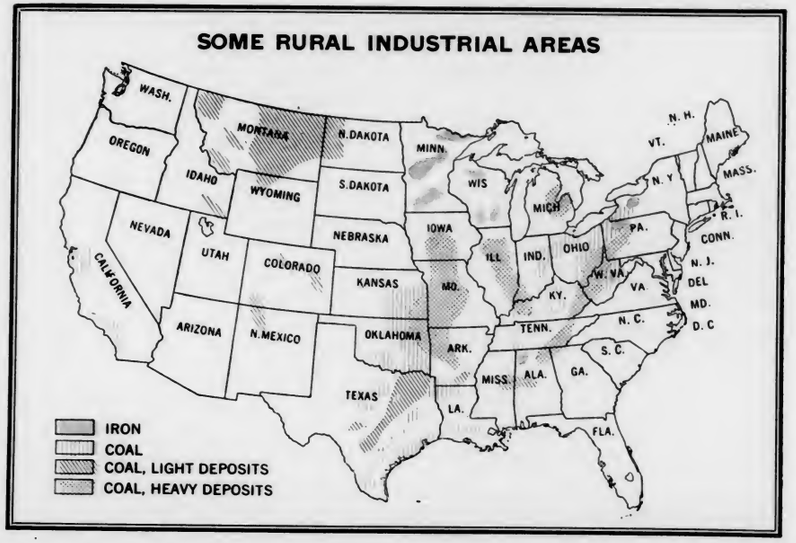
The mill towns of New England are usually well populated industrial centers and in most cases, schools, community organizations and churches are provided. In such instances social and educational opportunities, while seldom ideal are, in the main, fairly good.

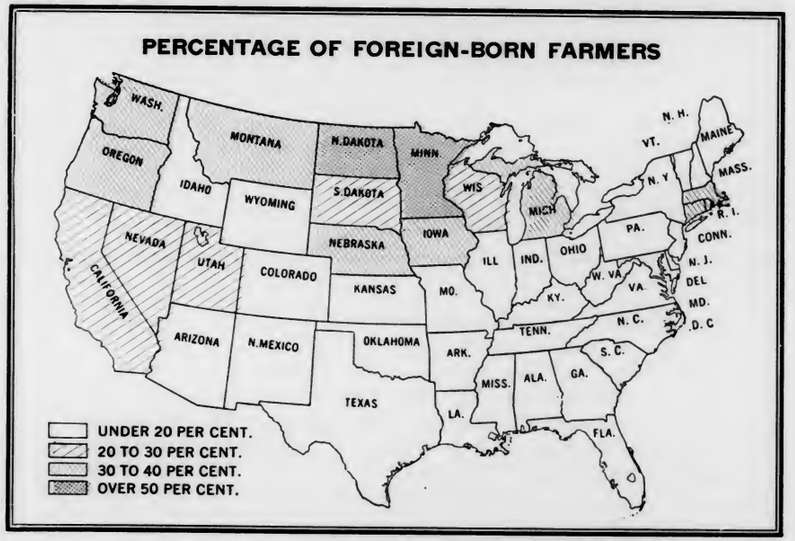
The cotton mills are operated almost wholly by white labor from the Appalachian mountains. There are few foreigners or Negroes employed. Approximately three hundred thousand people are engaged in this industry. In the main these workers live in unincorporated villages.

Schools, community organizations and churches are provided for them. They have no part in elections and their power of initiative has largely atrophied. All sorts of religious "isms" have sprung up; "Holy Rollers" and similar sects flourish.

Thousands of people scattered throughout the country in small settlements are getting raw materials into the market or turning them into manufactured products. A large percentage of these people are foreigners, unfamiliar with American ideals and standards, crowded together in small shacks, ignorant, poor and without an understanding of our language, our customs and our laws.

THE men and women on the farms stand for what is fundamentally best and most needed in our American life. To supply the city with fresh blood, clean bodies and clear brains that can endure the terrific strain of modern life, we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace.—***Roosevelt.***





Problems

DIFFERENCES in environment produce distinctive traits in the population. The occupations of a region are to a considerable degree determined by that region and the types of society are fixed by occupations because they determine interests, organizations, outlook and culture. Where the occupations are subject to change, the social character of the community is variable.

The economic life of a country is largely a basis for all life. In reality the relation between economic and spiritual development is an interlocking relationship and the church must work for the advancement of her people through every agency. To establish these principles as fundamental in town and country work is a basic problem.

DECLINING CHURCH MEMBERSHIP

THIS is due in part to shifting population, increasing tenancy, the exodus of young people and changing economic conditions. Rural churches are dying in so many instances and their development is arrested in so many others that the whole condition of the town and country church is languishing.

The Ohio rural life survey found that of 1,515 churches in thirty-one counties more than two-thirds were arrested or dying. Over three-fourths of the open country churches were not growing.

SMALL COUNTRY CHURCHES

WITH a stationary or diminishing population a church of less than one hundred members has only one chance in three of surviving. In Ohio 60 per cent. of the churches in the town and country is of this small, almost hopeless variety. Fifty-five per cent. has less than seventy-five members. With such a small force there is no hope of an adequate ministry and a church organization sufficient for suitable ministry and service to its community.

LACK OF LEADERSHIP

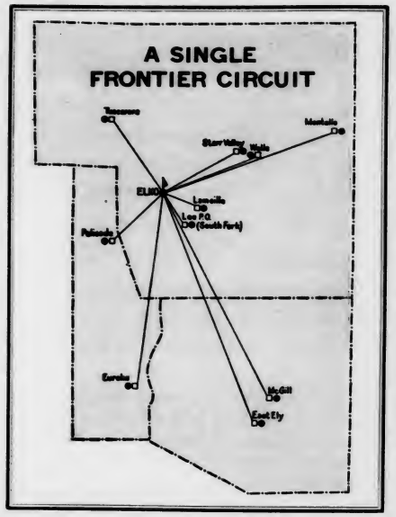
THE lack of a trained and effective leadership is a prime source of weakness in the rural church. Young men upon whom the church once called successfully are turning to other professions, in which they get a living wage. Two large denominations admit that only 10 per cent. of the rural pastors has had college and seminary training. There is an idea abroad that denominational well-being is satisfied with the upkeep of church organizations and preaching points rather than by supplying such trained religious leadership as will arouse the rural constituency to progressive work on a self-supporting basis.

NO COMMUNITY CENTERS

THE rural church has failed to live up to its possibility as a community center. With a non-resident pastor it is impossible for the church to lead in community affairs or reach the people. A majority of country churches is closed throughout most of the year.

CIRCUIT SYSTEM

VERY few country churches receive the full time of a pastor. Ministers serve two, four and even eight and ten churches, crossing and re-crossing one another's path. Of the 17,000 country churches of one denomination 12,000 are without services on any given Sunday. Another denomination has nine-tenths of its thousands of churches served by absentee pastors; and three-fourths of its churches have but one service per month, while one-fourth has no Sunday school.



In Ohio, the only state completely surveyed, only 13 per cent. of the rural ministers live by their churches. Country ministers have abandoned the idea of living near their people.

The withdrawal of ministers from the open country is paralleled by the withdrawal of other professional types. Physicians, nurses, lawyers —all have assembled themselves in villages and big towns. The professional classes that serve the farmer do not live with the farmer.

This situation shows why country churches are suffering such losses.

INADEQUATE EQUIPMENT

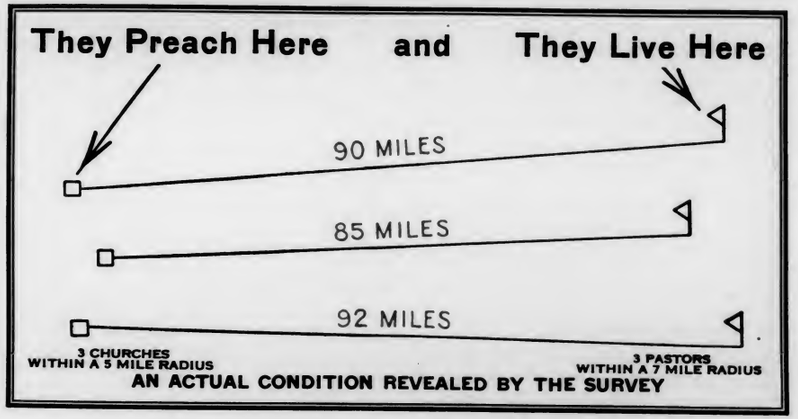
THE average country church is but a single-cell structure. At best it has but one room for church and Sunday school and probably a basement or addition for kitchen and primary department. The frequent lack of a parsonage makes it impossible to maintain a resident pastor.

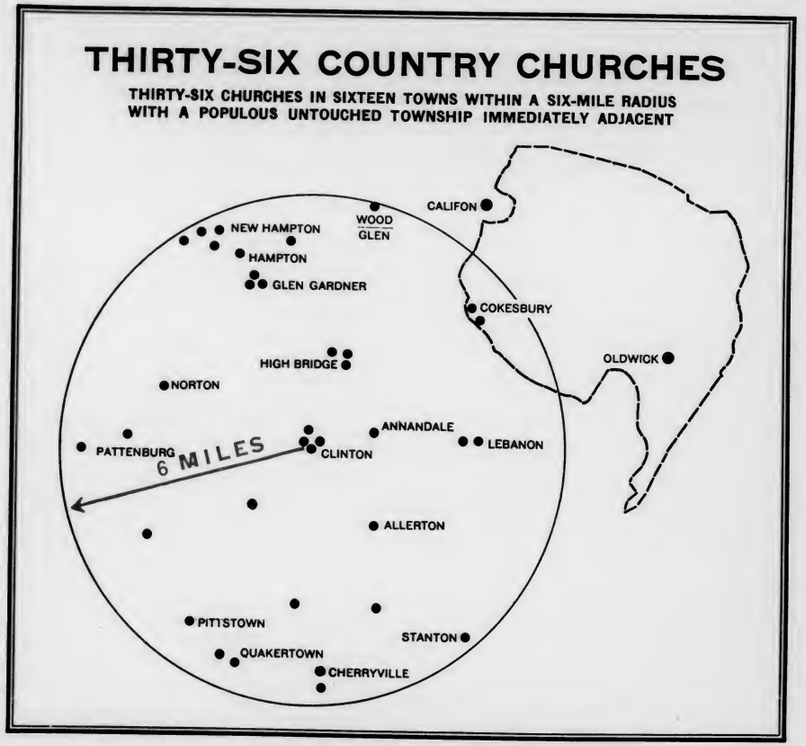
UNEQUAL DISTRIBUTION OF FORCES

DENOMINATIONAL lines have been so tightly drawn in the country that even the economic urge of a decreasing population fails to bring the churches together.

Considering that rural churches are generally bunched in villages and grouped in competitive areas in the open country it is evident that the places are many in which one church must depend upon only ten or twenty families.

One eastern town has six churches for one hundred and fifty people and no resident minister.





A middle western town of eight hundred inhabitants has seven churches.

Of more than a thousand towns of less than 1,500 inhabitants in one state only 131 do not show an unequal distribution of forces. This has resulted in unevangelized areas outside of the towns and unnecessary competition where the churches are located.

This situation is illustrated in one well-established area in an eastern state, where sixteen villages contain thirty-six churches within a six-mile radius, while the adjoining townships are almost uncared for, and more than one thousand children of school age are unreached by church or Sunday school. (See chart above.)

UNCHURCHED AREAS

HUNDREDS of towns and many whole counties are without adequate churching. One town of two thousand inhabitants has had but an occasional service in ten years.

One village fifteen years old, of four hundred persons, had never seen a minister until the Interchurch World Movement made a survey.

Seventeen counties in the central and far western states are reported as without any churches. Twenty-five thousand men, women and children in one rural industrial area in a central southeastern state are without any religious supervision.

INADEQUATE PROGRAM AND SALARY

OVER-EMPHASIS on emotional types of religion has led to too great dependence upon the annual revival to satisfy the religious needs of the community and to enlarge church membership. Sporadic emotionalism is substituted for continuous evangelism.

The low salaries paid to rural pastors discourage the best type of leadership and compel the minister to seek a better paid charge in the city. Sixty-one per cent. of the rural white ministry of one large denomination receives less than $1,000 per year. The minimum salary of a rural Y. M. C. A. secretary is $1,200.

SOCIAL STARVATION

THE rural field has always been deficient in its provision of legitimate recreation and amusement. It has been socially starved. Even in the towns this has been true of the boys, girls and young people, and even the adults have only a few lodges and fewer church organizations. This social starvation has reacted unfavorably on the moral tone of many communities. It is also largely responsible for the migration of young people to urban centers.

FOREIGN-BORN FARMERS

FOREIGN-BORN farmers in increasing numbers are operating farms in New England, in the Mississippi valley and in the farming and small-fruit sections of the Pacific Coast. Handicapped by their ignorance of our language, customs and standards of living, they form a special problem. The church has a grave responsibility toward these new Americans which it has failed to recognize.

HEALTH

LACK of the specialized social machinery of the city, of doctors, of nurses, together with failure to observe quarantine regulations, and a general lack of intelligence on the subject of preventive medicine and social hygiene, are responsible for a relatively higher disease and death rate in the country than in the city.

THE TOWN

THE community that is neither a city nor open country has peculiar difficulties. Dependent on agriculture, its tastes are urban. Its resources are meager. It offers its ambitious young people no future. Its schools educate neither for urban life nor for agriculture. The town has a place in our civilization but that place it has not yet wholly filled.

A TYPICAL COUNTY

A SUMMARY of the social complex presented by a single typical county, No. 259, is given herewith:

Area, 473 square miles; level, rich, agricultural county; chief products, cattle and grain; 67 per cent. of farms is operated by owners; no farmers' cooperative enterprises; approximately two-thirds of road mileage is hard surfaced or otherwise improved; nine trade communities.

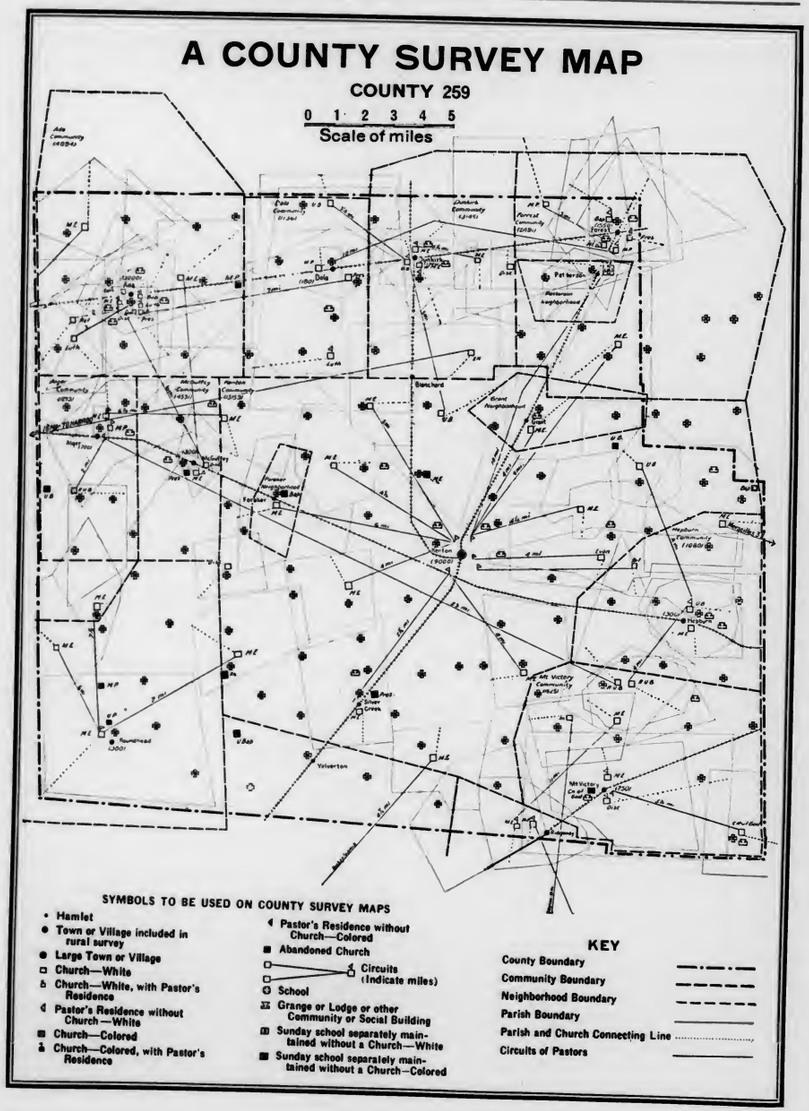
1. Social agencies: 3 public libraries, 4 granges, 30 lodges, 4 bands, 7 orchestras, 1 community chorus; good schools; 9 dance halls, 7 moving picture houses, 29 pool rooms, 5 bowling alleys.

2. Population: 30,400 in 1910 — practically stationary. Density 64 per square mile. The county seat has a population of 7,200, leaving 23,200 for the remainder of county covered by rural survey; 90 per cent. of population has lived in county over 15 years.

3. Churches: 63 outside of those in the county seat. There are 13 abandoned churches 12 of which closed during the last 3 years; 11 of these are in the open country and 2 in villages.

Resident church membership of rural churches is 5,770 or 24.8 per cent. of the population; 38 churches have lost 902 members in 4 years. In one community (population 453) 15 per cent. are members of 2 churches. In community I (population 2,113) 15 per cent. are members of three churches; in community II (population 3,145) 12 per cent. are members of 6 churches; in community III (population 2,100) 5 per cent. are members of 2 churches.

Rural Sunday schools have a total average attendance of 3,540—15.2 per cent. of population; no provision for leadership training; only 8 Sun-



day school pupils have entered Christian work in 10 years.

Other organizations: 47 for women, 4 for men, 3 for girls, 1 for boys.

Thirty pastors minister to county; one-fourth of county has only 1 resident minister; salaries average $1,045 a pastor including value of parsonage; $589 a church; four pastors receive $700, $450, $364 and $45 respectively without parsonages; 12 churches have one-fourth of minister's time; 6, one-third; 14, one-half; 4 are pastorless; 19 full-time; five pastors travel 100 miles, 55 miles, 50 miles, 40 miles and 22 miles respectively to reach their churches.

4. Needs: (1) At least 10 rural church centers with adequate plants. This would ensure proper provision for religious education, social gatherings and recreation; (2) such a distribution of ministers as will give the responsible churches in each community full-time resident pastors, with assistants where necessary; (3) provision for needed modern parsonages and increased pastoral support; (4) a unified program to apply principles of Christianity to social, economic, educational and recreational life in every community; (5) training conferences of pastors and laymen to provide leadership for a cooperative campaign to reach the unchurched majority.

COUNTY 981

AREA 504 square miles; population approximately 50,000, 40 per cent. living in rural sections; 2,653 farms, total acreage 309,681; 42.2 per cent. acres tilled by renters. Live stock sold 1918, 100,206 head; remaining on farms, 96,472. Acres sowed to grain, 164,529; acres of waste land, 7,500. Practically all the county is rich in rolling farm land, one township southeast is reported by government soil survey, to be one of the richest in soil values in the United States.

Institutions: 1 public library in county, building cost $31,000; Soldiers' Home; University; 63 school buildings, 11 commissioned high schools, 12 consolidated and 29 one-room schools; enrolment in 1918, 3,386.

Churches: There are 41 rural churches in this county representing 6 evangelical bodies. Of the 504 sections of land in the county, 100 are not touched by any church. Three churches are spreading their ministry over 29 other sections. Four churches are ministering to 5 sections, and there is one section where 5 churches are actively engaged in religious work.

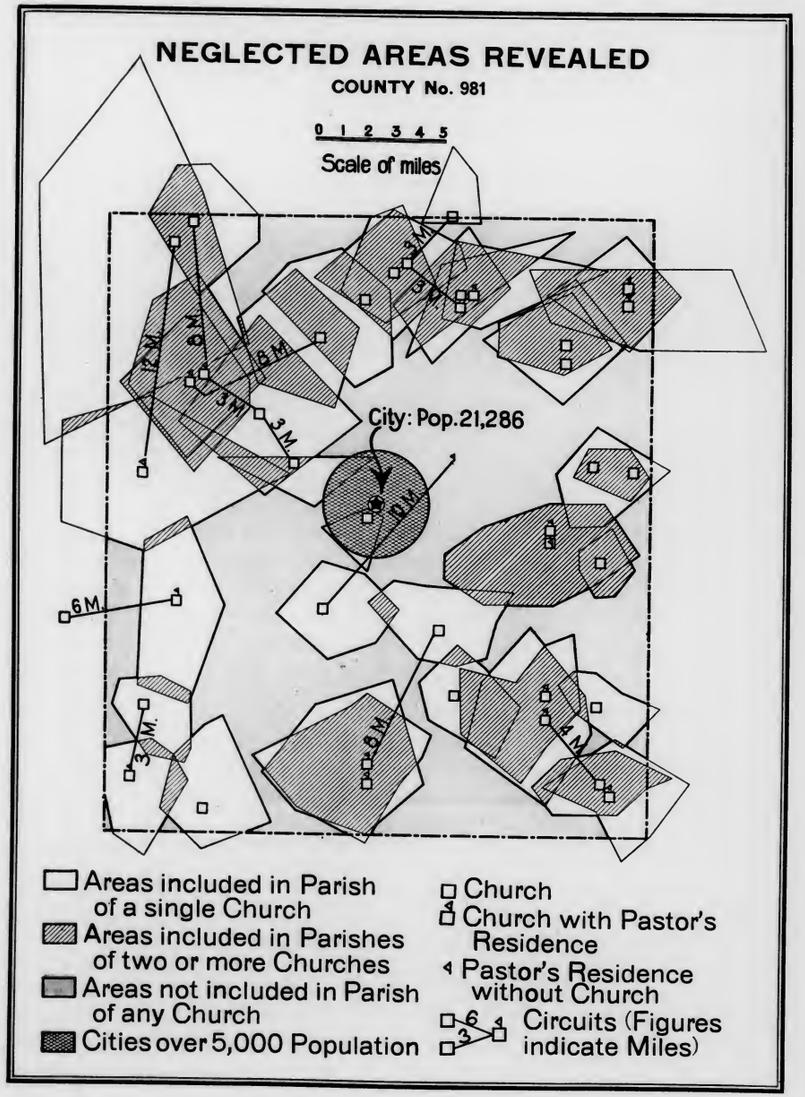
In 41 churches, total salary paid ministers, $24,483; lowest paid from any one church, $110; average, $597.25; 25 churches located in towns; 16 in open country; 7 towns with 2 churches each; 1 has 3; 3 abandoned churches in county. Of 24 ministers serving 41 churches, 12 are graduates of colleges, 10 of seminaries.

It is estimated that between 4,000 and 5,000 people in rural sections live outside the boundaries of any church parish. Equipment: 22 buildings 1 room; 8 buildings, 2 rooms; 3 buildings, 3 rooms; 3 buildings, 4 rooms; 1 building each of 6, 7, 8, 9 and 10 rooms. Total valuation of church property, $268,450; 15 parsonages, valued at $40,000.

Sunday schools: 38; total enrolment 3,351; average enrolment, 83 per school; average attendance 31. Three churches have no Sunday school; 1 school has an enrolment over 300; 2 others above 200; 12 schools range from 100 to 180; 22 have less than 100. The smallest school in the county has an enrolment of 29.

The County Council has not made a study of the results of the survey but this will be done soon, at which time, it will make recommendations, outlining a program for enlarging and making more efficient the work in this county.

However, it is clearly seen that there are large areas untouched by any church. The accompanying map shows areas reached by one parish, more than one, and those outside the boundaries of any church. It is evident that new churches should be established with full time resident pastors, with assistants where necessary. Most of the present church plants need enlargement, making proper provision for religious education, social gatherings and recreation. United efforts must be made to reach those who at present are dwelling in "No Man's Land," and include them within the parish boundary of some church.



The Forces

ALL agencies are slowly awakening to the fact that the rural field must be given distinct and scientific consideration. The home mission boards are beginning to organize separate departments for country church work.

Educational literature has been specially prepared for the rural ministry.

Chairs of rural sociology are being established in some theological seminaries.

Summer schools for rural leadership training are being held by several denominations.

There is an increasing cooperation between agricultural colleges, government agencies, welfare organizations and the churches.

The popularity of Chatauquas, lyceums and open forums indicates a rich field of mental and moral endeavor which the rural church has at its doors. The development of rural church activities along these lines is of inestimable value both to church and people because it associates the church with the whole life and labors of the community.

The rural church has today an unprecedented opportunity to become a community center of real practical service. A new social consciousness is being manifested. The war has brought the people in rural sections together with a common bond of interest. The sacrificial spirit, the courage and the idea of unselfish cooperation awakened in men is a dynamic force of infinite possibility. If the church does not avail herself of this new force at once, it will either be turned into other channels by some other agency or else will be allowed to die.

With adequate equipment and leadership, the church can direct this new power and become the most potent of all forces working for social betterment. Religion will then take its rightful place as the foundation and mainspring of all social activity.

THERE is an old saying to the effect that "God made the country." In view of present religious conditions there, it is time to win it back for its Maker.

The Program

BRING every family in America definitely within the range of gospel ministration and influence by such an extension or reorganization of forces as will include each inhabited rural area within the parish actively served by some evangelical church.

Definitely occupy by a redirection of the interests of existing churches or by an increase in their resident leadership new settlements, in old settled counties, whose advent has been unnoted by nearby churches; old settlements whose churches have been undermined or obliterated by population or industry changes; and isolated settlements in remote or comparatively inaccessible "pockets" or coves.

Discover the best way to evangelize—whether by colporter and itinerant missionary or by settled pastor and community worker—new and growing counties of the West where there are large, populated areas with no form of religious ministration. These areas are being surveyed, mapped, and their needs studied. Five thousand standard churches west of the Mississippi must be established to care for new communities now unevangelized.

Discover and energetically develop every town and country church which occupies a strategic position for service. This should be done regardless of previous missionary status or of prospects for immediate self-support.

Apply to all town and country churches a minimum standard of efficiency which will provide a fair measure of the adequacy of the equipment and program of each church to meet its situation and will define for each a reasonably attainable goal. In the average case such a standard would involve a resident pastor; adequate equipment for worship, religious education and community service; regular worship and preaching; purposeful pastoral visitation; adequate financial program; organized graded church school; enlistment and training of local leaders; ministry to special groups, boys, men, girls, women, tenants, new Americans; adequate provision for recreation and social life; and definite, cordial cooperation with other churches of the community. These things represent the minimum of achievement with which any worth-while church should be content.

Urge upon all churches the necessity of such a broadening of their sympathies and ministry as will helpfully relate them to those many pressing problems which are incident to the current rural awakening and reconstruction. In many rural neighbor-

hoods such problems as public health, cooperation, recreation and education are still primarily spiritual problems. Religion must furnish the motive for better rural living.

Present the claims of the rural ministry as a life work with such conviction as to constrain the strongest young men and women in America to give themselves to the upbuilding of our rural life. Provide them such assurance of support and opportunity as will enlist the devotion of those who desire to invest their lives in difficult but fruitful service.

Organize short-course training conferences for graduate instruction in all subjects related to the highest development of the rural community and the relation of the church to that development, and put such a conference within the reach of every rural minister.

Give adequate opportunity for thorough and specialized training in colleges and seminaries for men who are to spend their lives in rural church work.

Promote cooperation among various denominations in the location of demonstration churches so that there shall be at least one in every rural county to illustrate the powers which lie dormant in the average church.

Develop an outstanding religious periodical for circulation in town and country devoted to rural church methods, programs and achievements.

Encourage the making of accurate religious inventories of the rural communities and counties of the country by means of a household survey. Such an inventory to be followed by a comprehensive conservation program having for its cardinal points, repeated visitation by trained personal workers; simultaneous evangelistic meetings; enlistment of all members, both new and old, for definite tasks in the local church, and a community program based upon such an organization of activities as will bring the church up to standard.

THE slow-working of the leaven of years of education and propaganda is beginning to show. The lessons of the war have not all been forgotten, nor the enthusiasm of the war all dissipated. More attention is being paid to Rural America now than ever before. Many organizations stand ready to become leaders in community service. The strategic opportunity for the church is *now*; tomorrow it may be too late.

NEW AMERICANS

NEW Americans, for purposes of this survey, include those from southern and eastern Europe and the Levant. This section of the survey is not directly concerned with the older immigrants who came principally from northern and western Europe, although in some cases the figures quoted include this latter group.

The foreign-born white population of the United States in April, 1910 was 13,346,000. From April, 1910, up to July, 1919, the total number of immigrants to the United States was 5,679,000. During the same period 1,916,000 emigrants left our shores.

Our present foreign-born population is about 17,000,000 and there are some 20,000,000 more of immediate foreign extraction.

Approximately one-fourth of all the children in the United States lives in the homes of the foreign-born as the birth rate is everywhere higher among the foreign-born than among the native stock.

The percentage of foreign-born farmers is greater than that of the native-born in a number of our states.

The foreign-language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

Sixty, or less than 5 per cent. of these 1,500 periodicals, may be classed as radical. The others for the most part uphold American ideals and American patriotism. The circulation of radical papers in the English language is approximately twenty times greater than the circulation of radical papers in foreign languages.

There are about four million Italians living in America distributed chiefly in New York, Massachusetts, Pennsylvania, California and Connecticut. They have 212 Italian newspapers with a combined circulation of over one million copies.

About three million Poles who were born under Austrian, Russian or German rule now live in the United States. They are widely distributed but the chief urban centers are Chicago, Buffalo, New York, Boston, Milwaukee and Philadelphia. They have 100 newspapers published in this country with a circulation of 1,500,000.

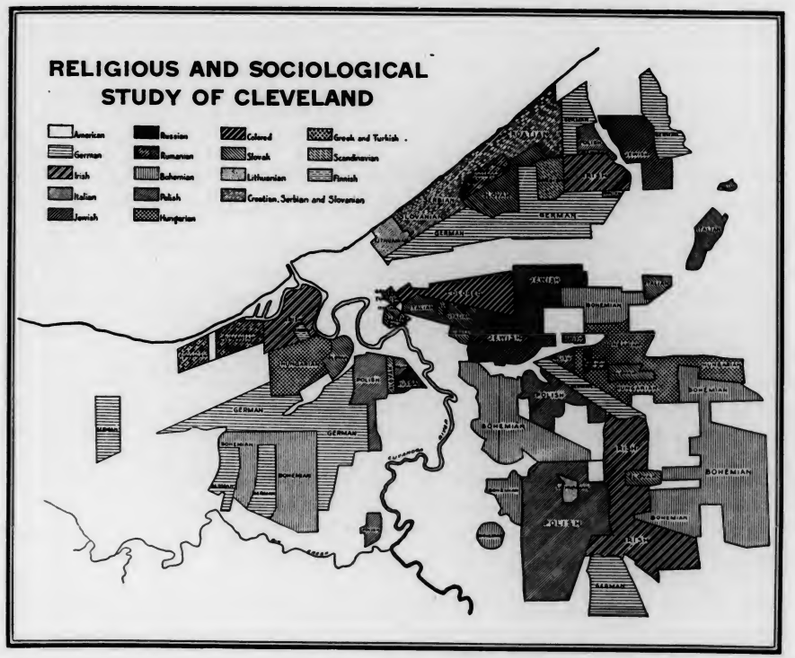
Four hundred thousand Greeks live in the United States. They have twenty-six newspapers, one of them being the largest Greek paper published in the world.

There are in the United States three-quarters of a million Bohemians and Moravians; half a million Slovaks; half a million Hungarians; 400,000 Russians; 100,000 Armenians and 3,000,000 Yiddish-speaking people. Some of the biggest foreign cities in the world are to be found in America.

Other groups included among new Americans are Albanians, Arabs, Assyrian-Chaldeans, Bulgarians, Croatians, Czecho-Slovaks, Dalmatians, Esthonians, Finns, French Canadians, Letts, Lithuanians, Montenegrins, Persians, Portuguese, Roumanians, Ukrainians, Serbians, Slovenians, Spaniards, Syrians and Turks.

The full participation in the whole life of America on the part of all the people in America demands the removal of every barrier erected by a sensational race consciousness and the creation of a new American national consciousness.

To be great a nation does not need to be of one blood, but it must be of one mind. Unity of spirit is of more importance than unity of race.

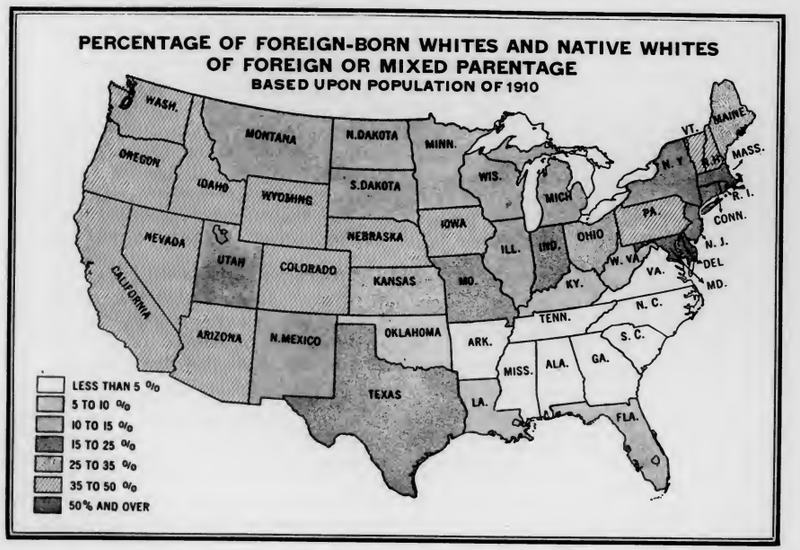


The Field

PROPERLY to present a survey of new Americans will mean a study of the field itself, its problems, character and extent; an analysis of the forces at work within the field; and a statement regarding a program adequate and sufficient for the needs.

One problem of the new American is distribution. He has crowded into the cities. Here he forms his "Little Italy," his "Ghetto," his "Bohemian Hills"—usually retaining his native social ideas and customs.

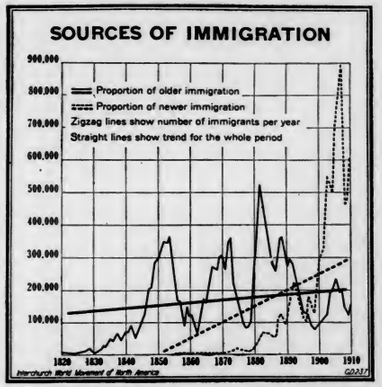
In a city like New York the problem stands out in the large. In that city the increase in population of Russians, Italians and Austro-Hungarians, for the period of ten years ending in 1910, was greater in each case than in the native population. Such an unbalanced growth is inevitably reflected in the decreased percentage of Protestant church members, now reduced to nearly 7 per cent. It is reflected in New York's political life. Indeed, it intensifies the city's problem in every direction and gives rise to many new phases of city life and work.



ASSIMILATION

THE difficulties of assimilation grow out of the constant ratio of aliens within our population, their uneven distribution throughout the country and their tendency to congregate in congested city quarters.

The constancy with which alienism retains its numerical strength within our population is well shown by a few figures. Approximately 14 per cent. of the population of the United States is foreign born and it has scarcely varied in fifty years though the character of the immigration has changed notably as is indicated by the diagram "Sources of Immigration." In 1860 it was 13.2 per cent.; in 1870, 14.4



per cent.; in 1880, 13.3 per cent.; in 1890, 14.8 per cent.; in 1900, 13.7 per cent.; in 1910, 14.7 per cent. These figures are the more significant when we recall that the percentages represent adults almost entirely; of the foreign-born whites in 1910 only 5.7 per cent. was below fifteen years of age. Among the native whites of native parentage 35.8 per cent. was made up of children under fifteen years.

Two-thirds of the immigrant population which formerly came to this country settled in the four states of New York, New Jersey, Pennsylvania and Massachusetts. Seventy-two per cent. of the foreigners in the United States lives in cities of 2,500 and over.

Huddled together in foreign quarters, out of touch with the larger life of America, they become an easy prey to unscrupulous agitators. Sometimes the economic doctrines accepted abroad influence their relationships in America because they are unfamiliar with the principles of government which control this country politically. Under these circumstances the immigrant becomes a menace to the well-being of the United States.

NATIONAL PRIDE

THE new American in his pride of nationality presents another problem. This trait is an advantage if properly understood by Americans and if not over-emphasized by the immigrants. Americans should appreciate the fine ideals which the foreigners bring with them, and also their traditions, accomplishments and culture. On the other hand the immigrant must learn more about the real nature of the country which he has made his home and in which he hopes to establish his family, and must learn to take his place as a citizen and as a man.

THE WOMAN'S LOT

ANOTHER problem of the new American is found in the women of his family. The immigrant man, while limited in his contact with American life, nevertheless has certain social opportunities which lift him out of the monotony of his toil, giving him a larger outlook upon life. The women, however, are usually confined to the four walls of their kitchens. They bring up large families of children; they scarcely ever see anyone outside their families. This monotony of daily life has driven some of them to insanity and even suicide.

EUROPEAN BACKGROUND

BEFORE the war, when Europe was generally governed by an autocracy, millions of its natives fled to America to find freedom. America was to them the "promised land."

In their own country they were overshadowed by a state religion which was ritualistic and political in its character. Economically they were compelled to work for starvation wages with no hope for their future. Socially they were handicapped in that they belonged to the lower classes and the possibility of rising to the

level of the so-called upper classes was next to hopeless, no matter what their natural ability might have been.

WHAT DID THEY FIND?

IN AMERICA they had more to eat. They wore better clothes. They had the right to vote. They had access to a free education. They were given better jobs.

They found they could break through into the upper classes; for while they discovered that there were classes in America, they had the freedom to pass from one to another according to their character, general ability and personality.

But they found that there were those in this country—even among their own people—who were quite ready to exploit them. They were herded to the polls by unscrupulous politicians and voted in blocks. They were compelled to live in shacks and unsanitary camps.

They found that while they earned more money in this country, their living conditions were such that often their apparent advance was a questionable one.

They were colonized by padrones and contractors and thus shut out from contact with American life.

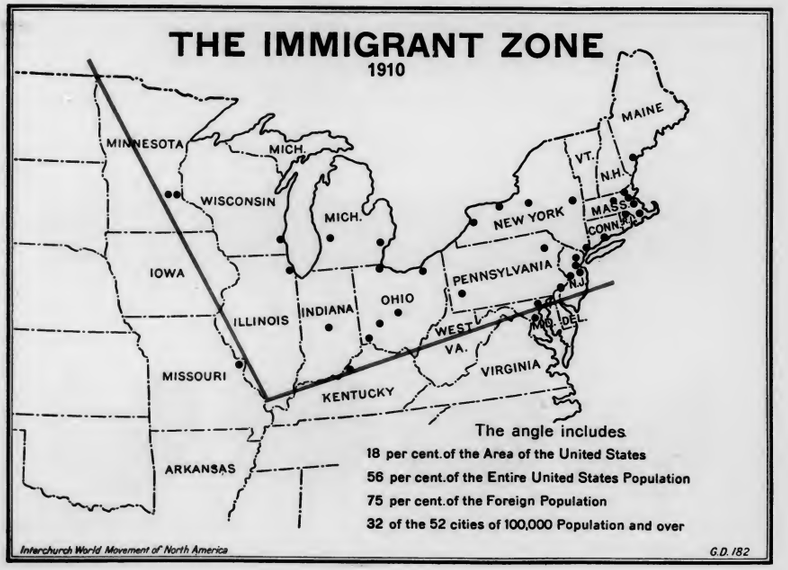
They exchanged the country life to which they had been accustomed for the filth and degradation of the city tenement.

They were given higher wages—but not at all commensurate with the services they rendered.

They were given the vote—but somehow it did not seem to affect the social conditions under which they lived.

They left the cathedrals of their native lands to be invited to a bare, dirty mission hall on a side street.

They were given scant welcome in the churches and were looked askance at by the members. They could not understand the diversity among



the Christian forces in this new country, nor their jealous rivalry.

MISUNDERSTOOD BY AMERICANS

THERE are those in the United States who profess to despise the immigrant for various reasons. Sometimes it is assumed that the immigrant comes here merely for the purpose of making what is to him a small fortune and then returning to his own country to spend this money.

But it should be remembered that the immigrant has honestly earned whatever he takes with him and he has left behind more than its equivalent in services rendered.

These able-bodied immigrant workers have come to our country at a comparatively slight expense to the United States, fairly equipped for service on the day they landed. Their own countries during their non-productive years have borne the expense of their rearing.

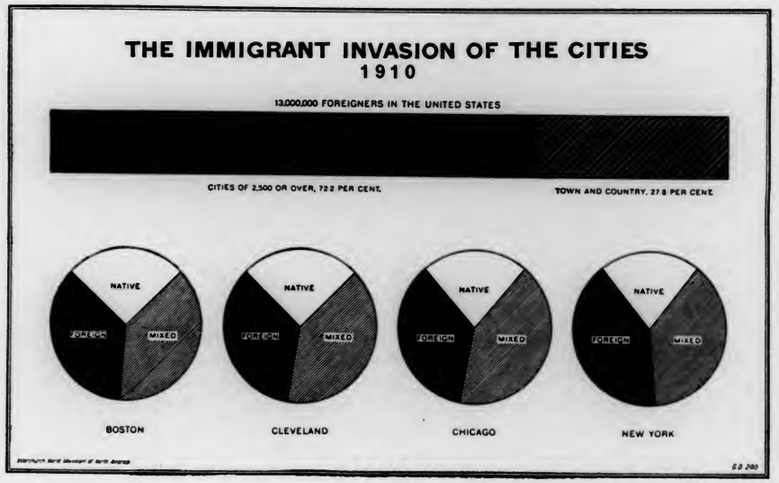
There are some who insist that the immigrant is bringing with him loathsome diseases; that he is the scum of the earth, and that he might better remain in the country from which he came. Such expressions are wide of the mark. With the careful scrutiny given the immigrant at our ports of entry the number of totally undesirable persons has been reduced to a minimum.

ILLITERACY

FROM the viewpoint of illiteracy the problem of the new American is much more acute than the problem of the older immigration. According to Fairchild the percentage of illiteracy in immigrants 14 years of age or over (1899 to 1909) was found to be as follows: Scandinavians .4 per cent., Irish 2.1 per cent., Germans 5.1 per cent.

For the new immigration we have: Italians, north 11.4 per cent., south 54.2 per cent.; Hebrew 25.7 per cent., Polish 35.4 per cent., Croatian and Slovenian 36.4 per cent.

While it is true that many immigrants who have come to America are illiterate it should be remembered that most of these came from small towns or rural districts where the educational facilities are not as good as they are in the city. The most undesirable class—the criminal—comes from the city and is therefore the best educated.



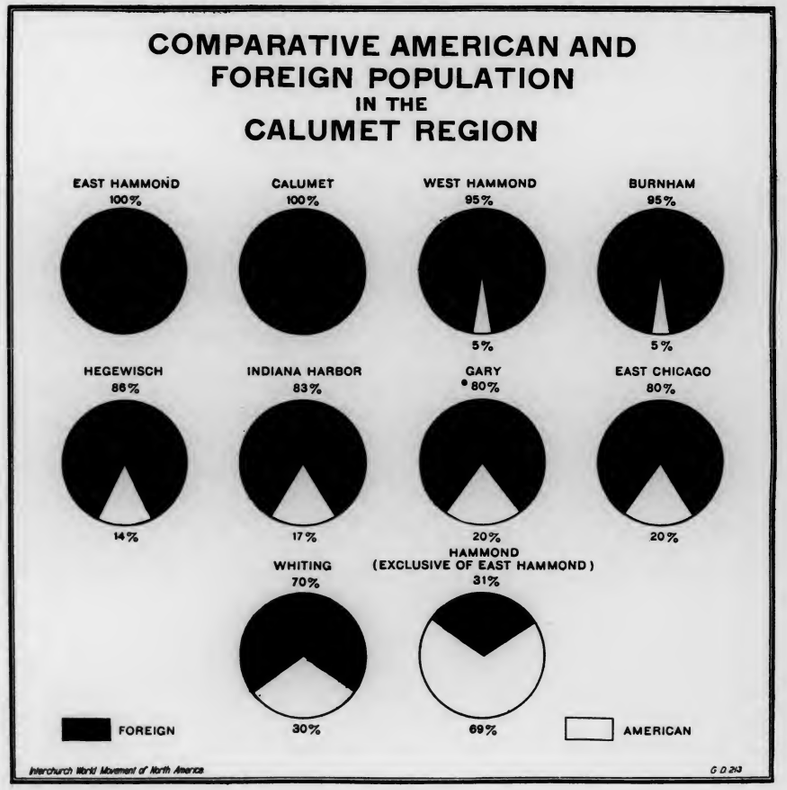
The test of literacy is not by any means the best one in our selection of the immigrant. It is often a mistake to judge him by our standards of literacy; they are no real gauge of his manhood.

It is not a question merely of having all foreigners speak the same language that we do. Some of the most bitter opponents of American ideals speak the English language most fluently. It is rather that there should be a unity of spirit between all those in this country who desire the best interests of all the people.

UNDESIRABLE CITIZENS

THE claim is sometimes made that the United States is receiving the worst elements of Europe; that the better class does not come to America; and it is argued that the sum of the worst elements of a group of nations cannot possibly result in the finest product of the human race.

If it were merely a question of wealth or education there would undoubtedly be some point to the above argument. But whatever the theory



on this point it is daily being demonstrated in our American life that the children of these very foreigners are taking places of leadership and are rapidly becoming the backbone of America.

PHYSICAL IMPROVEMENT

THE Immigration Commission appointed by the United States Government brought out some interesting facts with reference to the physical changes which have taken place among immigrants. Not only do they adopt American customs but their personal and bodily appearance undergoes a marked change.

In many instances the children of the immigrant show greater height and weight than the same races in the mother-country. In some cases even the head-form—one of the most stable and permanent racial characteristics—has undergone very great changes. For instance, the eastern European Hebrew usually has a round head. His American-born child becomes more long-headed than his parent; while the descendant of the southern Italian—who in Italy has a head of the long type—becomes more short-headed than his parent.

In all instances in this country the head-form of the descendants of these races, so markedly different in Europe, approaches a uniform type. This fact is extremely suggestive, inasmuch as it shows that those racial characteristics which seem to be most permanent are subject to very marked changes due to American environment. If these physical changes are so great we may well conclude that the whole mental and even the moral constitution of the people undoubtedly changes under the new conditions.

THE I. W. W. maintains thirteen newspapers printed in English and nineteen printed in foreign languages.

Bohemian Free-Thinkers at Work

Teachings from "Catechism for Bohemian and American Schools."

"THERE IS NO GOD:

GOD—God is a Word Representing An Imaginary Being Which People Themselves Have Worked Out."

JESUS CHRIST—"The Illegitimate Son of a Virgin Named Mary."

BIBLE—"Written By Ordinary Men;" "Record of Notions, Not Events;" "Undependable" "Unbelievable."

Translations of Payne and Ingersoll Broadcast

SPIRITUAL NEED

THE greatest problem of all is primarily spiritual. The warring of old-world prepossessions and prejudices—political, social, economic, and religious — with new world ideals and standards can be harmonized only through the spirit of Jesus. There is no other force or power that can adequately meet all the issues involved.

THE alien must find a welcome in the English church, because the love of God compels the welcome. That the alien should be unwelcome in any church of Jesus Christ is abhorrent to the thought.—*Joel S. Ives.*

The Forces at Work

RACIAL solidarity is influenced by existing fraternal orders and social clubs but more especially by the foreign-language press. As an agency for the conservation of old-country ideals, these publications cannot be overlooked. Some of these papers are frankly atheistic and a few have been suspected of disloyalty to the government.

There has doubtless been an over-emphasis upon this tendency of the foreign-language press, but unquestionably it often tends to perpetuate old-world influences and to retard assimilation.

Many of the foreign-language religious papers are as nationalistic as their secular contemporaries.

The public school is the greatest factor in influencing the life of the immigrant.

There his children receive their first lessons in democracy and in consequence he soon comes to feel that the public school represents the government in a very real sense.

The labor union is a strong assimilating force.

It is one of the very few institutions in our American life which brings together men of all nationalities; men with a common purpose, who suffer and sacrifice for a common cause.

The constant appeal for better homes, better wages, better working conditions, better cities, indeed, better everything, of which the immigrant hears in the labor union is bound to spur him on to better living and encourage him to realize his best ideals.

The "national" churches in this country (principally Polish and Magyar) are largely supported by their home governments and undoubtedly help the people of their own nationalities in many ways. But the whole tendency of these churches is to influence their members to retain their connections with old-country organizations and citizenships.

Their pastors are subsidized and pensioned by their home governments and they naturally seek in every possible way to retain the good-will of foreign government officials rather than to take their part as citizens in the life of this country. We can readily understand this tendency on their part if we but imagine ourselves placed in their position.

THE FOREIGN LANGUAGE CHURCH

A GENERATION ago foreign-language Christians were frequently disposed to organize separate churches without direct relationship to any American ecclesiastical body and sometimes in direct affiliation with European bodies. Undoubtedly the tendency of these churches has been to retard assimilation and to perpetuate old world relationships while the new world needed the enthusiasm and spirituality of these new American Christians.

DIRECT ASSIMILATION

REACTING from this error, established English-speaking churches have attempted direct assimilation urging the absorption of new American converts without any special recognition of racial background or racial barrier. This may be an ideal course but what happens is that the new convert is unable to assume the full responsibility of church membership or to enter fully into its privileges.

There is in most American churches a degree of social or racial cleavage which tends at first to patronize the newcomer and then to neglect him. Being lost in the American church, the new American does not have the opportunity that he might otherwise exercise of evangelizing his own kinsmen.

FOREIGN-LANGUAGE CONGREGATIONS

FOREIGN-SPEAKING congregations related to existing English-speaking churches have been established. They welcome the new Americans to worship in their mother-tongue. Here there is possible such degree of congregational freedom and responsibility as is required to meet the needs of the particular group. Such congregations meet in the building of the English-speaking church, or in one situated in the foreign community, or in both.

THE AMERICAN PARISH

HERE there is a kind of cathedral church for a community where there are many language groups. These distinct but related organizations are brought into affiliation with one another through a college of ministers, each member of which serves a particular congregation but with an American pastor at the head. One equipment for social and educational ministers suffices for these different organizations.

THE POLYGLOT CHURCH

A GROUP of churches, of English-speaking and foreign-speaking members, may form a new type of American parish, each church enjoying a large degree of freedom but all related as a single parish under the leadership of an American minister.

Foreign-Born Population of the United States, 1919

Foreign-born population, April, 1910		13,346,000
Immigration, April, 1910-July, 1919	5,679,000	
Emigration, April, 1910-July, 1919	1,916,000	
Net immigration, April, 1910-July, 1919		3,763,000
Total foreign-born population, July, 1919, approximately		17,000,000

An Adequate Program

COOPERATION must be established with all other agencies having a program of which the church may approve for upbuilding the life of new Americans and whose general objects may be stated briefly as follows:

To help create right relationships between the racial groups of America; to help interpret American ideals to new Americans; to help promote social relationships between old and new Americans on the basis of mutual acquaintance and appreciation; to encourage the study of particular peoples, their ideals and their achievements, and rightly to appraise their contributions generally to human progress; to encourage reasonable goals of Americanization—acquaintance, good-will, cooperation and the appreciation of the dignity and value of life—irrespective of race.

Strong religious centers must be maintained instead of poorly equipped, weakly-manned missions. The programs of these centers should touch every phase of life.

Native American-born leaders must be trained through intimate, personal contact not only with the foreign-born people living in this country but with those in the countries from which foreigners come.

Leaders from the foreign-language groups must also be trained in schools thoroughly American, with full opportunity to study and know American life and ideals.

Broad types of work, social and religious, must be developed which shall deal largely with children and young people through whom adults may be influenced. From these there may be raised up a competent leadership for the people of their own nationality.

Specialized work among men by men should be conducted in view of a large preponderance of males among the immigrant population.

The creation of a modern foreign-language literature is most necessary. It should include strong Protestant periodicals for at least six or eight major language groups; translation of great Christian documents and literature; pamphlets dealing with present social, economic and scientific problems from the standpoint of religion and the church; and utilization as far as possible in the existing foreign-language press of articles prepared by special writers.

Publicity campaigns in immigrant centers, involving the use of posters, pamphlets, paid advertising and other methods should also be conducted.

SPIRITUAL RECONSTRUCTION

EVANGELISTIC campaigns are needed among those who have definitely broken with the religion of their fathers and are fast becoming atheists. In most cities the street is the open forum where these men may be reached. Among these there are many who constitute a distinct menace to America because of their anti-religious attitude. Most of these are young people or men and women who have not yet reached middle-age. Such a campaign could not be regarded as proselytizing, for its aim is to restore faith now lost.

Training schools must be founded for the preparation of leaders who may wish to serve in their own communities as volunteer workers among the immigrants.

Frequent conferences should be held not only of state and national representatives having interests in local fields but also of local workers themselves, so that the entire enterprise may not suffer because of ignorance regarding facts or of narrowmindedness generally on the part of the workers.

Organizations similar to the International Institute which serves immigrant girls, socially and religiously, should be encouraged and supported. Too much cannot be said of these organizations which seek to conserve and protect all that is best in the immigrant character.

STARTING RIGHT

CONTACTS should be formed with immigrants before they come to America so that they may be guided at points of departure by unselfish, Christian workers whose sole object it is to serve homesick, discouraged, lonely men, women and children.

On the basis of the facts revealed by the rural and city surveys neglected races and overlooked neighborhoods should be assigned to particular denominations.

A denomination which has already accepted responsibility for a particular people in Europe or Asia should accept a like responsibility for the same group in America.

The world field is a unit, travel is rapid, the mails are active, and workers trained in any portion of the work can be used in any other; every zealous Christian is a potential church and may become a center of Christian influence. Nothing less than a world viewpoint can be taken in dealing with these problems.

MANY ALREADY WON OTHERS WAITING

THE new American responds to a democratic appeal in religion as in politics. Many thousands in the past decade have become our enthusiastic Christian allies and others await only a sympathetic approach.

Shall They Rise, or We Sink?

IF WE do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink.

—Theodore Roosevelt.

NEGRO AMERICANS

ONE out of every ten people in the continental United States is a Negro The present Negro population is between ten and eleven millions—more than double that of 1865.

The Negro population without European immigration has not increased as rapidly as the white.

At the time of the last census there were 56,000 more female persons than male in the total Negro population. This means that for every 1,000 women there were 989 men.

Among the whites the situation was different; there were 1,068 white male persons for every 1,000 white female.

In 1910, thirteen southern states reported Negro populations of more than 200,000. In eight of them the number exceeded 600,000. These thirteen states contained six-sevenths of the Negro population of the country.

There are 1,350 counties in the sixteen southern states; in 818 of them Negroes comprised one-eighth or more of the total population in 1910; while in 264, more than half the population was Negro.

Fifty Years of Negro Progress

1860		1910
20,000	Farms Operated	900,000
	Farms Owned	241,000
12,000	Homes Owned	500,000
2,100	Business Enterprises	45,000
90%	Illiteracy	30%
100,000	Public School Pupils	1,800,000
600	Teachers	30,000
	Educational Productive Funds	8,000,000
	In Professional Service	60,000
	In Government Service	24,000
	Newspapers and Periodicals	250
	Churches	37,773

FOR the past fifty years there has been a continuous migration of Negroes northward and westward. This movement is shown by the continually increasing percentage of Negroes in certain large northern cities.

Sixty years ago more than 92 per cent. of the Negroes lived in the South. According to the 1910 census the number had decreased each decade to about 89 per cent.

THE NORTHERN MIGRATION

THE report of the Department of Labor on "Negro Migration in 1916-17" summarizes the situation as follows:

For a number of years it has been apparent to even the casual observer that a stream of Negroes has been flowing into the North from the border southern states. Some have been going from the lower South also, but that section has not hitherto been greatly affected. However, recent extraordinary occurrences—the war in Europe, with the consequent shortage of labor in the North, the ravages of the boll weevil and flood conditions in the South—have set on foot a general movement of Negroes northward that is affecting the whole South.

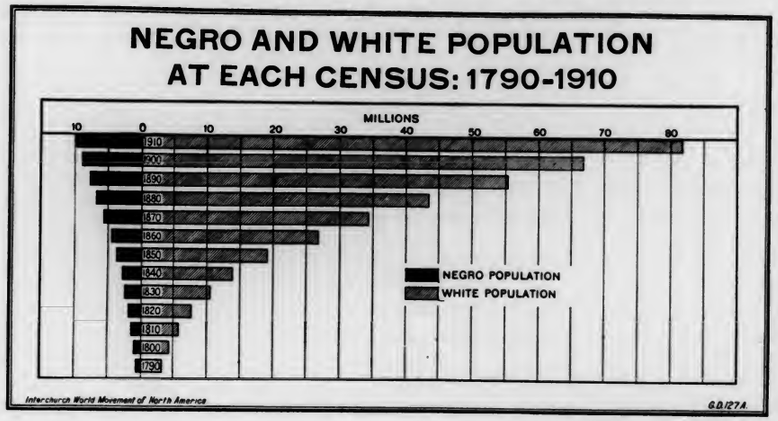
Other "causes assigned at the southern end are numerous: General dissatisfaction with conditions, ravages of boll weevil, floods, change of crop system, low wages, poor houses on plantations, poor school facilities, unsatisfactory crop settlements, rough treatment, lynching, desire for travel, labor agents, the Negro press, letters from friends in the North, and finally advice of white friends in the South where crops had failed."

THE CITY INFLUX

THREE-FOURTHS of the Negro population is still rural. There has been, however, a steady stream of Negroes to the cities at a rate quite comparable with the influx of whites. In 1890, less than one out of five Negroes lived in towns of 2,500 or larger. By 1910, more than one out of four were living under urban conditions. At that time there were 179 cities having more than 2,500 Negro inhabitants. Forty-three of these cities contain Negro populations of over 10,000. Segregated, these people constitute Negro cities within cities.

THE EFFECT OF THE WAR

THE whole problem of race relationships has been greatly affected by the World War. During the few years of the great European struggle the status of the Negro was completely changed. The scarcity of labor afforded steady work at relatively high wages to all, but especially to manual laborers. Government propaganda helped to give these people a new sense of their value. Negro soldiers received the same pay and wore the same uniform as other soldiers. The Negro thus gained new standards of living and a new vision.



Economic Life

IN 1910 seventy-one out of every hundred Negroes of ten years of age and over were gainfully employed. In the South the proportion was about 87 per cent. For the total white population, ten years of age and over, it was 51 per cent. More than half of these Negroes were engaged in agriculture and nearly half of those in agriculture were farm laborers.

In 1910 out of 893,370 Negro farm operators one-fourth were owners or part owners of farms. In a single decade the number of Negro farm owners increased about 17 per cent. In the South three out of four Negro farm operators were tenants, the larger part of them probably share tenants, with the consequent uncertainty.

There is a gradual movement of Negro laborers from the unskilled to the semi-skilled and skilled occupations. In a single decade, 1900 to 1910, the number of factory workers increased 173 per cent; textile workers 283 per cent.

An incomplete investigation by the Department of Labor covering 244 occupations in 30 plants in seven typical industries where Negroes were largely employed showed that they compared fairly well with other workers as to absenteeism during working hours, labor turnover, and quantity and quality of work done.

There are special problems connected with the adjustment of colored women in industry and probably in domestic and personal service. Child labor is an acute problem in the South.

The demands for Negro labor in the North during the World War accelerated tremendously the movement of Negroes from the South. The resulting race friction and difficulties of racial cooperation imperatively call for the mediating influence of the church. Recent race riots and lynching challenge all Americans to maintain goodwill, law and order.

Welfare agencies, boards, women's clubs and associations have helped to secure training and industrial opportunities for Negroes in towns and cities.

In many cities some of the churches, the Y. M. C. A., the Y. W. C. A., and affiliated organizations have blazed the paths showing how religious agencies may bring the principles and ideals of Jesus to bear upon the modern industrial problems confronting Negro workers in towns and cities.

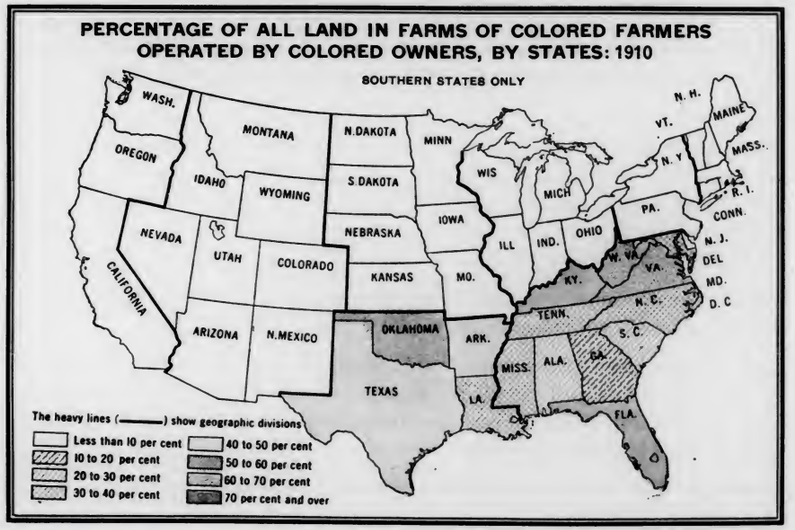
Churches in rural districts, notably in Virginia and Mississippi, have cooperated to improve farm conditions.

GOVERNMENT AGENCIES

EXECUTIVE departments of the federal government, especially the Department of Agriculture through its farm demonstration agents, and the Department of Labor through its Negro economics division, have done constructive work for improving the efficiency and conditions of Negroes who labor in agriculture and industry.

PROPOSED POLICIES AND PROGRAM

JUSTICE is the only sure basis of racial cooperation. As exponents of righteousness, Christian people have the opportunity to demonstrate to the world by example that (1): fundamental conflicts of interest between races can be settled upon the basis of common-sense and brotherly spirit rather than upon the basis of brutal force; (2) facilities for general education of Negro wage-earners especially in spare hours should be provided; (3) councils of representative citizens should be organized by the churches of the community, white and colored, for the purpose of interracial discussion of the problems of white workers, Negro workers and employers; (4) employment bureaus, through which the worker may find suitable employment, may be established by the Negro churches; (5) cooperative buying through the Negro church might be encouraged and developed; (6) in the rural districts the churches might be a medium for landlord and tenant to come together to settle their interests on a Christian basis; (7) welfare work should be developed to train the Negro worker already employed for greater efficiency in occupations now open to him and in preparation for advanced positions in the future; (8) trained community workers are needed in every town and city church to visit the places of work and the homes of Negro women who are now going through their first experiences in modern industry; (9) training in domestic science should be provided for migrant Negro women who seek employment in domestic service; (10) a thrift organization and propaganda is needed in every church to help Negroes conserve their surplus earnings for the inevitable rainy day.

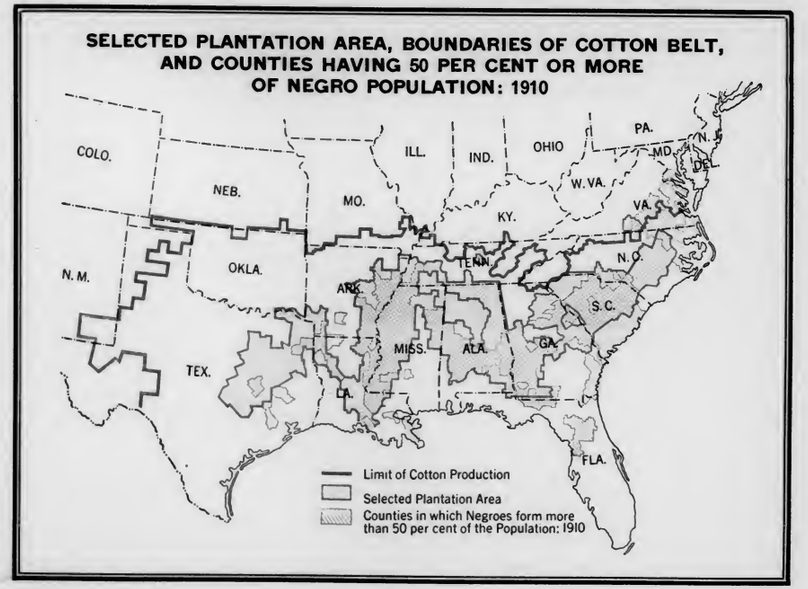


Housing Conditions

IN NORTHERN cities—Chicago, Detroit, Philadelphia, New York and more than a score of others, large and small—the recent Negro migration has created acute housing conditions. Where Negroes have moved into houses which whites have vacated they usually pay higher and often excessive rents. To pay these rents the houses are crowded with lodgers, creating physical and moral ills.

In many southern cities colored people who do not own their homes are housed either in "gun-barrel" frame shanties and cottages or in tenement "arks" of a pigeon house type, with little or no sanitary facilities. Unpaved, undrained, unpoliced streets are often the rule even in the best Negro neighborhoods.

Housing conditions affect health. It has been estimated that 450,000 Negroes in the South are continuously sick, costing them $75,000,000 annually and entailing a loss in earnings of $45,000,000. It is further estimated that 600,000 Negroes of present population will die of tuberculosis, of whom at least 150,000 could be saved.



FIGHT FOR DECENCY

IN BOTH northern and southern cities the "red light" districts, both white and colored, often touch upon or are located within the segregated Negro neighborhoods. Without adequate police provision and with frequent political connivance, respectable homes of black folk often wage battles almost single-handed and alone for protection against these dangers.

The saloon has been driven from these neighborhoods, but "buffet flats"—a sort of high-class combination of gambling parlor, "blind tiger" and house of assignation—yet flourish in many cities.

RURAL CABINS

MANY Negro farm-owners still live in one-room cabins. Often those who possess the means do not realize the advantages of living in good, well-built houses.

The Negro plantation tenants and farm-hands must depend upon the landlord to emancipate them from the one-room cabin with the "lean-to" kitchen, without sanitation or privacy.

CONSTRUCTIVE FORCES: MODEL TENEMENTS

IN SEVERAL northern cities—notably New York, Philadelphia and Cincinnati—model tenements have been constructed by philanthropic citizens. Several large industrial corporations have built model houses and villages for Negro employees—notably in Birmingham, Ala., Maryville, Tenn., Baden, N. C., Middletown, Ohio, and at other places.

HOUSING CAMPAIGNS

BETTER housing campaigns have been promoted by Negro churches mainly in the rural districts of Virginia and Mississippi through joint organizations both local and state-wide.

LEGISLATION

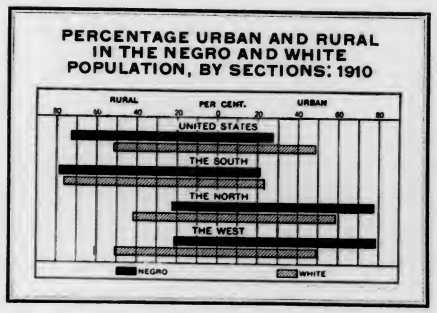
SEVERAL local and national agencies have done notable work investigating housing conditions and promoting philanthropic effort and legislation for better housing.

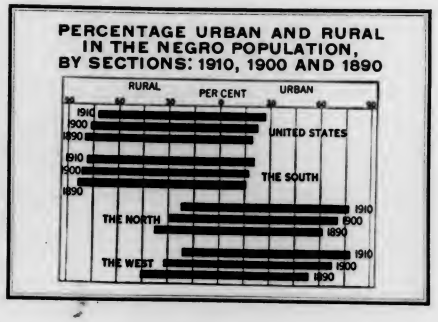
PROPOSED POLICIES AND PROGRAM

ADJUSTMENTS of race relations involve the cooperative action of the northern whites, the southern whites and the Negroes themselves.

The church might promote the building of model tenements in the cities; advocate that unsuitable dwellings be repaired or help make many houses already built suitable by repairing and remodeling; create a sentiment for better building laws and their enforcement; and lead the forces of law and order and morality to protect respectable Negro neighborhoods from vicious elements—Negro and white.

In the rural districts the churches might lead in cooperative efforts to bring the latest information about home building to the Negro farm owner and part owner, and foster "clean-up" and "home beautiful" campaigns, covering such items as the whitewashing and the painting of houses. White churches and landlords in rural districts might help greatly in improving housing conditions.



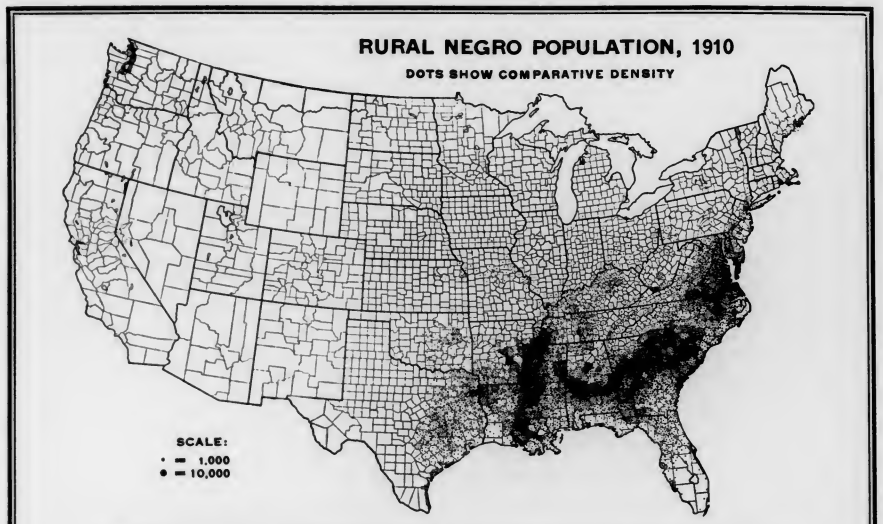


Health Conditions

HEALTH is the passport to race perpetuity; mortality points the finger toward health needs. Conservation of health increases both the individual and the social capacity for service in every form.

In the registration area the total number of deaths in 1913 was 820,204 for whites, and 67,266 for Negroes. The death-rate per 1,000 of the population of this area was 13.7 for whites, 21.9 for Negroes, largely due to community conditions.

Certain preventable diseases—typhoid fever, pulmonary tuberculosis, pneumonia, Bright's disease, diarrhoea, organic heart disease and enteritis—show a decided excess of deaths among Negroes, due to gross lack of healthful facilities.



State	Number	State	Number	State	Number	State	Number
Georgia	952,161	Oklahoma	100,630	California	3,246	Nevada	412
Mississippi	914,130	Missouri	52,990	Massachusetts	2,812	South Dakota	405
Alabama	751,679	West Virginia	48,793	Colorado	2,094	Montana	379
South Carolina	734,141	Pennsylvania	37,586	Washington	1,359	North Dakota	311
North Carolina	581,868	Ohio	29,170	Connecticut	1,216	Vermont	280
Louisiana	553,029	New Jersey	24,333	Wyoming	1,194	Oregon	228
Virginia	512,878	Illinois	23,511	Nebraska	1,068	Idaho	225
Texas	511,185	Delaware	20,024	New Mexico	833	N. Hampshire	208
Arkansas	383,744	Kansas	17,834	Wisconsin	759	Utah	185
Tennessee	322,582	New York	16,705	Arizona	699		
Florida	220,083	Indiana	11,895	Minnesota	566	United States	7,138,534
Kentucky	155,025	Iowa	5,187	Rhode Island	474		
Maryland	133,020	Michigan	4,959	Maine	439		

HOSPITALS AND PHYSICIANS

IN 1910 there were about 3,887 Negro physicians, surgeons and dentists and 2,433 trained nurses. There were less than ten fairly well-equipped hospitals, two of which were outside the South; and about ninety other private hospitals having poor plants, inadequate equipment and uncertain support.

Negro physicians are usually excluded from public hospitals and one state medical board in recent years practically excludes them from that state.

HEALTH EDUCATION

EDUCATIONAL propaganda on the causes and prevention of tuberculosis, typhoid, hook-worm, social diseases and other maladies have been promoted by private agencies and public authorities. Especially during the past five years the United States Public Health Service and the state, county and city boards of health have made efforts to educate Negroes along these lines.

Annual "clean-up" campaigns have been conducted in city and country, North and South, by a number of cooperating organizations.

HOMES FOR AGED AND CHILDREN

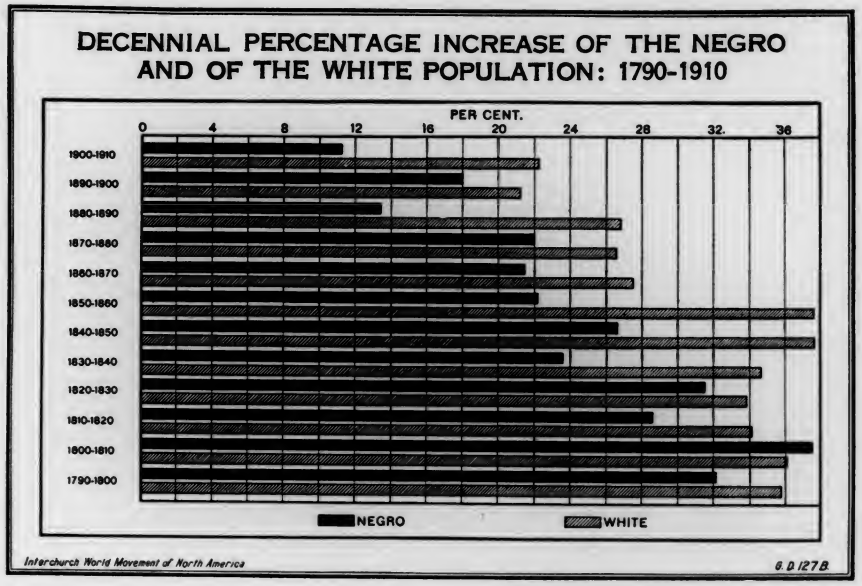
THERE is no adequate information at the present time about the few orphans' homes for Negro children and homes for Negro aged.

The Interchurch World Movement survey is now locating and studying these institutions and these needs, especially of child life.

PROPOSED POLICIES AND PROGRAM

TO MEET these needs there should be provided in the next ten years 3,000 additional physicians and surgeons and 500 dentists (see under Education, page 96); fifteen well-equipped hospitals and homes geographically distributed and health institutes in 25,000 Sunday schools, together with regular health campaigns in every church.

The churches might cooperate more fully with public hospitals, boards of health and physicians and with private health agencies.



Recreation Situation

THERE are relatively few moving-picture theatres in Negro neighborhoods. A number of these use questionable pictures, often interspersed with vulgar vaudeville.

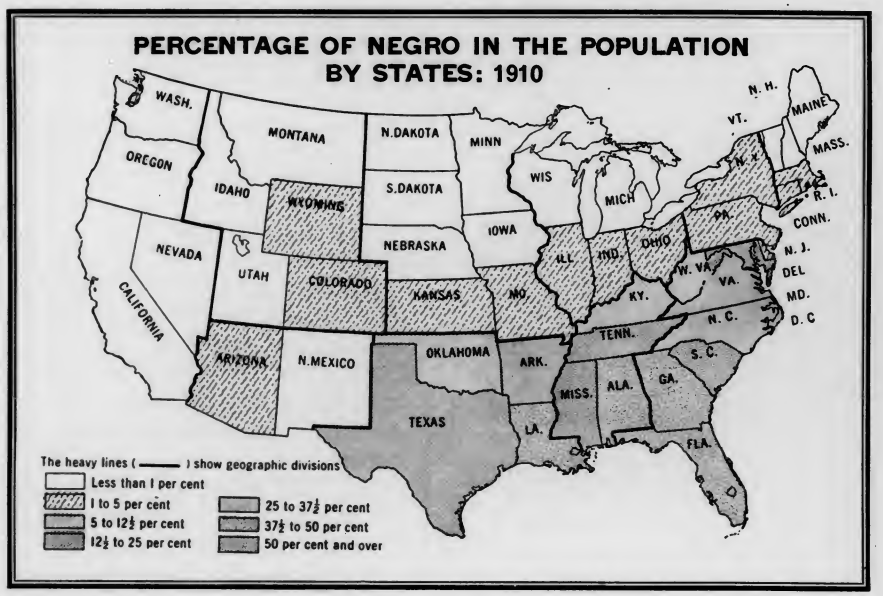
Pool-rooms run for gain and without proper supervision are simply breeding-places for gamblers. Here unwary youth with their natural craving for pleasure meet designing exploiters seeking victims.

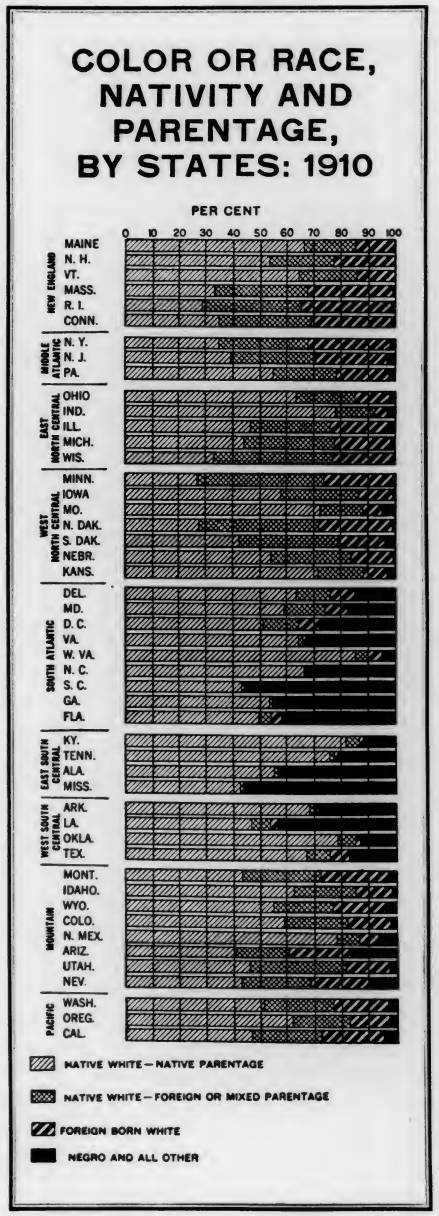
Dance halls in many cities, frequently conducted under commercial auspices, are places where all types of characters mingle. Often innocent youth plays without warning with tawdry vice and designing seducers.

The need of meeting-places for social intercourse and of places with equipment for indoor and outdoor games under trained supervision is universal.

The Negro's love of music and singing—an unusual power for religious and ethical culture—has been generally left without adequate organization and leadership.

National holidays, picnics, bazaars and festivals have been largely undirected.





CONSTRUCTIVE FORCES

THE effort of the churches to meet the recreational needs of the Negro people has been very limited. One church in Massachusetts, two in New York, one in Philadelphia and one in Louisville, Ky., are providing large facilities and leadership.

Twelve cities have Young Men's Christian Association buildings equipped for athletics and games. The Young Women's Christian Association has eight buildings equipped with gymnasia; seventeen city associations have buildings equipped for leisure activities and eighteen additional recreation centers.

During the World War several other national agencies opened and maintained recreation centers that demonstrated the great benefits which flow from proper supervision of recreation. A few cities of the South have provided public playgrounds which Negro children may enjoy.

PROPOSED POLICIES AND PROGRAM

EXPERIENCES of the World War in camps, towns and cities frequented by soldiers showed the power for good of recreational activities.

Cooperative organizations of the churches in 179 cities for picnics, festivals, fairs, celebrations and bazaars will bear moral and spiritual fruitage.

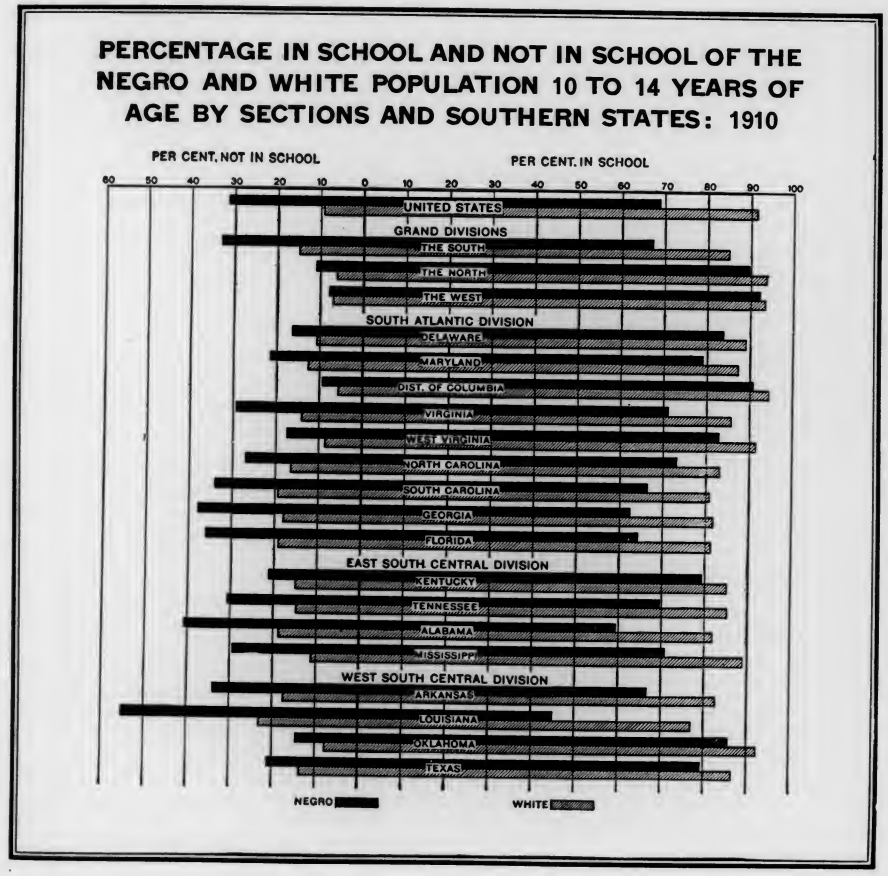
Negro folk-songs or "spirituals" are the natural basis for efforts to develop adequately the musical genius of the Negro. This will be a real service to the Negro and to musical art.

FORMER Ambassador Bryce once said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years.

Educational Conditions

THE inadequate provision for Negro education is well known. In the South, where nearly all schools for Negroes are located, they receive only about 18 per cent. of the total expenditure for education, although they constitute more than 30 per cent. of the population.

Large numbers of children and youth between the ages of six and twenty years are not in school. Buildings, equipment and the pay for teachers in elementary schools are sorely inadequate.



In 1914, expenditures from private funds for Negro education were more than one-half of the total of all expenditures for Negro education, private or public.

Secondary education to meet the need for teachers in the elementary schools as well as secondary and higher training for those youths who should go into other professions are essential for Negro progress of all kinds.

Probably one-half or more of about 30,000 Negro school teachers and professors are unprepared for their task. They need preparation through work in normal school, college and university. There is need for county teacher-training schools of secondary school grade in probably 800 counties in sixteen southern states having one-eighth or more Negro population. These schools should provide also adequate academic and agricultural courses of high school grade to meet all country-life needs.

The foundations of Negro education, both public and private, were laid by the church through home mission money and activity.

The denominations whose membership is white or largely white are now providing about four-fifths, and the colored denominations about one-fifth, of the support for the higher and secondary institutions for Negro youth.

The pay of Negro teachers in both denominational and independent higher and secondary schools is more inadequate than that in the white schools.

CONSTRUCTIVE FORCES: HIGHER INSTITUTIONS

THE most liberal enumeration of higher institutions shows that for over ten million Negro Americans there is not more than one institution which has the equipment, endowment, students and teaching force required by the recent standard "efficient" college adopted by the Association of American Colleges.

Lack of these higher institutions for Negro youth makes their opportunities for thorough college education very inadequate. Not more than thirty-six of the institutions can be reckoned either A1 in the second grade of standard colleges; or A2 as institutions doing both college and secondary work; or A3 as institutions offering some college subjects. Only two institutions offer full curricula in medicine, dentistry and pharmacy. Probably less than 2 per cent. of all the colored pupils of the United States is enrolled in college and professional schools.

Estimated total valuation of the property of all private secondary and higher institutions for Negroes is less than thirty million dollars, with a total annual income of a little more than three million dollars.

It is estimated that the higher and secondary institutions for whites in 1914 had endowment or productive funds, *excluding* manual training and industrial schools, of $413,943,427.

The productive funds of Negro institutions in 1915, *including* normal and industrial schools, was estimated at $7,850,000. Excluding industrial schools would reduce this amount about one-half. The white population is about *ten times* as large as the Negro, but has productive educational funds more than *fifty-three times* as large.

Existing institutions for the training of teachers are sorely inadequate to meet the demands. Only five states and three cities provide normal training schools for Negro teachers.

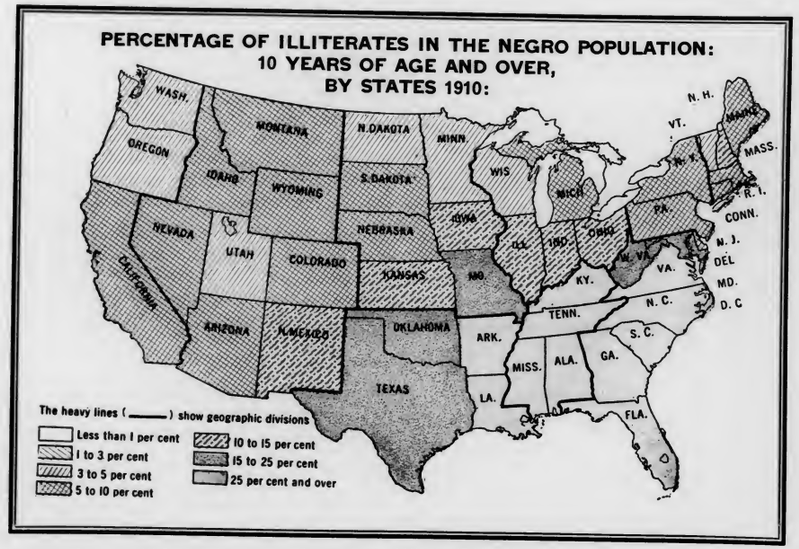
SECONDARY SCHOOLS

THERE are at present only 108 county training-schools for the 818 counties where Negroes made up one-eighth or more of the total population in 1910. Only a few of these are more than graded elementary schools.

There are probably not more than seventy public high schools for Negroes in the towns and cities of the sixteen southern states. Only about forty-five of these offer four-year courses. The others range from three-year courses downward.

PROPOSED POLICIES AND PROGRAM

THREE great policies confront those who seek to strengthen and develop strategic institutions for higher education adequate to meet the need of the Negro: (1) To adjust and increase existing educational facilities for more than ten million Negro Americans; (2) To improve the administrative direction and the quality of the teaching of these institutions so as to put them on a par with the nation's best educational standards; (3) To bring higher institutions into closer cooperation with the elementary and secondary schools supported by public funds so as to stimulate the extension and improvement of these public schools through which alone all the people may receive instruction.



NEEDS TO BE MET

THE chief needs are: (1) To provide elementary school teachers; (2) To establish educational facilities for those unable to attend college; (3) To provide preparatory training for those going to universities or higher institutions of learning.

The 179 cities which had 2,500 or more Negroes in 1910, each need a well equipped high school with adequate academic and vocational courses. Summer schools and training institutes further to prepare teachers of secondary and elementary schools are sorely needed.

Church funds must provide now at least 300 high-grade four-year high or secondary schools with adequate academic and vocational courses.

These can be developed from the substantial and important secondary schools which now exist under denominational boards or independent boards of trustees. At least 200 of these should be located in rural districts where they would provide academic and agricultural courses for the future leaders of these country communities.

The building of this secondary school system must be related to the existing elementary schools in the South and to the public school authorities who control these elementary schools and who should as rapidly as possible assume adequate support of secondary schools.

HIGHER INSTITUTIONS

FOR the professional leadership of more than 10,000,000 Negroes there should be provided real university and college facilities. This is essential in order to prepare teachers and administrators for colleges, secondary and vocational schools; doctors, ministers, lawyers, and other professional workers.

In 1910 there were about 29,727 Negro teachers, 34,962 Negro ministers, 3,409 physicians and surgeons, 478 dentists and 7,056 others in professional occupations.

Northern white universities will furnish some of these leaders but the immediate future calls for university facilities with medical, pharmaceutical, dental and religious departments for 8,000 students within the reach of the bulk of the Negro population in the South to furnish about 450 college teachers, about 350 medical men and about 1,200 ministers a year.

Junior and senior colleges should be provided to train teachers and supervisory officers for secondary schools and to provide preliminary training for doctors, ministers and the like.

The necessary facilities for training 800 such leaders per year for the next two years; 1,200 yearly during the following three years; and 4,000 to 5,000 each succeeding year are imperatively needed as a conservative minimum in order to increase the supply of about 60,000 professional people now at work and to replace poorly prepared leadership with one equipped for its difficult task.

To train these leaders there needs to be developed from existing institutions during the next ten years at least: (1) Three "university centers" with well equipped medical, religious and graduate schools; (2) Eleven institutions of standard college grade; (3) Twenty-one institutions of junior college grade.

The questions of content of curricula, the qualifications of teachers and the life of the institution are not within the province of this survey.

The selection and location of institutions for the development of these different grades of colleges must be determined by agreement among those charged with the administration of the schools and funds.

THE Negro faces serious problems when he migrates from his southern surroundings to a northern neighborhood. He enjoys larger liberty but pays an excessive rent, to raise which he must crowd his rooms with promiscuous lodgers, a danger to health and an impairment to family life.

Northern migration brings problems for both the Negro and his white neighbors, but the odds are against the Negro. Keener competition, racial animosity and unfair discrimination are in the scale against him.

Only the Christian ideal of brotherhood can solve these problems for both races.

Religious Life

FIVE out of every eleven Negroes in the United States are church members. In 1916, according to the best information, Negro church organizations had 37,773 church edifices and 3,618 parsonages. The total valuation was estimated at more than $73,681,668, with an indebtedness of $6,175,599.

The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure with rough benches, a platform and pulpit for the preacher. Preaching services are held about once or twice a month.

The Sunday school in the rural Negro church usually is a summertime activity in no way adequate in program, methods, supervision or leadership for the religious education of the people.

The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community on Saturday night or Sunday morning and leaves at the close of his Sunday labors. He is generally not equipped with adequate knowledge of the Bible, of church history, of the duties and requirements of pastor or priest. His activity is usually confined to preaching with homely, natural eloquence and emotional fervor. Here and there men of character and training have been going into rural work as resident ministers. The effect of their work has demonstrated the need of home mission work for the Negro rural community.

The financial resources of the Negro country church cannot now support a resident minister of this type.

Here is a call for home mission boards to send trained men to these neglected people.

Well educated ministers trained in psychological, sociological and ethical studies, in addition to a knowledge of the Scriptures and of religion, are needed.

Negro newcomers and older residents in cities require the best trained minds to guide them in ethics and religion. The people love their churches and are enthusiastic and responsive; but the churches need a complete program in order best to serve the people.

There is need of trained Negro laymen to assist in business and financial matters connected with a large growing church in order to lighten the burden devolving upon the overtaxed minister.

CONSTRUCTIVE FORCES: THE CHURCHES

THERE are two general groupings of Negro churches: (1) The distinctly Negro denominations, these consisting exclusively of Negro churches; (2) Negro churches in denominations having both white and Negro members.

Increase of Negro Church Members

Denominations Exclusively Negro	1906 U. S. Census	1916 U. S. Census
Baptist bodies.....	2,311,172	2,967,085
Methodist bodies...	869,710	1,077,324
Other bodies.....	24,165	38,869
Total.....	3,205,047	4,083,278

Negro Members in Denominations Having Mixed Membership	1906 U. S. Census	1916 Church Year-books
Baptist bodies.....	43,617	53,842
Methodist bodies...	312,421	323,713
Presbyterian bodies.	29,040	33,386
Protestant Episcopal	19,098	23,775
Congregational.....	11,960	13,209
Christian Church...	.....	10,120
Disciples of Christ..	.....	11,863
Other bodies.....	23,409	10,863
Total	439,545	480,771
Total from above	3,205,047	4,083,278
Grand Total	3,644,592	4,564,049

The distinctly Negro denominations held 86.8 per cent. of the Negro communicants in 1890 and 87 per cent. in 1906.

THE religious nature of the Negro invites the serious attention of all progressive Christian forces.

THE MINISTRY

IN DISTINCTLY Negro denominations there were 31,624 ministers according to the 1906 census and 34,962 in 1918 according to the Year Book of the Churches. Ministers were not reported separately for denominations having both white and Negro members.

Due allowance should be made in the above figures because of inaccurate returns.

THE CHRISTIAN ASSOCIATIONS

THE Young Men's Christian Association has forty-five city associations of colored men; ten of them in southern and border cities; fifteen additional industrial associations connected with industrial plants; seven international secretaries; one hundred local secretaries; 20,000 members and twelve standard-type buildings costing nearly $2,000,000.

The Young Women's Christian Association has forty-nine associations and four affiliated clubs of colored women; twelve national and eighty-five local workers, and 23,683 members.

PROPOSED POLICIES AND PROGRAM

AMICABLE adjustment of race relations on the basis of justice, peace and goodwill is an acid test for the Christian church. To this end the church must offer a full measure of practical service inspired by the principles and ideals of Jesus Christ.

RELIGIOUS WORSHIP

THE highest expression of both individual and group-life of Negroes is through their churches. Their churches are their very life-blood and through them Negroes have found their truest outlet for self expression. Whatever will help develop their churches and church life will help toward racial self-realization.

There should be provided an adequate number of new church buildings in congested city centers equipped for worship, for religious instruction, and for community service; remodeled and improved church buildings in city and country; model parsonages as demonstrations of what homes should be.

RELIGIOUS EDUCATION

THE imperative demand for educated ministers and other educated leaders requires twelve schools of religion strategically located in connection with the universities and colleges planned above (Educational, page 98). In addition there are needed: (1) Ten Bible schools with practical courses in the English Bible built upon a high school education or its equivalent; (2) Forty summer institutes strategically distributed throughout the United States on a cooperative denominational basis and furnishing to men now in the ministry instruction in the English Bible, ethics and practical psychological, sociological and economic subjects; (3) Eighty rural conferences of three to six days' duration at suitable seasons throughout the sixteen southern states having Negro populations; (4) Similar conferences in every important city center; (5) A system of graded Sunday schools with state, district and county supervision and teacher training courses in secondary and higher institutions and in churches.

COMMUNITY SERVICE

CHURCHES in various communities, rural and urban will be able to carry out parts of the programs outlined in preceding sections. In addition, through the churches there may be: (1) A continuous study of the community and all its needs; (2) Development of community centers with adequate programs, trained workers and competent supervision to meet the employment, housing, recreation and other needs as discovered; (3) Conscientious attention to Negro child life. The Master named the child as the type of the kingdom of heaven. The church has fostered the protection of child life, the reduction of child labor and the nurture of child nature.

The neglect and exploitation of the mental, moral, physical and spiritual powers of the Negro child in Christian America is a heart-rending confession. The churches, white and Negro, may gather the facts and lead the conscience of the nation to face them. An awakenened national conscience will demand justice.

Law and Order

ONE of the greatest menaces to American life is lawlessness as expressed in riots, mobs and lynching. This has borne most heavily upon the Negro population because it has been least protected and respected. During the past thirty years 691 white men, 11 white women; 2,472 colored men and 50 colored women, have been lynched without trial. Nearly three-fourths of the Negro men and about 90 per cent. of the white men were not even charged with any crimes against women.

Not only are law, order and government challenged by such lawlessness, but the very principles of human brotherhood which the church sponsors are flouted. It is especially the duty of the church to work not only for the protection of all women and all homes but to champion the crusade against all crime and all lawbreakers—individuals, crowds or mobs.

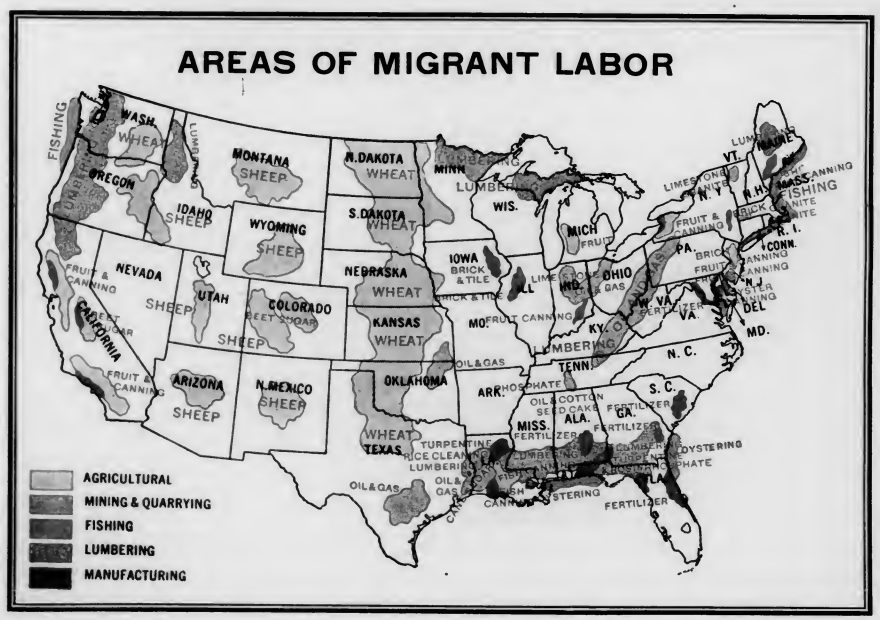
MIGRANT GROUPS

ONE hundred and seventy thousand more men are employed in the manufacturing industries of New York State in January than in October; 140,000 more persons are engaged in canning and preserving fruits and vegetables in September than in February. Kansas alone asks for 120,000 migratory workers annually in the wheat fields. Thus run the records of the most recent federal and state reports.

The truth is that much of the work of the world is seasonal. As a result of these seasonal fluctuations, an army of a million and a half migrant laborers constantly on the move is necessary to save our industries from disaster.

These casual workers go tramping over fixed paths toward goals of tremendous national and world importance. They have no permanent place in society and receive only the most trivial and fleeting recognition for their important work.

The accompanying map shows the national nature of the migrant problem.



HARVEST HANDS

THE migrant follows definite paths across the country. The cycle in the middle West begins when the first recruits come to the wheat harvest of northern Texas from the southern oil and lumber camps and more especially from the southern farms where a lack of midsummer staple crops permits an incursion into these harvest fields before fall work begins.

Wheat is a great staple product in the United States throughout all the territory north of Texas, Tennessee and North Carolina and in the Pacific Coast states. Over most of this area it is raised on rather small fields and as a single feature of a diversified system of agriculture. The grain belt, on the other hand, where nearly three-fifths of the total supply is produced, is a great empire stretching from

Wheat Acreage for 1918

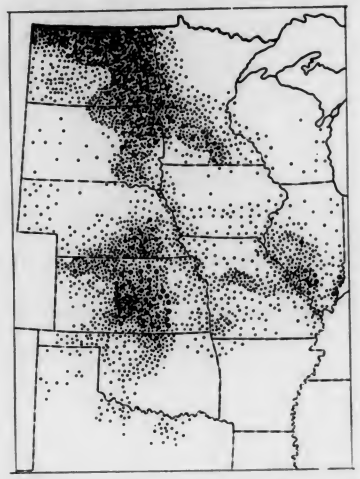
State	*Acreage*
Missouri	3,092,000
Minnesota	3,799,000
Texas	892,000
Oklahoma	2,611,000
Kansas	7,248,000
Nebraska	3,828,000
South Dakota	3,765,000
North Dakota	7,770,000
Total	33,005,000

northern Texas to Canada. Here wheat is the chief product. Over much of this area it tends to exclude all other money crops.

The harvest migration, which begins in Texas, moves slowly northward, reinforced continually by "labor vacationists"—factory operatives—who come to work in these harvest fields as some men go on a "loafing vacation." Finally, when the wheat harvest of Kansas is ripe, this entire army, reinforced by every available recruit, attacks one of the country's biggest jobs, gathering one-fourth of the nation's wheat.

After the wheat harvest, the demand for migratory workers is greatly decreased. A small number of the workers stay for the threshing in areas where the crops have been harvested. Those who follow through the harvesting operations as they move northward have to compete with new labor forces from the farms of the Northwest and Northeast and from the lumberjacks and mine workers of northern Wisconsin, Minnesota and Michigan. Some of the more persistent migrant workers, however, follow the harvest operations far into Canada.

THE "BIG" GRAIN BELT



	WHEAT ACREAGE, 1909	AV. REQUIREMENT OF MIG. HARVESTERS
TEXAS	326,176	5,000
OKLAHOMA	1,169,420	15,000
KANSAS	5,973,785	60-80 000
MISSOURI	2,017 128	.....
NEBRASKA	2,662,918	10-15,000
SO. DAKOTA	3,217,255	15-20,000
NO. DAKOTA	8,188,782	25-30,000
MINNESOTA	3,276,911	.....

ECONOMIC CONSIDERATIONS

THE outstanding economic facts and conditions about harvesters are:

1. The number of men engaged is very large. It is conservatively estimated that in an average year no less than a quarter of a million transient laborers may be used in the grain harvest. This figure does not include the tens of thousands of local laborers who share many of

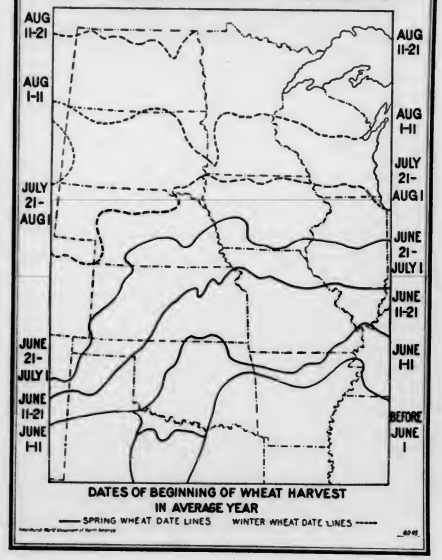
the experiences of the migrants, though only a short distance from home.

2. The uncertainties of season are great. The number of migrants needed in any grain state or in the grain belt as a whole will naturally vary from year to year with crop conditions.

3. The time at which the wheat harvest will begin in a given region is very indefinite. The accompanying chart shows the course of the harvest date lines as established by the Department of Agriculture over a series of years. Within the expected dates, however, there will occur all manner of local variations. Thus, the 1919 harvest found wheat cutting in Nebraska, South Dakota and North Dakota all at the same time. The weather plays similar tricks every year.

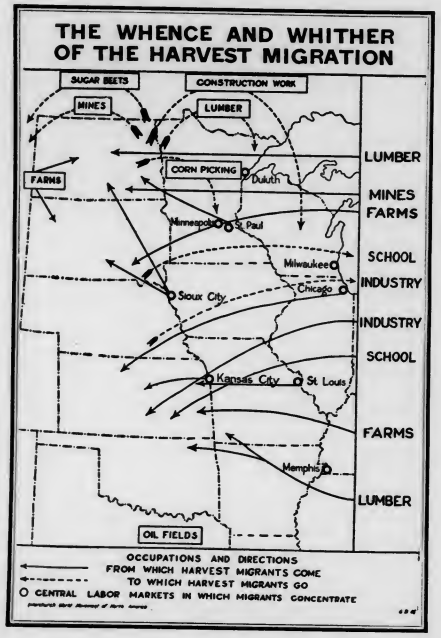
4. Local wages fluctuate very greatly. Because of the uncertainty of time and season, it is impossible adequately to regulate the flow of men into the harvest fields. As a result, certain areas may have three or four

HARVEST TIMES AND DATES OF MIGRATION OF WORKERS



times the supply of labor needed, while an adjoining region may be practically without migrant hands. This fact, coupled with the prevalent labor agreement, which is full of uncertainties and opportunities for misunderstanding, causes great differences in wages to prevail throughout the grain belt.

THE WHENCE AND WHITHER OF THE HARVEST MIGRATION



5. It is the nature of harvest work that there should be much time lost from weather conditions, from waits between jobs and from time consumed in traveling. As the men in the harvest fields are paid by the hour, these delays are of great importance.

As the harvesters demobilize, one stream of men turns southwestward and seeks employment in mining and railroad construction or in agricultural work in the sugar-beet fields and fruit areas, even going as far as the Pacific Coast.

A larger number work their way south, turning to mining and lumbering or continuing agricultural work as corn pickers.

Thus they move on from one field of labor to another—a restless, roving group of workers.

EASTERN MIGRATIONS

THE Atlantic Coast states have a smaller agricultural migration than the middle West. The work in this region is almost entirely fruit-picking and truck-farming. There is an annual movement between the Bahama Islands and Florida, and a regular influx of mountaineers into the fruit harvest belt of the Blue Ridge mountains; also an appreciable but diminishing movement of Virginia Negroes into the farms of Pennsylvania, New Jersey and the truck-farms of Long Island and Connecticut, where they contribute their labor to the big task of feeding our cities' thousands.

The main migrations in the East, however, take place as a series of movements within states which have a common type of agriculture. The New Jersey and Hudson valley regions, the cannery and truck crops of New York, the fruit areas bordering on lakes Ontario and Erie all use a large number of seasonal workers. Here the succession of crops affords intermittent work over a period of four months. A small number of the casual laborers in these areas are men who start work in Florida and move northward with the crops. The majority, however, come from the large cities, particularly Baltimore and Philadelphia.

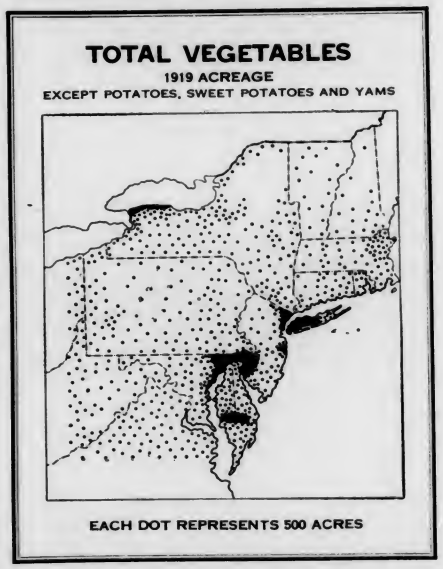
CANNERY WORKERS

IN THE fruit and vegetable cannery industry the problem is more one of concentration than of geographical distribution. In the eastern states the chief crops involved are beans, peas, corn, tomatoes, cantaloupes, watermelons, apples, peaches, grapes, strawberries and bush fruits. These crops are raised very widely throughout the country, but their chief concentration occurs along either side of Chesapeake bay, the southern two-thirds of Delaware, the southern half of New Jersey, three or four counties in the Hudson river valley and the New York counties bordering on lakes Erie and Ontario.

It is very difficult to estimate the number of migrant workers required in this region. Careful inquiries from growers and agricultural agents in typical counties, together with the estimates ventured by the colleges and the Department of Labor warrant a series of guesses as follows:

New York	14,000
New Jersey	3,500
Maryland	3,600
Delaware	2,350

This means that more than 22,000 migrants are required to harvest the fruit and cannery crops of the eastern states. These estimates are for years of average crop yield, but, as in wheat fields, there are great fluctuations in the demand from year to year. In 1919, for example, the short tomato crop in Maryland and the small apple crop in New York greatly reduced the average demand for imported transient labor.



SANITATION AND HOUSING

THE characteristic problem which the working conditions of the cannery group adds to the problems of work and pay found in the harvesting group is the very acute problem of housing, sanitation and morals. The housing of agricultural labor under any circumstances and the moral effect of its working conditions upon itself and upon the farm families and communities with which it is in contact are very urgent problems. When the ordinary hired man goes to the average farm, singly or in groups of two or three, he simply shares the fortunes of the farmer's family. If the number of workers is too large to share the farmer's home, the owner must devise some form of temporary housing to care for these migrants. Thus labor camps come into existence. In New York State alone about five hundred fruit and vegetable pickers' camps are required.

The majority of these fruit pickers' camps consists of existing outbuildings temporarily devoted to human habitation. Conditions in such quarters vary greatly. A large fruit grower frequently has a well-built bunk house near his residence, the second story of which will house two or three men per room, the first floor being used for a dining room and kitchen. Where immigrant family labor is used, one may find a long two-story tenement in the midst of an orchard housing an indeterminate number of families. There is no logical separation of living quarters; no provision for individual privacy or domestic economy. Another frequent type is the long one-story bunkhouse, a shack in which every room opens directly out-of-doors. Worst of all, a number of families may be housed in a barn loft without any partitions whatever.

Men, women and children, young people and adults, the married and the unmarried alike, are compelled to live in this promiscuous way.

MIGRANTS IN THE WEST

IN CALIFORNIA the agricultural situation concerns a group of highly specialized local industries requiring an enormous amount of hand labor. The situation has been acute and the problem has been especially complicated by the influx of orientals on the Pacific Coast. Racial animosities are keen. Both white and yellow men are employed in these occupations and situations have arisen which are in some cases international in their significance.

The Rocky mountains region shows perhaps the most romantic example of seasonal labor in the small number of highly expert sheep shearers who follow their calling up and down the backbone of two continents. By adding South America to their territory they can find almost continuous work covering the entire year.

These men show the international nature of labor migrations. Special cooperation during the war allowed seasonal workers to be interchanged between the United States, Mexico and Canada by a modification of immigration regulations.

LUMBERMEN

THE largest single group of migrant workers is found in the logging camp regions of America. These men are not generally looked upon as migrants, but from a broad point of view they must be considered in this class. As the President's Mediation Commission puts it:

> Partly the rough pioneer character of the industry, but largely the failure to create a healthy social environment, has resulted in the migratory, drifting character of workers. Ninety per cent. of those in the camps are described by one of the wisest students of the problem, not too inaccurately, as "homeless, voteless and jobless." The fact is that about 90 per cent. of them are unmarried. Their work is most intermittent, the annual labor turnover reaching the extraordinary figure of over 600 per cent. There has been a failure to make communities of these camps. It is not to be wondered, then, that in too many of these workers the instinct of workmanship is impaired. They are, or rather, have been made, disintegrating forces in society.

LOCATION OF THE CAMPS

LUMBER operations are conducted in every state in the union. There are five areas, however, where the lumbering industry is of prime importance: the State of Maine, the Great Lakes region, the Gulf region, the Appalachian mountains and the Pacific Northwest.

From the point of view of the church the Pacific Northwest is far the most important district. In other regions the industry is noticeably on the decline. It is estimated that 85 per cent. of the standing lumber in the South will be cut within eight years.

In the seven states of Washington, Oregon,

California, Idaho, Montana, New Mexico and Arizona there are more than six hundred incorporated logging companies. Some companies have ten "sides" or camps; some only one. The number of men in a camp varies from fifty to one thousand. But averaging three sides to each company and sixty men to a side, it is conservatively estimated that there are 109,000 men engaged in the logging industry in the Pacific Northwest alone.

This does not take into consideration 1,700 odd mills and innumerable shingle mills located in the same region which employ over 120,000 men.

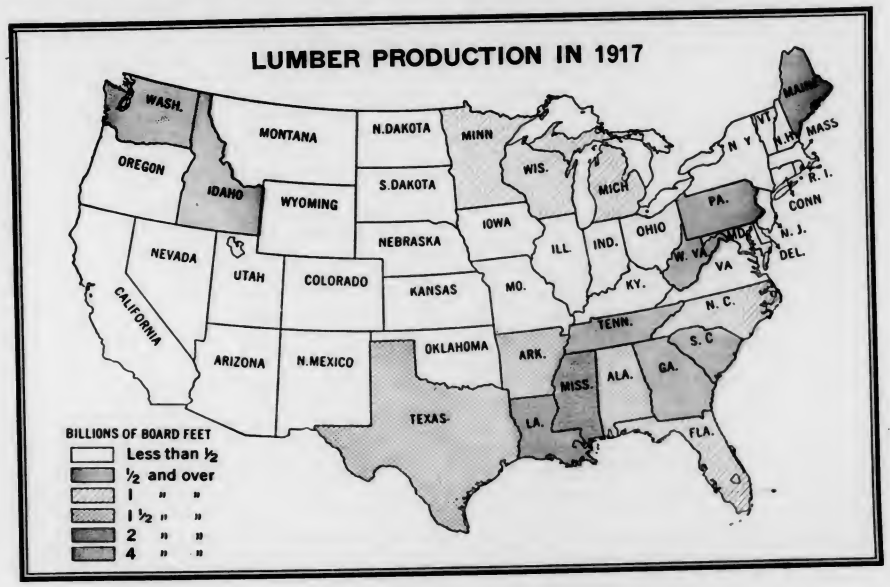
LOGGERS

THE logging camps furnish a highly specialized problem. While related to more normal communities in the larger mill centers and in the growing agricultural areas which follow the cutting of the forests, the logging camps are isolated communities, consisting largely of men hidden away in the edge of the forests and moving forward into them at the rate of about three miles a year. These camps also afford a specialized problem from the fact that they are centers of an extremely radical social sentiment and propaganda. Loggers are almost overwhelmingly radical and strongly I. W. W. in convictions. The men are indoctrinated with the ideas of the "revolution." They look upon the ministers as parasites. They hold that the churches are capitalistic and that there will be no church in the "revolution." They are uncompromising in their hostility to the present ownership and operation of the lumber industry.

RADICALISM IN THE WOODS

THE present radical strife in the lumber industry has its roots far back. It is partly a matter of an uncompromising hostility which nothing but taking over the industry will satisfy. It is as savage in its attack on craft unionism and the American Federation of Labor as upon the companies and capitalistic management. But it could never have gained such influence except for grave abuses.

Before the war the relations between the men and the companies were acutely strained. The companies were ruling turbulent men with



an iron hand. The industry was on a ten-hour basis, too long a stretch of work in the woods. The bunk houses were often unfit for human habitation. Wages were unsatisfactory and there was too much black-listing and locking out in addition to seasons of unemployment. The men were not allowed the slightest right to organize. The policy of the companies was to employ unmarried men and to encourage a migratory body of labor. Unfortunate abuses by employment agencies aggravated the situation before the state took over the agencies. The worst of these abuses have now been corrected, and except for the ban on organization there is little about which labor has to complain. The men are led to believe by I. W. W. propaganda that grave wrongs are connected with the holding of big areas of forest land. They resent the fact that land which costs below $10 an acre is cut off from settlement and then held for settlers at $30 an acre. They have grown so bitter that it is impossible for them to be just. Their experience with the courts, lawmakers and police authorities often tends to make them lose confidence in orderly procedure and to turn to syndicalism and sabotage.

THE WAR AND THE MIGRANT

ALL studies based upon migratory labor as it existed before the war are now entirely unsatisfactory and are so accounted by the most competent authorities. The last three or four years have marked the elevation of the entire migratory class and the practical elimination of the hobo. This is realized by all who understand the problem, but it is none the less a stupendous surprise to them. What had seemed permanent and inevitable has proved subject to change under new conditions.

Investigation shows that something very radical has happened in all of the chief haunts of the migratory worker. In Kansas City, Sioux City, Chicago and Minneapolis the same story is heard: the migratory worker does not do the things he used to do, does not live as he used to live, does not make the same demands upon agencies which tried to help him.

What has happened is symbolized by the passing of the "Bowery Bread Line" in New York City. In the well equipped "Helping Hand" building in Kansas City, most of the dormitories which used to be crowded with homeless men are now closed; many of the cheap lodging houses formerly inhabited by wandering men are abandoned.

In the Salvation Army industrial homes, in city after city, will be found only relatively few men. Most of these are old and physically decrepit. The demand for free meals and lodging for the migrant class has practically ceased. A typical statement of the case from a local standpoint is found in the 1918 report of the Lincoln (Neb.) Welfare Society:

> In Lincoln, the non-resident single men applying for aid to the society in 1915 were 1,756; in 1917, 437; and in 1918, 136.

This cannot mean that there has been any reduction in the demand for seasonal labor; but the jobs have been so numerous and close together that the whole begging and stealing element in the migratory class has disappeared together with many of the institutions and activities which its presence necessitated.

IMPROVED ECONOMIC CONDITIONS

THESE facts seem to reveal the fundamental economic character of the problem. Four or five years of steady work at good wages has elevated the migrant class. Coincident with this has come the development of social agencies and reforms, such as the employment service, housing and sanitary improvements and prohibition that have helped this upward tendency. Probably the most potent factor of all has been the new motive for better living which has been furnished the migrant. Before the war he doubted, and often with reason, whether society had any decent place for him or any serious demand for his services. During the war he learned that every man was greatly needed. The peremptory "work or fight" order made him realize that he really counted in the world. Unquestionably the migrant showed a full measure of war patriotism. The breast of many a harvest hand was spangled with Liberty Loan and Red Cross buttons and a large number went into harvest work with the definite consciousness that they were serving their country in a time of need.

This has given the migrant not only a new individual motive but has put a new motive into the class as such, and a new capacity—call it class loyalty.

GROUP CONSCIOUSNESS

IT SEEMS probable that the American migrant has also discovered a new capacity for social organization. For many years the American Federation of Labor has attempted, with very small success to ally transient workers with organized labor. There was no cohesion in the group; its organization has fallen apart like grains of sand. The "Hotels de Gink" which were organized and managed by migrants in New York City, Seattle and elsewhere during the winter of 1914 were interesting and showed a certain limited capacity for practical organization. In Seattle one migratory group took contracts for clearing land and employed its own members in order to tide them over the period of unemployment.

It is through the Industrial Workers of the World, however, that migrants and unskilled laborers have shown the greatest ability, persistence and capacity for organization which this class has ever developed in America. In spite of the fact that the social doctrines professed by this organization are abhorrent to American ideals and inimical to our institutions, the successful way in which the I. W. W. is marshalling and holding the allegiance of a group which has until recently been below the level of organization is an important social phenomenon.

New group organization is the beginning of education in social action. What the I. W. W. can do, some other movement with better ideals can do and to better purpose.

THE NEW STATUS

THE migrant has reached a new and higher level of life as a result of the war. Plenty of work at good wages has enabled him to attain better standards of living. Institutional reforms have helped him to retain them. Government propaganda has given him a new sense of his social value. As a result, this group has developed class loyalty and a certain capacity for organization.

DANGER OF REACTION

THESE are real and striking gains but they may easily be lost if the process which helped to create them is reversed. There is a vast permanent demand for seasonal labor. Such labor at best yields a very narrow margin of profit. It is difficult—for many, impossible—to find continuous seasonal work. The experience through which the migrant must go creates a serious inclination in him to acquire the permanent habit of seasonal labor. Most labor experts expect a return to hobo conditions. It is most important, therefore, to inquire whether at least some of the gains of the immediate past cannot be kept. Is it necessary or inevitable for the migrant labor class to slump back into previous conditions?

Already there are signs which point to the fact that the migrant's war status is declining. With the end of the war federal emergency funds which had supported the employment service were no longer available and it had its 1919 work to do with greatly reduced forces and largely upon the basis of local support.

The Kenyon-Nolan bill was prepared to perpetuate the service in something like its war-time scope, but Congress adjourned with the measure still in committee. The result has been that outside of Washington, D. C., the federal employment offices have had to go out of existence. According to those best informed, this bill will never be passed.

The difficulties of supplying labor to meet a demand so fluctuating both as to time and numbers are obvious. Before the United States employment service was established the entire process of labor distribution was very inadequate and inaccurate. Labor was misdirected as often as directed. The result was delay, discouragement, ill-health, bitter feeling and, worst of all, the fixing of the habit of casual work in a large number of workers.

EXPLOITING THE MIGRANT

IF SOCIETY has reason to fear the migrant, he certainly has greater reason to fear society. As a transient, without the backing of a fixed home and community or of a well-knit organization, it is hard for him to protect himself. Every agency with which he has anything to do tends to exploit him. The farmer, the private employment agencies, the railroads, the local officials and police fall into an anti-social attitude toward him. The unscrupulous employer uses the seasonal worker as a strike-breaker but with no intention of incorporating him permanently in his industry. The ward politician buys his vote at election for partisan ends. Thus society deals with him. Besides, there are a hoard of purely parasitic forces which prey on him. Drinking, gambling and prostitution are the forms of amusement in the lodging-house districts which he is compelled to frequent. Prohibition and a general clean-up of the cities have greatly bettered living conditions, but a large proportion of seasonal laborers are relieved of their savings as soon as they reach the city. Besides, gamblers and hold-up men follow the harvest work systematically and prey upon these workers. Local news items in the press of the wheat belt have shown conclusively the presence of such criminals. These forces unite to pull down men already demoralized by the conditions under which they are compelled to live.

EXCLUSION FROM CITIZENSHIP

UNFORTUNATELY, society has made it almost impossible for the migrant to improve his condition through political means, since our existing voting laws practically disenfranchise him. As John Spargo has put it in the *World's Work:*

"We penalize the men who provide casual labor by excluding them from the privileges of citizenship. This we do indirectly, but effectively, by making the right to vote, in national as well as local elections, dependent upon residential qualifications which the migratory worker can rarely meet. A fixed residence for a definite period of time, personal appearance for registration on fixed dates in order to vote, forfeiture of the right to vote as a result of moving within certain periods of time, even in pursuit of employment—these are the devices which make our migratory workers a disenfranchised class, a proletariat of a peculiarly helpless kind. Many a hard-working, intelligent American, who, from choice or from necessity, is a migratory worker following his job, never has an opportunity to vote for state legislators, for governor, for congressman, or president. He is just as effectively excluded from the actual electorate as if he were a Chinese coolie, ignorant of our customs and our speech."

One of the most effective means of combatting radicalism among this group is to give these men the ballot, in fact as well as in theory. By excluding them from citizenship we deprive them of a patriotic interest in the State.

NATURE'S prodigality is necessarily seasonal. To harvest her diversified and scattered bounty requires an army of 1,500,000 migrant workers. This army is unorganized, unskilled, uncared for, and is at the mercy of the radical and the exploiter. Thus we have a moral problem of the first magnitude which the church must help to solve.

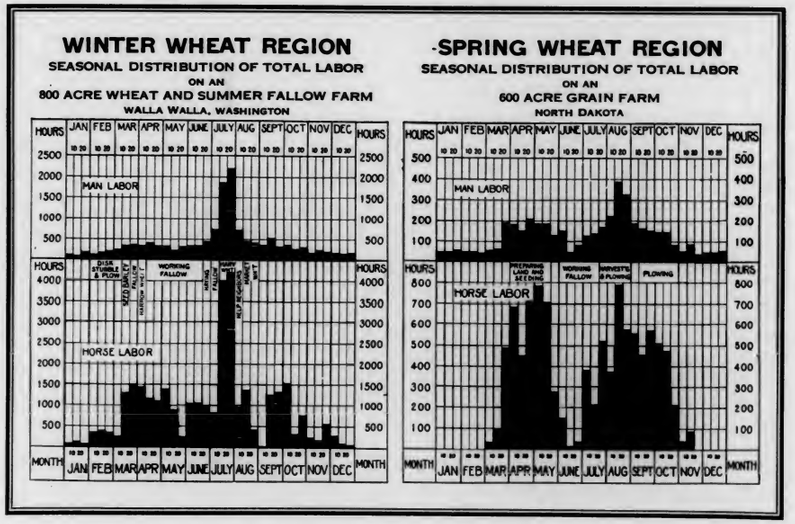
Home life must be substituted for hobo life. This means making men steady through steady employment. In order to accomplish this the employer and the worker must learn to shake hands rather than fists. We should substitute constructive Christianity for "red" radicalism on the one hand and rank reactionism on the other. The issue is Christ or chaos.

The Problems

MIGRANTS are the by-products of seasonal industries. These periodic fluctuations in industry are due to three main causes. In the first place, nature herself is to blame. Grain must be harvested when it is ripe—bricks have to be baked when the water does not freeze in the clay.

In the second place, there is the seasonal demand for goods. For example, straw hats could be manufactured twelve months in the year, but since they are worn only in warm weather we find more than twice as many people employed in this occupation in February than in July.

Finally, there is the problem of human nature. After a man becomes accustomed to temporary employment, he may refuse steady work, or any job at all for that matter; but usually he starts his life of vagrancy through necessity rather than choice.



These diagrams show the fluctuations in labor demand on single typical farms. Multiply these figures by the hundreds of thousands of farms in the United States and it is easy to understand why a quarter of a million migrants are needed annually in the grain belt alone.

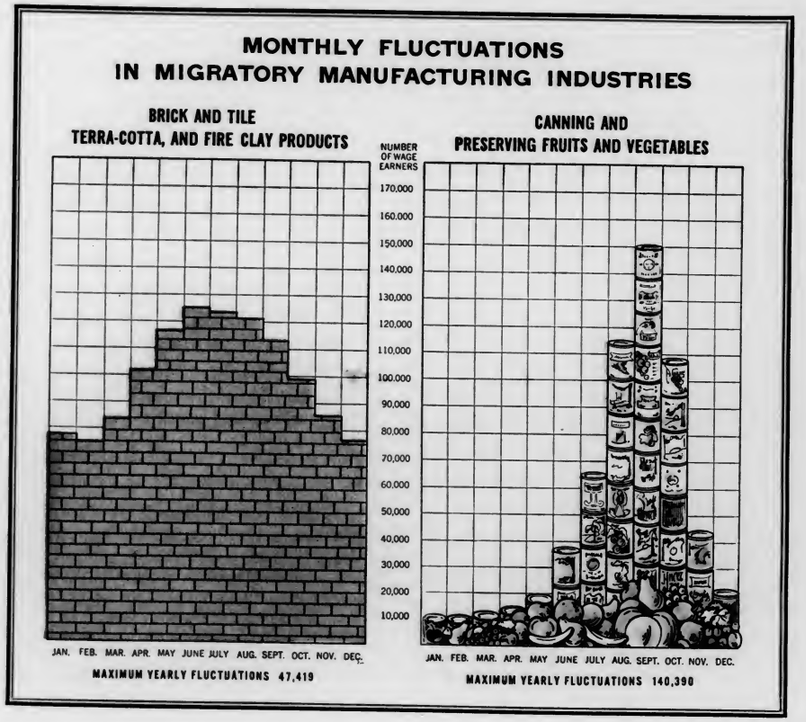
FEDERAL REPORT

THE Commission on Industrial Relations reporting on migrant labor in 1916 stated that there are several million migrant workers in the United States even in the best of times and that the number is increasing; that if all men wanted to work all the time, very large numbers would be idle part of the time on account of the inequality of seasonal demands; that migrant labor tends to produce a habit and a type of man unfavorable to steady employment; and that the habitual migrant is ruined economically and degraded morally.

The labor market, this report points out, is unorganized, the migrant movement is controlled largely by rumor, and the search for work is practically undirected.

Likewise the local control of the migrant situation is inadequate because seasonal labor is interstate and even international. It affects vast industries and often involves hundreds of thousands of workers at a time who travel over great distances. The problem, therefore, is of fundamental national importance, since our more basic industries depend on such labor.

We have already noted that living conditions of migrant labor are generally very bad; that labor camps are characteristically unsanitary and both physically and morally degrading, while city lodgings for migrants are no better.



The recommendation submitted by the Commission included the development of employment agencies on a national basis such as actually took place during the war; legislation providing for cheap railroad fares for workers traveling under the direction of the public employment service; establishment of workingmen's hotels in all large cities and suitable accommodations for transients of this class elsewhere; and, finally, the establishment of tramp colonies to retrain and reeducate such habitual vagrants as can be made safe for return to society, and to keep the permanently unfit from being a burden and menace to others by permanent segregation.

ECONOMIC PROPOSALS

AN INVESTIGATION by the Interchurch World Movement brought out the following points in the field of economic reorganization: The evils of migratory labor might be lessened by decreasing the demand for this type of worker. For example, in the grain harvest such a reduction might come through a further use of labor-saving machines; through crop diversification, which in the grain belt would require more men throughout the year and less extra help during the harvest; and through the introduction of local industries which might even up the seasonal labor in a given locality and reduce the necessity of importing short-time harvest hands.

But none of these possibilities promises any great reduction in the total demand for seasonal labor within the near future.

SEQUENTIAL EMPLOYMENT

THE immediate need, therefore, is to make the best of the present situation and devise the most profitable use of casual workers. There are a number of remedies which can be applied at once:

The establishment of national sequences of seasonal employment would enable workers to go from one job to another with the minimum of delay.

An organization of seasonal laborers would enable them to influence the conditions of their employment and best secure the advantages of collective bargaining.

VOCATIONAL GUIDANCE

INASMUCH as the harvest army includes a very large number of young men or others who are definitely seeking to improve their conditions, with fair hope of succeeding, it is highly important that vocational guidance be extended to the workers. About one-third of them report themselves as farmers and another third as laborers. On the agricultural side such guidance should hold before young men the opportunities for agricultural education and should present to all who are seeking a permanent place in agriculture the opportunity of securing a farm and working into farm ownership and stable citizenship.

CONTINUOUS EMPLOYMENT

RATHER than to suffer the burdens of inevitable winter unemployment to be visited on a large number of seasonal workers and of general unemployment in times of industrial depression, it is at least fair to question whether society would not be wiser to devise an artificial demand for labor at such times through the undertaking of such public works as the construction of national highways, the reclamation of agricultural lands or important civic improvements.

The risk of degradation through unemployment is certainly too heavy for the individual to carry alone. It might well be shared by society through some form of unemployment insurance.

LEGISLATIVE IMPROVEMENTS

LEGISLATIVE and administrative measures for the amelioration of the migrant ought to include the passage of a bill for legally establishing and perpetuating the federal employment service. This is essential if we are to avoid the chaotic conditions of pre-war days.

There should be general revision of vagrancy laws on the basis of present knowledge, so that the legal oppression of migrants might be mitigated. Further legislation ought to be enacted to protect migrant laborers from fraud and injustice, and to enable them to vote.

Finally, sanitary laws and building requirements should be modified in the light of our new knowledge.

Forces at Work

IN THIS entire field the religious forces are scattered and handicapped. From any statesman-like viewpoint it may be said to be an untouched field. The church has never attempted to deal adequately with the problem of labor migration. There have been certain notable exceptions. There are rescue missions which have been wonderfully successful in dealing with the men of this class, a striking example of which is the Union City Mission in Minneapolis. The club operated by this organization is conducted on as high a level as those run for soldiers during the war. The lodging and rooming accommodations are beyond reproach. Morgan Memorial in Boston is another model mission. This institution, under efficient direction, provides for all of the needs—physical, mental and moral—of the men of this class. Missions of this type, however, are very exceptional. The majority are characteristically under-manned and inadequately equipped. Many are painfully lacking in sanitary equipment.

The worst feature is the lack of Christian cooperation. Mission competes with mission. As a result the "panhandler" is able to "make the rounds" as he calls it. He goes from one mission to another, getting aid from each. As there is no cooperation between them there is no possibility of knowing what the other organizations are doing for him.

Lack of denominational church supervision is another serious defect in the present system. A few are run by certain denominations and an even larger number subsidized by them, but on the whole the majority are free-lance organizations.

What is needed is an organization to get behind these competing enterprises and bring order out of chaos. The advantage of united action is demonstrated by the efficiency of the Salvation Army. No single agency working with migrants in our cities is as well known or as effective as the Army. It frequently follows these men into the small centers where it is practically the only philanthropic agency which pays any attention to them. Its methods may not approve themselves entirely to other philanthropic societies or to organized religion, but it has done better than any other agency, largely because it has been nationally organized.

The same sort of service, with new emphasis and new social vision, would revolutionize the migrancy problem in our cities.

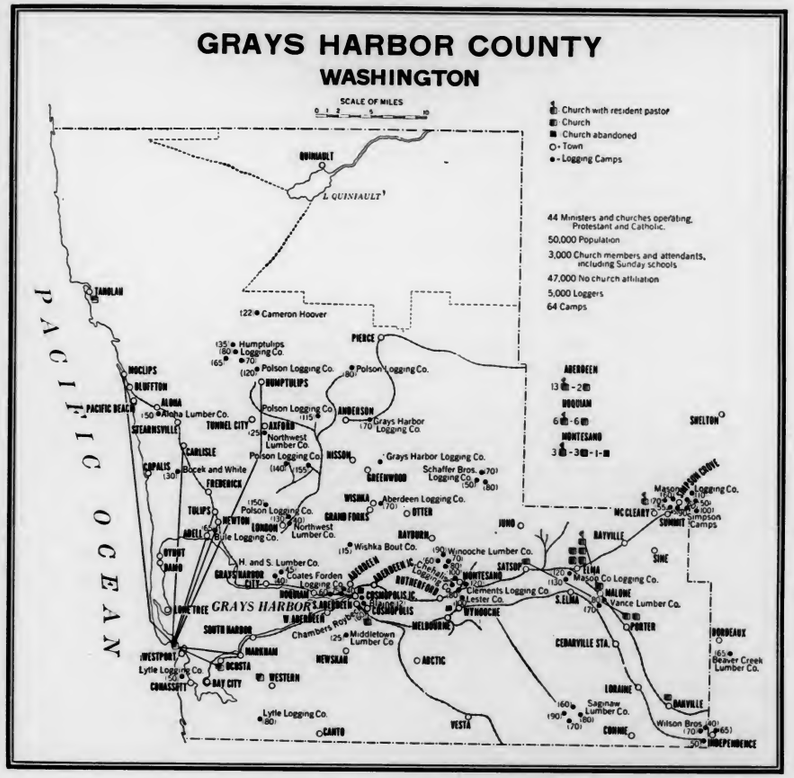
Outside of its efforts in the cities, the only large piece of work which the church is doing for migrant groups is in the lumber camps.

A TYPICAL OPPORTUNITY

THE forces involved in these camps, however, are entirely inadequate. Were each of the "sky pilots" (employed by the denominations) to visit three camps a week, they would not be able to make the rounds once in a year.

The inadequacy of the church's approach is illustrated by the conditions in Grays Harbor County, Washington. In this county, which is approximately fifty miles long by thirty-five miles wide, there are about 50,000 people. Of this number, only 3,000 are members of any church and yet there are 44 churches ministering to these people. In the county there are 64 logging camps, employing 5,000 men, located in the midst of primeval forests far from social, moral and religious influences. Of the 64 logging camps in the county, 56 are without religious ministrations. Five hundred children receive no religious or educational advantages.

The possibilities for service in a lumber county like Grays Harbor are limitless. The equipment is ready at hand. There are recreation halls, most of which were built under the excitement of the war, and all of which could be easily secured for the use of the church.



Proposed Policies

BESIDES the purely economic problems, there is a field of voluntary activity to be found in meeting some of the immediate needs of the migrant men. These are best met by Christian kindness expressed through personal contacts. It must be understood that such activities, while fundamental from the standpoint of the individual, are palliative rather than preventive with respect to the problem as a whole. They must not be substituted in thought or in fact for any of the deeper-lying measures which it is the duty of enlightened public opinion to demand and of the state to work out.

A fundamental service to be performed by the church is to provide these men with non-commercial and friendly resorts while waiting between seasons and between jobs. Almost everything which it has been necessary to do for the soldier in travel, in camp and at leisure ought to be done for the migrant worker.

The World War has shown numerous examples of welfare service in which voluntary philanthropic agencies cooperated with the army. Exact methods have been developed; a successful technique has been discovered and, most important, a strong body of Christian workers has been educated. Even the necessary equipment is at hand. All these may be capitalized for the benefit of the migrant workers.

The methods of this welfare service will naturally have to vary from community to community. Sometimes food, shelter, recreation, reading and writing material, clinic or hospital service would need to be supplied. The direction of the service would be in the hands of the minister, chaplain or other Christian worker; and its success would be in proportion to their tact, efficiency and genuine brotherliness.

The striking degree to which commercial agencies exploit migrant workers results in bitterness and intense radicalism among these peoples. What could be more Christian than to substitute an organized movement of kindness for one of injustice?

An example of this sort of service is to be found in the experiment of Mayor Gregory, of Pratt, Kansas. He erected a large tent on a vacant lot opposite the court house for the accommodation of harvest hands. It was furnished with seats, tables, writing materials, a music box, cots and bundles of straw. Men who had no money to buy meals were given work on the streets or sent out on short jobs. Farmers met the workers at the camp and organized their harvest crews.

Ministers of Pratt visited the camps each evening and on Sundays addressed the men.

A Tentative Cooperative Program

IN LARGE CITIES

1. Existing Christian agencies dealing with migrants, such as city rescue missions, so far as their usefulness is justified by the survey, should be brought to adopt modern ideals and then given adequate financial support.

2. The Christian forces should cooperate with the general social and philanthropic agencies of the city, especially with the public employment service.

3. In all cities which are central labor markets for migrant workers, permanent welfare centers should be set up, places of resort, direction and information, with adequate equipment and leadership.

IN OTHER COMMUNITIES

1. Wherever seasonal industry is prevalent, the local church should always include the welfare of migrants in its program.

2. It may well add specially trained workers to its staff for this purpose, who should be supervised and directed by some joint agency of the churches.

3. In temporary labor camps a "hut" should be established as a special center for the workers and directed by a trained secretary.

4. When women and children are involved in seasonal labor, women leaders and suitable special facilities should be supplied.

5. Itinerant missionaries should follow the migratory movement itself as counsellors and companions of the transient workers.

In all these forms of service the aim should be to reach men while they are up and doing and before they are down and out.

Proposed Program for Migrant Workers

Type of enterprise	Number of workers needed	How arrived at	Number of enterprises proposed for five-year program	Months per year operated	Cost per enterprise one year	Cost per year entire program	Cost to churches
I. Units attached to employment service.	400	Actual number public employment offices handling 1,000 men per month.	100	12	$3,000	$300,000	$150,000
II. Itinerating units for grain harvest hands.	75	Estimated number of counties handling 1,000 harvest migrants at a given time.	50	3	800	40,000	20,000
III. Labor camp units.	5,000	Estimate based on officially reported number and population of labor camps in New York and California.	1,000	8	1,500	1,500,000	750,000
IV. Units for women and children in cannery and agricultural labor camps.	1,000	Estimate based on investigation of cannery and agricultural labor camps in New York, New Jersey, Delaware and Maryland and a study of California official reports.	200	3	800	160,000	80,000
V. City "rescue" missions.		No estimate possible previous to survey					
						1 year	$1,000,000
						5 years	$5,000,000

AMERICAN INDIANS

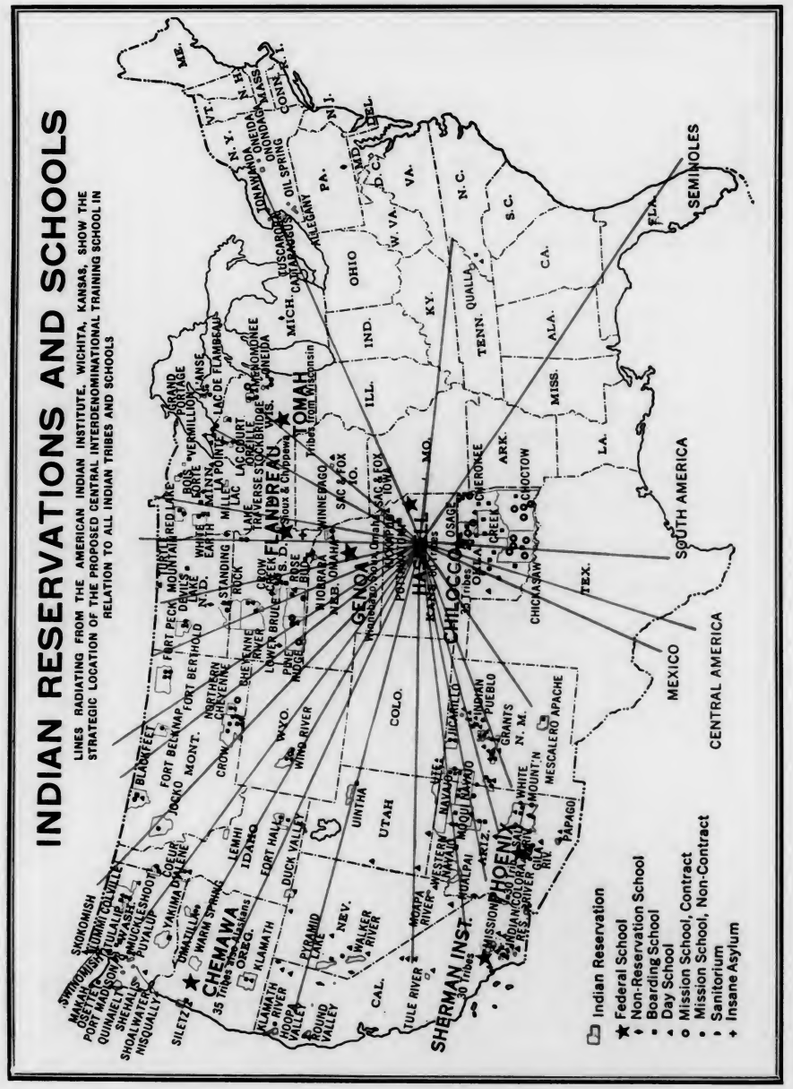
THE Indian of the old trail was a religious being. The very perils and hardships of the chase and war-path created in him a longing for some relationship with the unseen world of mystery round about him.

But the old Indian has passed on, leaving behind chiefly such vestiges of the old régime as war paint and feathers, bow and arrow, blanket and moccasin.

The Indian of today is just coming into citizenship. He must meet the demands of this new transition period. He has entered upon the highway of knowledge and cannot turn back to the old trails.

Less than one-third of the Indian population is related to the various Christian communions; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers.



NOT A VANISHING RACE

THE total number of Indians in the continental United States is approximately 336,000. They are divided into tribal bands and clans exceeding 150 in number, all speaking different languages and dialects and scattered on 147 reservations and in different communities in practically every state of the union.

In 1900 there were in the continental United States 237,196; in 1890, 248,253; in 1880, 244,000 and in 1870, 278,000. It appears, therefore, that the number of Indians in the continental United States declined from 1870 to 1900, but increased considerably during the decade between 1900 and 1910.

The largest number of Indians in 1918 was in Oklahoma, there being in this state 119,175. Other states having an Indian population of over 10,000 were: Arizona, 44,499; South Dakota, 23,217; New Mexico, 21,186; California 15,725; Minnesota 12,003; Montana, 12,079; Washington, 11,082; Wisconsin, 10,302.

The several groups of Dakotas or Sioux, for example, number in round terms 30,000 and the Chippewas 20,000. They are settled in what used to be known as the Northwest—that is, the region tributary to the Great Lakes and the upper Mississippi. In the Southwest the Navajos outnumber all other groups of a single name. More than 20,000 live on a reservation nearly twice as large as Massachusetts, or about one-third the size of New York.

The total number of Indians in the continental United States in 1910 was distributed by blood as follows:

All classes	265,683	100 per cent
Full blood	150,053	56.5 "
Mixed blood	93,423	35.1 "
White and Indian	88,030	33.1 "
Negro and Indian	2,255	0.8 "
White, Negro and Indian	1,793	0.7 "
Other mixture and mixture unknown	1,345	0.5 "
Not reported	22,207	8.4 "

Of the Indians in Alaska 84.7 per cent. are full-blooded and 15.3 per cent. are of mixed blood. Of the total number of Indians in the continental United States 50.9 per cent. are males and 49.1 per cent. are females; the number of males to 100 females thus being 103.6. The birth-rate is greater among the Indians of mixed blood than it is among the full-blooded Indians; it is greater among those of white and Indian mixture.

CHRISTIAN FORCES AT WORK

SINCE the days of Roger Williams, John Eliot and David Brainard sporadic attempts have been made at occupying this field by the Christian forces. According to partial returns furnished by the commissioner of Indian affairs in his report of 1919 there are 642 churches composed of Indians, with 429 Protestant and 208 Roman Catholic missionaries working among them. There are 44,730 Protestant and 58,641 Catholic church-going Indians. The actual number of adherents would probably reach 70,000.

Twenty-six different boards representing twenty-one different Protestant denominations have been responsible for this work. Partial statistics available from eighteen of these denominations show that there are missions established in over one hundred different tribes and tribal bands with 500 organized churches and as many outstations. More than 250 white workers and 300 native helpers, interpreters and assistants serve these points.

There are 25 Protestant mission schools with an enrolment of 2,000.

The annual expenditure for all missionary work, including the maintenance of these mission schools does not exceed $330,000 according to the last annual report of the Home Missions Council.

In addition to these denominational efforts there are such agencies as the Young Men's Christian Association, with about 75 organizations and 2,200 members and the Young Women's Christian Association with 17 schools and approximately 1,200 members.

Other organizations are the National Indian Association, the Indian Rights Association, the John Eliot Foundation for Moral Training and a few independent missions.

OUR OBLIGATION

THAT the Christian churches of this land owe a debt to the Indian, the eternal debt of love forever unpaid which proximity and the claims of neighborliness bring, no one will question. The long-deferred payment of this debt calls for immediate settlement before the night comes on and the people are left in their darkness. This settlement demands a constructive program of advance instead of sporadic efforts and retrenchment policies, and a vision which admits difficulties, identifies adversaries and overcomes in conquering might.

The task is well summed up in the words of one deeply interested in the cause of the American Indian:

> The great problem above all others which we (the Christian agencies) face perpetually among these people is, first of all that they are a primitive people with little conception of organized life other than their tribal ways of doing things; that the work among them must be primarily personal; that the only hope of the coming generations lies in a native leadership; that if we are to hold the young people who come back from school there must be a program of social Christianity, not simply the preaching of personal salvation, important as that is; and that the material for religious education for a primitive people must be of a sort to meet their needs and give expression to their thinking, which is concrete and not abstract.

A PROGRAM OF ADVANCE

A STATESMANLIKE program of advance is presented in the following suggestions:

1. The evangelization of pagan tribes and portions of tribes should be realized by and through a thorough-going policy of comity and cooperation which shall prevent over-lapping, competition and crowding on the part of all evangelical agencies in providing for these unmet needs.

2. The adequate strengthening of the forces already on the field calls for an increase in the personnel which shall make for a greater number of workers and thus afford opportunity for the personal work so necessary if the American Indians are to be fully Christianized.

3. A substantial material equipment should involve construction of new buildings wherever necessary and adequate repairs at such mission stations which are now in a state of deterioration. Community houses and community centers should be established and maintained in order to meet the peculiar demands of the Indian people.

4. The time has come when the Christian forces must unite on a great central institution for the training of native leaders to meet the needs among all the Indian tribes, thus furnishing the means of extending the kingdom of God among the millions of Indians, not only in the United States, but in Central and South America as well.

5. More than 7,000 Navajo children are not in school. Mission schools already existing should be greatly strengthened in order to educate and prepare the children for more advanced institutes and seminaries which will train ministers and Christian workers. This elementary education is all the more desirable in view of the fact that public schools are not yet provided in sufficient numbers and in suitable locations to meet the needs of our Indian youth.

6. A unified religious education program is required for Indian schools under trained directors, especially government non-reservation schools; these should be supplied with literature prepared and adapted to meet the needs of these students.

7. A program of applied social Christianity should be arranged in Indian communities and on reservations; it must be intensely practical and should embody the social message of the gospel in all its applications to modern life.

8. Two great interdenominational projects which call for a united approach on the part of all evangelical agencies demand special mention. They are: (1) To establish and maintain a central interdenominational institution for training Christian leaders for all the tribes of the United States and eventually for the twenty million or more Indians in Central and South America; (2) To meet the need of a unified religious education program under trained religious work directors. Especially in the government non-reservation schools, there is imperative need for a united approach on behalf of all the evangelical agencies; and religious directors, preferably ordained ministers of the gospel, should be appointed in key-institutions.

ALASKA

MISSIONARY work in Alaska includes a ministry to the natives as well as to the white settlers. The entire population is about 64,000, more than half of which is white. Two-thirds of the white population is composed of Swedish, Norwegian, Canadian, German, Irish, English and a small representation of a few other stocks.

The natives are divided into four groups: Eskimos, Aleuts, Thlinkits and Athabascans.

Three railroads penetrate to the interior of Alaska's 598,884 square miles.

The natural wealth of Alaska consists largely in its minerals: gold, copper, tin, coal and other deposits.

Fishing, fur trading, reindeer raising and agriculture are also important industries.

Alaska was purchased by the United States from Russia in March 1867 for $7,200,000. In 1912 the product of the Alaskan fisheries alone totaled $18,877,468 for the year.

A considerable portion of Alaska is inaccessible from October 1 to June 1 each year.

The difficulties of travel and transportation over this vast field make missionary work a hazardous undertaking. At certain seasons of the year the trails become almost impassable.

The seasonal nature of many districts in Alaska makes the army of migrant laborers relatively large. In 1912 more than 24,000 people were employed in the various branches of her fisheries.

The very great preponderance of males over females in the population creates peculiar problems. In 1910 there were five times as many white men as white women in Alaska.

There are relatively few churches in Alaska, hundreds of square miles being without a chapel or meeting house.

The influenza epidemic has brought about the depopulation of certain areas and villages. This scourge has been particularly severe among the natives.

Conditions in Russia have caused the practical breakdown of the missionary work of the Greek Catholic Church in Alaska.

Certain Protestant mission boards have been forced to retrench even in the face of important needs.

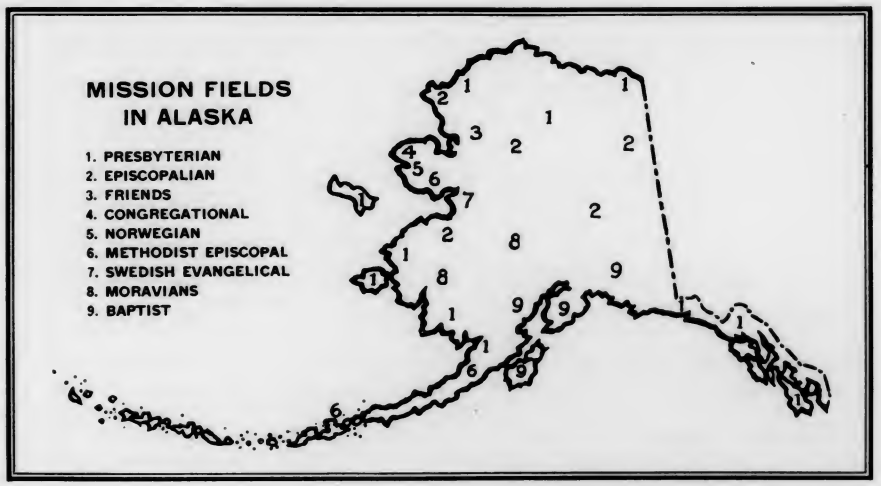
The present situation demands more missionaries, a broader ministry and a more generously supported work so that every occupied place may be reached.

New Christian hospitals with doctors and nurses are particularly needed.

The distances from one station to another are so great that it is almost impossible for one man to serve more than a single station.

There must be worked out in the near future a system of missionary supervision for Alaska so that a wise, comprehensive and non-competitive missionary program may be established. This system of supervision will also be a great boon to missionaries now working at lonely mission stations where they rarely see a white face and seldom get news from the outside world.

A very definite allocation of responsibility is possible in the present state of Alaska's development and this is being furthered to some e tent by the recently created Associated Evangelical Churches of Alaska. This is an organization made up of those missionary agencies at work in Alaska which signify their willingness to share in a coordinated cooperative program for Alaska. Recommendations concerning the opening of new fields and the allocation of denominational responsibilities will be passed upon by the organization.



ORIENTALS IN THE UNITED STATES

WHILE twenty-eight millions of immigrants from Europe have come to the United States since the beginning of the nineteenth century, somewhat less than 450,000 have come from Asia. This survey covers four oriental peoples in the United States: Chinese, the earliest immigration now steadily decreasing through return of considerable numbers annually to their homes; Japanese, increasing steadily by the immigration of picture brides and the high birth rate, although immigration of new laborers is prohibited; East Indians, or Hindus, and Koreans, who are present in almost negligible numbers, but who for various reasons have attracted considerable public attention.

Of these four groups, the first three mentioned are peoples who in each case come from districts where their own countrymen are especially enterprising or venturesome, being distinguished as traders, fishermen or soldiers.

The census of 1910 gives 71,531 Chinese and 72,157 Japanese in the continental United States. The Chinese have decreased 18,332 and the Japanese have increased 47,831 since 1900. In 1870 there were 63,199 Chinese and only 55 Japanese in the United States. About 75 per cent. of the Chinese and 90 per cent. of the Japanese are in the Pacific Coast and Mountain states.

Practically all the Chinese in America are Cantonese, coming from the restricted area of three or four counties lying between Hongkong and Canton city. They speak a language quite different from that used throughout most of China, so that only a very few missionaries from China can speak the language of the Chinese in America. Most of the Chinese students in the American colleges are also out of touch with the mass of their fellow countrymen here, both through difference of language and social status.

The early immigration of Chinese supplied the demand for labor in the development of California, and the Chinese laborers became pretty well scattered in the mines and on the ranches, as well as throughout the whole United States in small numbers.

They developed later a tendency to mass together in large centers of population. The number in San Francisco was formerly three times what it is now, though the

district occupied was little, if any larger. The Chinese were driven out of some cities, as Tacoma, Washington, and later were largely supplanted on the ranches by the influx of Japanese. At present the Chinese are found mostly in and about the large towns, though there still remain a considerable number of Chinese farmers and market gardeners, particularly in the Sacramento river district.

The Chinese on the ranches in California form one of the most valuable elements of the Chinese population, but they are still largely untouched by Christian influences, due to the difficulty of reaching them and the lack of trained Christian workers.

The Japanese laborers come mostly from the southwest coast provinces of Japan. As compared with the Chinese, they are more homogeneous in language and spirit, though the distinction between laborers and student classes is somewhat in evidence. All missionaries from Japan can do effective work among the Japanese in America during their periods of furlough, and are enthusiastically welcomed by the Japanese here.

Many Japanese have remained on the land, entering extensively into agricultural pursuits. Of all Japanese, the farmers are the least effectively reached by the forces of Christianity. The Japanese are strongly massed in such large centers as Seattle, San Francisco and Los Angeles, and their social and economic life is well organized.

From these centers much effective influence goes out to the Japanese in the country, for the Japanese are great readers of newspapers and keep in close touch with their protective national associations. These agencies should be more widely used by Christian workers.

The Hindu immigrants who come from the plains of northern India, are scattered in small but conspicuous groups from Vancouver, B. C. to the Imperial valley in southern California, where they are found in lumber camps and in the warm interior valleys. They are largely untouched by Christian influences, are very suspicious on account of their connection with revolutionary plans in India, are generally transient laborers without families, and have a correspondingly low standard of living and of morals. The majority of these people are Sikhs in religion though some are Moslems. The former are generally adherents of reformed sects and belong to racial groups which are physically and morally superior to most of the population of India.

The Koreans consist of small scattered groups, mostly in California and Hawaii, with a strong national spirit, very largely Christians or adherents, good workers in various industries, principally agriculture, and generally not distinguished from the Japanese.

The Problem

THE race prejudice which has so seriously hampered efforts to assimilate the orientals with American Christian civilization has had its source largely in economic competition, and only in a slight degree has it arisen from difference in social and religious customs. It is a most serious hindrance to our Christian work and can only be offset by broad Christian sympathy.

The restriction of the orientals to certain small poor quarters of the towns and cities has arisen partly from their own efforts toward self-protection, but mainly from the determined effort of others to keep them from social contact and from engaging in activities which would compete with white labor.

The violent prejudice against the Chinese many years ago has now given way to a kindly indifference, while the prejudice against the more serious competition of the Japanese and the East Indians has flamed up intensely, as the patient industry of these people has begun to secure for them not only standard American wages but economic independence as well.

The Chinese have in general accepted the positions of narrow economic opportunity to which they were forced, and are no longer a disturbing factor, but this acquiescence in social and economic segregation makes the problem of mission work among them with the view of Christian assimilation all the harder. We shall solve this perplexing problem only through the adoption of more Christian policies and the practise of a more Christian attitude.

The urgent pressure upward of the Japanese in America, while it intensifies race prejudice among certain classes, is a most hopeful promise of the success of our mission work among them.

Mission work for orientals, in its protest against neglect and prejudice, has often gone too far in the other direction, and failed to develop normal initiative and responsibility in Christianized groups of these people.

The problem of Christian work among them is one of aiding in racial adjustments, securing a fair chance in industrial competition, and developing a public sentiment which will not only recognize missionary responsibility for the oriental but will meet him in a spirit of brotherliness, and will be willing to grant him all the economic opportunities and political privileges which Christian brotherliness implies and demands.

The Forces

THE organized work carried on for so many years by the various mission boards has been especially reinforced very recently by the activities of civic bodies through the Americanization campaign, which has enlisted patriotism in cooperation with religion for the solution of the many racial problems in America.

Although there has been some hesitation on the part of civic bodies to extend to the oriental communities the full application of their Americanization campaign, yet the material and the methods made available by them have been of very great help in the work carried on by religious organizations, and the possibilities of cooperation between civic organizations and Christian forces are opening up.

For several years past the Young Men's Christian Association and the Young Women's Christian Association have taken large interest in the work for orientals, and their associations for Chinese and Japanese, and the International Institutes of the Young Women's Christian Association have had a large influence upon the oriental communities in all the Pacific Coast states and in Hawaii.

A large work of Christianization and Americanization of the orientals in America has been done and is being done by church organizations, particularly the Baptist, Congregationalist, Presbyterian, Disciples of Christ, Episcopalian, Methodist, Methodist (South), with seven other denominations doing a limited amount of work.

The work of these denominations has followed a traditional method, beginning with the English night school for adults, and developing as opportunity offered into the ordinary lines of church organization on the same plan as American churches. Provision of dormitories for the single men who largely predominated in the earlier oriental immigration has been a characteristic feature of the work, and later the special ministration to oriental women and children through district visitors and kindergartens or special day and supplementary language schools has developed to meet the peculiar difficulties of Christian Americanization among these people.

In late years the Japanese farmers and laborers have gone from the country districts of the coast states to the mines and farms of Utah, Idaho, Colorado, Wyoming and even Nebraska. This greatly extended territory we have never adequately covered. We should do so without delay. Duplication of work in certain large and important centers has been very manifest, while the country districts have been neglected and the new districts occupied by the migration eastward have been almost overlooked.

The Program

THERE must be special effort to keep in touch with the movement of oriental population, seasonal and permanent, so that our religious work may not be sporadic or massed in large centers, but follow a plan which covers the entire field of oriental settlements in a more adequate way. To do this plans must be devised for larger contacts with orientals scattered in the country, through traveling evangelists and colporters.

It will be impracticable to do such work unless the districts where there is a large rural population of orientals are definitely assigned to some Christian agency, denominational or interdenominational, and workers are specially trained for this difficult task.

Cooperation and combination in large centers should be developed for the sake of efficiency in our supplementary day and night schools for teaching English or Chinese and Japanese, for improvements in Sunday school methods and for kindergarten work.

Mission boards must cooperate to secure proper dispensary and hospital facilities for oriental communities and opportunities for health education, especially among the women.

There is need of more adequate buildings and equipment for our oriental missions in almost every place outside of San Francisco, where there has been a very disproportionate outlay. Much more is needed especially for Japanese buildings. Many encouraging Christian enterprises among the Chinese and Japanese are dwarfed and stunted by the lack of proper buildings. The reluctance of most mission boards to repeat the competitive building program of San Francisco has hindered proper advance in building in other places. Some combination is desirable in certain places as a preliminary to a new building program.

The need is not alone for church buildings, but for dormitories to provide a Christian home for the single men, who still form a majority of the orientals in the United States. The contributory effect upon Christian work for orientals of the dormitories associated with almost every mission, at least in its earlier stages, and of the homes for oriental women and children which have been established by Presbyterian, Methodist and Baptist churches in recent years has been very great, and such institutions are needed more than ever, although the increase in family life is a most hopeful aspect of Christian work at present.

RELIGIOUS LITERATURE

THERE is a particularly large opportunity for the circulation of Christian literature among the Japanese, who are almost all eager readers. Thousands of copies of Japanese Christian tracts have been sold to the Japanese of the Pacific Coast and Mountain states and the territory of Hawaii. The bookstores which are found in all large Japanese communities frequently carry a line of Christian books, the American Bible Society has distributed great numbers of Bibles and testaments, and the Japanese churches demand a highly educated ministry because they are generally well read and anxious for information.

CHRISTIAN NEWSPAPERS

ALMOST equally important as a policy for the future is the development of the Christian newspaper as a means of religious education and evangelization among the orientals. A Japanese Christian newspaper is published in Hawaii, and two in California, which have considerable circulation and large influence. All these are ably edited by Japanese pastors, and would reach a much larger number if they could receive additional aid from mission boards.

In addition to these papers with general circulation, very many Japanese ministers issue small local religious papers or church bulletins which are circulated widely beyond the circle of church attendance. Formerly a Christian monthly in Chinese was issued by the Chinese Church Union of San Francisco, but it has been discontinued. Such a paper is equally needed to promote the religious life and church development among the Chinese as among the Japanese, and encouragement of the production and circulation of Chinese religious literature, periodical and permanent, would be of very great advantage to the religious work just now.

USING AVAILABLE FORCES

THE public schools, national associations of Chinese and Japanese and the press in both languages might be utilized much more definitely by Christian workers among orientals, if systematic effort were made to secure the sympathetic cooperation of these agencies.

Many public school teachers, influential editors of Chinese and Japanese newspapers and secretaries of national associations are Christians or interested in mission work. Careful plans for enlisting their support and promotion of oriental churches and schools, such as have been worked out in connection with the Young Men's Christian Association and the Young Women's Christian Association work for orientals, would probably secure larger results.

There has been enlisted a large amount of generous volunteer service in the care of oriental churches from American pastors in local churches associated with oriental mission work, from laymen and women in those churches who have accepted large responsibilities in financing and advising the missions, and from teachers who have given their help in Sunday schools and instruction in English and music for the Chinese and Japanese.

A CHRISTIAN ASSIMILATION

THE completion of our task of Christian assimilation of orientals in America depends very largely on the enlistment of personal helpfulness in the local communities where the orientals are living. Generous increases in the budgets for oriental missions will not meet the situation unless the local American churches accept the obligation of neighborliness and Christian brotherhood toward the orientals living among them, and particularly toward the beginnings of Christian organizations which the mission boards undertake.

Finally, the policies for the future look toward a more careful planning for the young people born in this country of oriental parentage, many of them with a better knowledge of English than of their parents' language. Often lacking many of the traditions and restraints either of oriental or American social life, they specially need social and vocational as well as religious guidance. Their pastors, with excellent training in Christianity and oriental ideals, are unable to meet the problem of these American-born orientals. Very particular attention must increasingly be given to the Christian nurture of these young people.

HAWAII

HAWAII presents one of our most complex and difficult home mission fields. Its important location as well as the nature of its population makes it a field of great significance. A well known statesman recently said: "There is no spot under our flag today of such strategic importance to our government as Hawaii."

The Hawaiian problem is in reality a Japanese problem.

The estimated total population of Hawaii in 1917 was 250,627. Of these, 102,479 were Japanese. In other words, the group of Japanese was more than three times larger than the next largest racial group on the Islands and four times larger than the group of native Hawaiians. Since that time the number of Japanese has steadily increased.

The number of Japanese children born in Hawaii is large. Already Japanese influence is the determining factor in the decision of many important questions. This was recently demonstrated in the defeat of the Americanization bill providing for the teaching of English and of the principles of the American government in the schools of the Islands.

There are today seventy-eight Buddhist and Shinto temples in the Islands.

The Buddhist temple in Honolulu cost $100,000 and is, with the exception of the Mormon temple there, the most expensive building on the Islands.

Schools are maintained in connection with most of these temples where, after public school hours, boys and girls are taught the Japanese language and other things Japanese. The teachers are Buddhist priests or teachers imported largely from Japan.

So strong has Buddhism become on the Islands that an organized persecution of Japanese Christians was undertaken in the spring of 1919. The Buddhists have recently shown their powerful hand in another way, namely, by defeating the proposed law to compel every teacher of every school to pass an examination in the English language and in American ideals. On the other hand Japanese Christians in Hawaii were among the most active supporters of this bill.

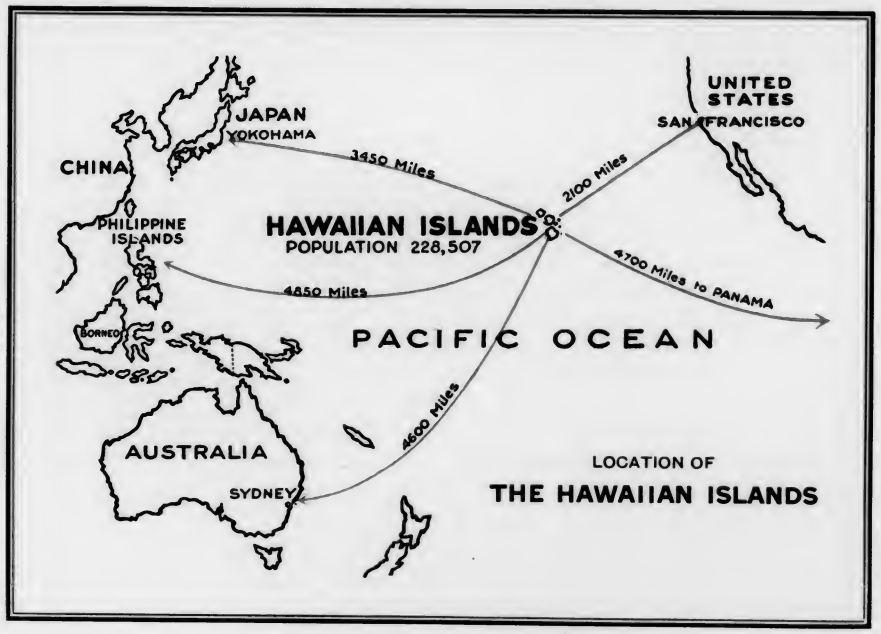
Mormonism is also active here and the Mormon Church has gathered as many adherents among the native Hawaiian as has the first and oldest missionary society which has been at work in the Islands for a century.

Missionary work in Hawaii divides itself largely into work for Japanese, Chinese, Koreans and natives. There is also work for Filipinos and Portuguese.

The Methodist Episcopal Church, and the Congregational Church through its American Board, have been very active in Hawaii. According to a comity arrangement the Japanese and Chinese work has been largely given into the hands of the American Board while the Methodist Episcopal Church is at work among Koreans. An undenominational organization known as the Hawaiian Board is now the heir of the work of the American Board. This Board is largely supported by the children of missionaries who live in Hawaii. There are nineteen Japanese churches with a membership of 1,954 and eight Chinese churches with a membership of 653 under the Hawaiian Board and three Japanese churches and twenty-nine Korean missions under Methodist Episcopal auspices. The Episcopalians have a church and a school for Chinese and one for the Japanese.

Although most of the territory of Hawaii has been districted and assigned to different denominations it is not yet fully or adequately occupied.

Nothing but a united, spiritually energized Christian program can succeed in the face of such a challenge as is presented to the church in Hawaii.



SPANISH-SPEAKING PEOPLES IN THE UNITED STATES

THE Spanish-speaking group in the United States is made up chiefly of Mexican, Mex-American, Spanish, South American and West Indian elements. Of these the Mexican and Mex-American groups are the largest and for our present purposes the most important.

The Mex-Americans (often called Spanish Americans) consist mainly of those individuals or their descendants who became a part of our nation through the acquisition of territory by the United States.

They reside chiefly in the Southwest. Their language is Spanish. Many of them can neither speak nor read English.

Their religious and moral conceptions have grown out of an environment and traditions quite different from our own.

Ignorance, superstition and prejudice are obstacles to be overcome.

In the states of New Mexico and Arizona where the percentage of Mex-American population is particularly large the percentage of illiteracy was in 1910 nearly three times greater than the general average of illiteracy for the entire country, the percentage of illiteracy among the women of New Mexico over ten years of age being 25.4. Texas and California also have large Mexican populations and Mexicans are to be found in varying numbers in many other states.

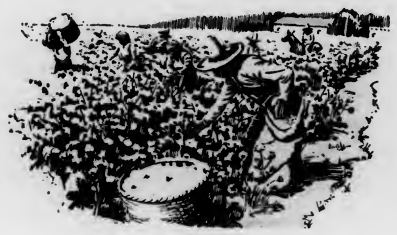
The total number of Mexicans in the United States is perhaps conservatively estimated at a million and a half.

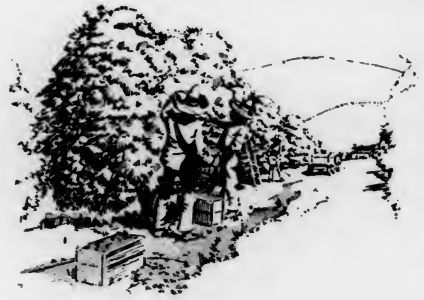
A recent report from the Atchison, Topeka and Santa Fe Railroad indicated that it had more than 14,000 Mexicans employed on its lines, mostly in track work.

During the war the demand for common labor on the farms of the Southwest led to the temporary admission of otherwise inadmissible Mexican aliens to work in agricultural pursuits, especially in the sugar beet fields. During a recent month 4,621 Mexicans were admitted to the United States and 255 departed.

In the Southwest these new arrivals are doing almost every conceivable sort of labor.

They work on the railroads, tend cattle, care for sheep, pick oranges and walnuts, work with irrigation, do construction work, raise flowers, work in the sugar beet fields, produce vegetables





and in fact take an important part in practically all of the industries in our southwestern states.

The survey reports for the Southwest show that in general the living conditions of the Spanish population are considerably lower than those of the older American stock, that their houses are poor, their general environment unsanitary, their educational facilities scant and often there is no organized religious opportunity of any sort for them.

One rural community, for example, with a substantial settlement of Mexicans reports no school or church opportunities and no Bibles in the homes although one of the Mexican leaders in this community has made a definite plea to representative Protestants for assistance in alleviating this condition of neglect. Similar instances of need abound.

It is the well-nigh universal testimony of religious workers that they are open to the message of the gospel when properly approached.

One young man who recently was a captain under Villa is now studying for the Christian ministry. Many other recent arrivals have been won.

In addition to a considerable number of local churches there are approximately forty mission schools and neighborhood houses under the auspices of missionary agencies conducted for the benefit of Mexicans who are resident in the United States.

Some of these are boarding schools, others are day schools. They include all sorts of instruction from work in the elementary grades up to and including approved standard secondary school work.

These schools are also furnishing an opportunity for a Christian education to a considerable

number of boys and girls whose homes are in old Mexico.

Up to date, however, no adequate program of Christian education or evangelism has been worked out for our Spanish-speaking population as a whole. The present outstanding need seems to be for an intelligent, comprehensive, non-competitive program of advance and the development of a trained, sympathetic, native leadership.

When the Spanish-speaking survey is completed, data should be available for the construction of an adequate program of Christian education, evangelism and social service for these people, who by their labors are now making such an important contribution to our national life.

WEST INDIES

Cuba

THE United States gave Cuba her political freedom and many other material blessings. She is following our national leadership in many directions, as was evidenced by her declaration of war upon Germany immediately after this country went into the World War.

This "island of a hundred harbors" is the largest and richest of the West Indies. Its population is over 2,500,000 and its area is 44,164 square miles. It is 800 miles long by about 60 wide. It lies only one hundred miles from the Florida peninsula.

An analysis of the population in 1907 revealed the following percentages: whites 69.75, negroes 13.28, mixed 16.40 and yellow 0.57. These various groups demand special types of approach.

Cuba, especially her capital and metropolis, Havana, is rapidly becoming the favorite winter resort for many visitors from the United States.

Havana, with a population of 400,000, is one of the six largest cities in Latin America. It is the city of the world's greatest and most democratic clubs, the largest having a membership of 109,000.

American trade with Cuba is larger than it is with Japan and China combined and far larger than with any nation to the south.

Since the last American intervention, with the coming of Protestant missionaries, the number of marriages among all classes has increased 50 per cent., an evidence of improved moral and religious conditions.

In 1898 the percentage of illiteracy was 84. It is now only 54 per cent., and includes few persons above 30 years of age. The years of American occupation emphasized the importance of popular education and the results speak for themselves in the reduction of illiteracy by 30 per cent. in two decades.

The same or at least a similar result may reasonably be predicted in respect to religious interest if the church should present to the Cubans a religion pure and undefiled and in sympathetic accord with the principles of American democracy.

WHAT'S THE ANSWER?

MILLIONS of dollars of American capital are invested in Cuban sugar plantations. How much will the Christians of America invest in uplifting the lives of the Cuban people?

Gambling and impurity are Cuba's national vices. Her people are naturally temperate as to the use of intoxicants but American brewers have undertaken to overcome this by the introduction of beer "kindergartens."

Ten thousand Cuban young people are students in American schools and universities.

Is the religious message they will receive on their return to be in harmony with their new educational vision?

Owing to the predominance of the Negro and mulatto elements, Cuba has an increasingly difficult race problem.

Cuba has school facilities for only half of her 600,000 children. In the cities 49.9 per cent. of the children attends school; in the country districts, 31.6 per cent.

FORCES IN THE FIELD

SEVEN Protestant denominations have missions in Cuba: Baptists, (North and South) Presbyterians (North and South) Episcopalians, Friends and Southern Methodists. There is a Protestant church membership of 12,000, or one in two hundred of the population. There are nearly 11,000 Sunday school scholars and 5,000 Christian adherents. There are 204 congregations with 193 Cuban workers and a foreign missionary staff of 141—53 of whom are ordained ministers.

In educational work the American mission boards have seven normal and training schools, half of which give some theological teaching. There are 3,337 pupils under instruction in forty-two elementary schools and sixteen boarding and high schools.

REINFORCEMENTS NEEDED

FOR the next five years an additional force of 322 Cuban workers, 80 new foreign missionaries and 154 American teachers is called for by the boards working in Cuba in order properly to occupy the fields for which they are responsible.

For 112 needed buildings and their equipment $1,600,000 is required. The support of new evangelistic workers and primary schools in addition to the church property investment totals $3,016,500, of which $1,880,500 is to be raised in North America, while $1,136,000 will come from Cuba.

An interdenominational normal school that shall be broadly representative of the best in Christian culture is planned for the city of Havana.

Six secondary schools of various types throughout the Island will prepare pupils for entrance to the government professional schools as well as provide for the needs of those who wish briefer and more utilitarian courses.

A great union English-speaking church with all kind of institutional features is projected for Havana to minister to the large foreign colony as well as the tourists that throng the city every winter.

The prestige which the Cuban capital enjoys throughout Latin America as a center of culture is to be utilized in the location there of an evangelical publishing center which shall produce Christian literature in Spanish.

It is proposed that in the support of this work the Cubans will share the expense with the Christians in the United States, the latter assuming two-thirds of the budget.

America has put across an adequate program of sanitation, public order and political freedom for Cuba.

Will the church project an adequate program for her religious and moral freedom?

THE United States government wiped out yellow fever in Cuba by abolishing unsanitary conditions. The church must wipe out immorality and irreligion by processes of education, worship and community service.

Porto Rico

PORTO RICO is said to be more responsive to the message of the gospel than any other country in Latin America. But until the American intervention in 1899 the type of religion that flourished on the island was inclined to be one of rigid formalism with a naive separation between religion and morality that did not tend to improve the quality or influence of either.

What is needed is a dynamic gospel message if the kindly people of Porto Rico are to become Christians in more than name.

In 1918 the island adopted prohibition by a vote of nearly 2 to 1, the influence of Protestant pastors and workers being a powerful factor in securing this result.

Through the schools, the press and other influences, loyalty to America is rapidly developing. As the average of intelligence rises the demand for thoroughly trained ministers and leaders increases. More adequate facilities for training and supporting such must be provided.

Most of the Porto Ricans live in one-room thatched huts in small agricultural villages and are mostly in a state of poverty.

The first census taken after the American occupation in 1899 showed that 83 per cent. of the population was illiterate. American supervised public schools which now enroll 175,000 children have greatly improved this condition for the younger men and women of Porto Rico and for the rising generation.

A FERTILE FIELD

PORTO RICO, with 3,888 square miles of area, has a population of 1,198,970 or 330 to the square mile, making it one of the most densely peopled countries of the world. It is 108 miles long by 36 miles broad, being approximately the size of Rhode Island and Delaware combined but with nearly twice their population. It lies 70 miles east of Santo Domingo and 1,400 miles from New York, being the farthest east of the Greater Antilles. In spite of her large population, Porto Rico is distinctly a rural community, having no large cities and with a majority of her people engaged in agriculture.

Porto Rico's trade with the United States in 1918 amounted to over $124,511,408, of which $65,515,650 was the value of the exports from the United States. Her commerce with other nations is almost negligible in comparison. Sugar growing is her chief industry. Coffee, rice, tobacco, salt, corn and tropical fruits are also produced and exported in considerable quantities.

FORCES AT WORK

TEN American Protestant bodies sustain mission work in Porto Rico: Northern Baptists, Congregationalists, Methodists, Disciples, Presbyterians, Episcopalians, United Brethren, Christian Church, Evangelical Lutherans and the Christian Alliance. There is a

fine spirit of cooperation among the workers of these denominations, which has made possible many practical phases of missionary comity.

There are 12,143 communicants in the Protestant churches with 5,000 adherents of all ages and a Sunday school membership of 20,000. The mission stations number 43, with 323 substations accommodating 156 organized congregations. These are served by a Porto Rican force of 233 workers with 134 foreign missionaries.

HELPFUL AGENCIES

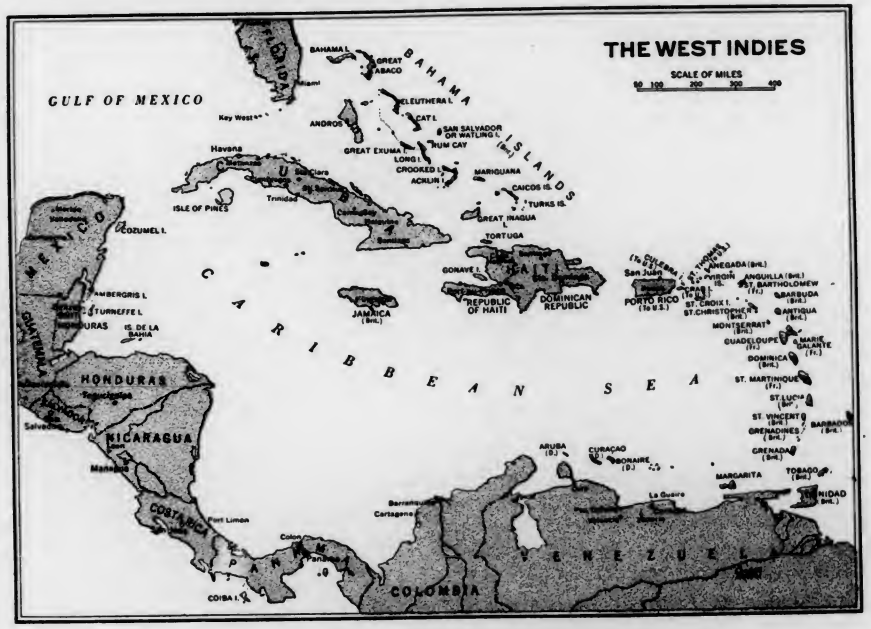
THE educational problem of Porto Rico is somewhat simplified by the presence of excellent public schools. Sixteen isolated districts have parish day-schools with 1,426 pupils. There are three normal and training schools where some theological work also is given and three residential high schools.

Several Christian hospitals have been developed in Porto Rico and are doing valuable work. Combination orphanages and industrial and agricultural training schools have proved very useful.

"Puerto Rico Evangelico", the semi-weekly united Protestant paper, has the largest circulation of any periodical on the Island.

WHAT IS NEEDED

THE following is an outline of the program of advance: buildings for new evangelical seminary, in which six communions cooperate; increased equipment for union printing plant; bookstores in San Juan and other cities; campaign of education by social reform committee; lectureships and evangelistic campaigns for reaching all classes of people with the gospel; a conference center or "Northfield" for developing more spiritual and efficient leadership; extensive enlargement of Polytechnic Institute to make this one of the outstanding educational institutions of the West Indies; development of Blanche Kellogg Institute as a training school for Bible women, Sunday school teachers and home makers.



Jamaica

JAMAICA, the chief center of British interests in the West Indies, has an area of 4,207 square miles and a population of 851,383. It is thus slightly smaller in both area and population than the state of Connecticut. Pure-blooded whites comprise less than 2 per cent. of the population.

Four evils are gripping the people of Jamaica and an appeal for liberation from them is an appeal to the Christian church to give to them the glorious liberty of the gospel of Jesus Christ.

These evils are: Illiteracy. Less than one-half the people can read and write and considerably less than one-half the children of school age are in school.

Superstition. This always goes hand in hand with ignorance. In Jamaica there are many superstitious beliefs and practises brought from Africa.

Vice. More than 60 per cent. of the children are born out of wedlock. Jamaicans are not naturally criminal but they are easily influenced. Drinking, gambling and thieving are prevalent.

Poverty. People living in poverty and children reared without proper food, clothing and shelter cannot rise above the evils of ignorance, superstition and vice.

The people must be taught how to produce more in order that they may be led to live better and to make better use of their resources.

THE OPPORTUNITY

THERE are thirty thousand East Indian coolies working on the plantations which form a distinct group and require attention in a very special way. The cultured classes which are English in customs and ideals are ready to cooperate in missionary effort but must have leadership in the accomplishment of the task. The British Government in Jamaica is also sympathetic towards missionary effort, especially along educational lines; but initiative must come from the churches.

THE FORCES IN THE FIELD

THE American Friends, Christian and Missionary Alliance, Disciples of Christ, Northern Baptists, African Methodists, all work here.

THE PROGRAM OF ADVANCE

AN INDUSTRIAL school of sufficient magnitude to provide the whole Island with a new economic, social and Christian spirit is needed; also a union theological training-school; a normal school to prepare the Jamaicans for greatly needed leadership to lift the people out of their degradation and give them proper standards for life; a training-school for catechists for the East Indians who are numerous on the Island; and a literature adapted to the peculiar needs of the Jamaicans, especially a representative Christian periodical. The American boards representing the Friends, the Disciples and the Moravians are each planning a gradual increase of their regular work, especially the building of more chapels.

Santo Domingo and Haiti

WITH a heritage of centuries of slavery and exploitation it is no wonder that government in Haiti and Santo Domingo has been unstable for the past century.

Once the most prosperous colony of the Indies with cities boasting all the culture of Paris and Madrid, the Island has lost much of its superficial civilization and now in its remoter parts savagery is found but little removed from that of the Congo.

Santo Domingo has still a small cultured aristocracy which has produced literary works of merit; but this only serves to intensify the dark background of the prevailing poverty of life and remoteness from the world's onward movements.

With few passable roads only the beginnings of a railway system and with well-nigh universal illiteracy, the poverty of the government and its instability and lack of leadership make the problems of education and of Christianization almost akin to those in virgin fields.

Illegitimacy and social disease are the rule among the lower classes, especially in Haiti. There is no such thing as modesty among the blacks of the interior. It is to such surroundings that America is sending thousands of her young marines.

The Island of Santo Domingo-Haiti which Columbus christened Hispaniola (Little Spain) lies between Cuba and Porto Rico with an area of nearly 30,000 square miles. Santo Domingo occupies the eastern two-thirds of the Island and Haiti the western third.

Haiti, the Black Republic, with its smaller territory has an estimated population of 2,500,000, as compared with Santo Domingo's 750,000. Santo Domingo's greater progressiveness is evident in the fact that her foreign commerce for 1916 totalled $33,000,000; while that of Haiti for 1913 was only $17,000,000.

The Island of Santo Domingo-Haiti is one of the richest, most beautiful and healthful of the West Indies, but has for a century been among the worst governed. It has many harbors and rivers and its climate is modified by lofty mountain ranges that contain rich minerals.

Because of threatened international complications due to the long unpaid obligations of the two republics, the United States has for some years exercised a protectorate, administering the customs and policing the two countries with a force of marines.

FEW SCHOOL BUILDINGS

NOT a half dozen school buildings have ever been erected in all Santo Domingo. Such schools as exist are housed in residences, old monasteries or other converted structures. These provisions are wholly inadequate to meet the situation.

Santo Domingo under American urging now spends $1,000,000 annually for education while Haiti with her three times greater population and need spends only $300,000.

A Haitian school teacher unable to sign his salary warrant was not a whit embarrassed at the inconsistency of his position. "That does not matter," he explained, "you see I am the teacher of reading, not of writing."

What can Christianity offer the starved social and intellectual life of Haiti with its unmorality due to ignorance and the darker viciousness of its pagan "voodooism"?

FORCES AT WORK

THE Episcopal Church has twenty-seven preaching stations in Haiti conducted by native Haitians and has recently sent a white clergyman to Santo Domingo City to minister to Americans and English-speaking Negroes.

The Weslyan Methodists of England have long done some work in both countries, but now only support two missionaries in the whole Island. The Methodist Protestant Church has sent a few evangelistic workers into the northern part of Santo Domingo.

Two of the American Negro denominations conduct evangelistic work in the Island and there are a few scattering independent workers.

What is said to be the most efficient boarding-school for boys in Haiti, and probably the only one that would approximate American standards, is conducted by the French Catholic Brothers of St. Louis.

Bird College for girls conducted by an independent Wesleyan missionary is the only Protestant boarding school on the Island.

The Moravians have several preaching points in Santo Domingo, but only for English-speaking Negroes.

The only places where Protestantism is meeting with any general favor are a few of the Haitian towns where many seem attracted by an emotional, revivalistic type of service that makes no persistent effort to relate itself effectively to the moral and social problems of the people.

The great village and rural population is untouched, as is the majority of the urban folk.

PROGRAM FOR SANTO DOMINGO

FOR Santo Domingo it is proposed to develop two large urban centers with well equipped social, educational and evangelistic work at Santo Domingo City and at Santiago.

Industrial schools with courses in trades, agriculture, sanitation, community service, preparation for rural teaching, and domestic science, are to be featured, with an evangelical bookstore and a large union hospital and nurses' training school at the capital.

The institutional churches proposed for these centers will inaugurate programs with lectures on moral, hygienic, educational and religious topics offering courses in religious education with a public forum, boys and girls clubs, kindergarten, night school, public library, clinic and dispensary.

Four smaller centers are to be provided at San Pedro de Macoris, Puerto Plata, La Vega and Azua.

PROGRAM FOR HAITI

FOR Haiti three principal centers are proposed, at Port au Prince, Cape Hatien and Gonaives. Similar features to those outlined for Santo Domingo are planned with an especial emphasis on industrial education along the lines of Hampton Institute but more elementary in character. With several such institutions in operation it is impossible to state how much more might not be accomplished in a few years.

The mission boards uniting in the Committee on Cooperation for Latin America have agreed to cooperate in developing the foregoing program for Santo Domingo and Haiti.

The Smaller West Indian Islands

The Windward Islands, the Bahamas, Barbados, the Leeward Islands, Trinidad, Martinique, Guadaloupe and the Virgin Islands

IN ALL these islands the Negro population predominates. Primitive in their life, these islanders tend in most cases to become devotees of the more emotional types of religion, both Protestant and Catholic, seeking sensation rather than spiritual guidance. They need education and constructive religious leadership. The island Negroes need to know the dignity of labor, as in some cases false notions of caste have injured the usefulness of those who have received little education.

Higher social ideals, the sanctity of home life and a general enrichment of environment and interests are needed in these picturesque tropical islands, so many of which are out of touch with the sweep of modern progress.

The Moravians have missions in the Leeward and Windward Islands.

In Barbados and in many of the lesser Antilles the Salem Baptist Church has work which it hopes greatly to enlarge. The Northern Baptists and African Methodists as well as the Christian Missions in Many Lands, the United Free Church of Scotland, the Society for the Propagation of the Gospel and the Wesleyan Methodists of England also sustain work in this group.

In Trinidad the Canadian Presbyterians are well established but have been hampered by an inadequate staff of workers. They conduct primary schools, a girls' school, a college, a training school and a theological college.

In the Virgin Islands the Reformed Church of America supports a church at St. Thomas with one missionary who serves also as chaplain of the American marine forces. The Moravians also have work there and other communions represented are Episcopalians, Wesleyans, Lutherans and Roman Catholics.

Since American ownership some of these churches have made connections with their communions in the United States.

The future program of advance consists in greatly strengthening present work, and especially in developing industrial schools. Such schools are urgently needed, not only to reduce the high percentage of illiteracy but to aid in the development of agriculture and industry. They will also improve the quality of the Negro immigration to this country.

BUDGET TABLES

THE budget tables for the home mission work will be found in the back part of this volume where they appear as Table II and Table III. The former of these represents the total budgets approved by the various organizations and boards included in the financial purview of the survey. They by no means represent the total need as disclosed by the survey, nor are they inclusive of all the Protestant agencies at work in the various fields of American Christian endeavor. The figures do however, make very definite and concrete the financial responsibilities resting upon all the included organizations and serve to emphasize the important place of these agencies in the welfare of our national structure.

Table III, while representing the same totals as Table II, distributes the amounts to the several types of work undertaken by the boards. A careful study of these tables will yield a number of important deductions.

Mention should be made also of Table IX, the General Summary of all the budgets, in which the sums asked for in Table II have been incorporated. By reference to this table it will be seen what relation the budget of the home mission work bears to the total budget of the larger enterprise.

AMERICAN EDUCATION

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AMERICA'S ruling passion is for education. Almost all the people share it. The laws of all the states require some school attendance. Our total investment in school plants, elementary and higher, exceeds $3,500,000,000. We spend for education annually $1,000,000,000.

The rate of increase in school enrolment is many times greater than the increase in population. There is an unprecedented attendance at our schools, with the exception of normal schools, this first year since the World War.

In itself, education is neither good nor bad. It becomes one or the other in accordance with its content and motive. William von Humboldt, the first Prussian minister of education, with Hegel, Treitschke, Nietzsche and others used education to create, maintain and strengthen Prussian militarism. Education so used is like a sharp, two-edged sword threatening the life of the world.

Christian England and America use education to establish and defend the ideals of liberty, justice and righteousness. It was education in the service of these ideals which overcame the menace of a prostituted education and gave modern civilization another chance.

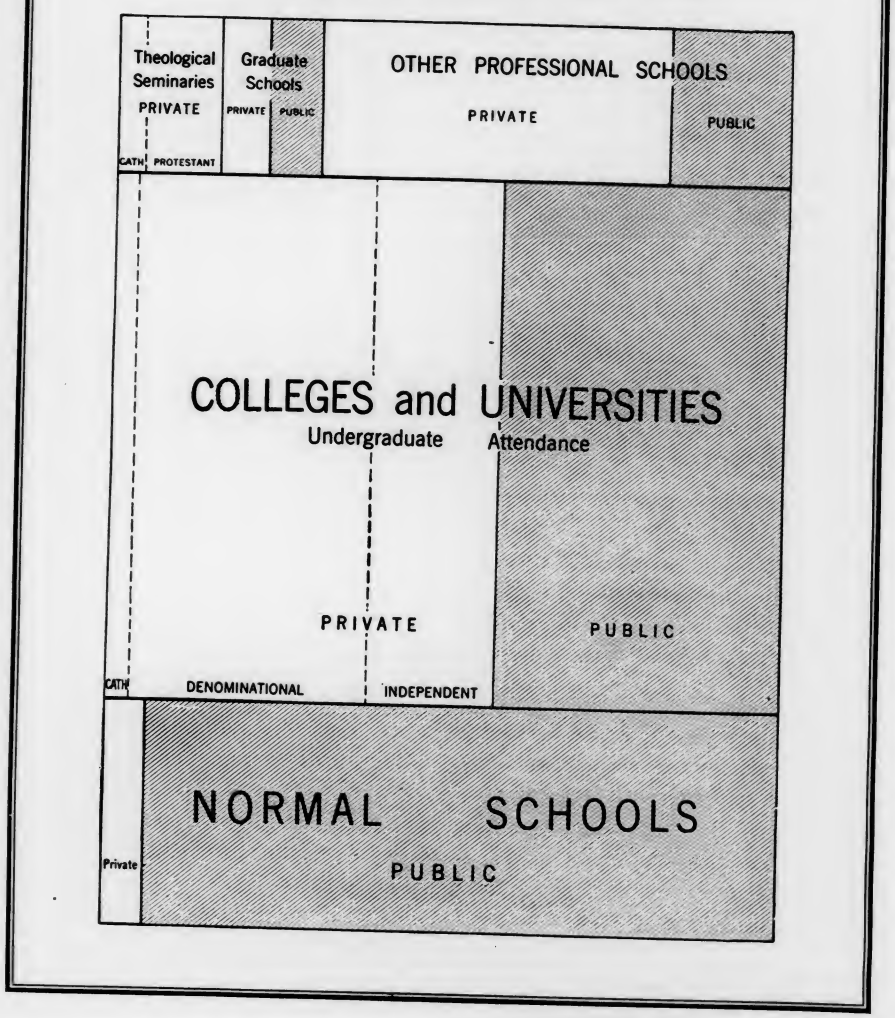
This passion, this investment, this high motive, bring to the churches a responsibility unique and heavy. American education and all its processes must be Christianized. We must make our people good as well as wise, powerful and rich. The churches must implant in the hearts and consciences of their members and of all our people the fundamental truth that "the soul of education is the education of the soul." The spirit of the Master Teacher must be present in our schools.

This unique opportunity centers in the fact that all America's potential leaders are enrolled in these schools. In our day the "self-made" leader is so rare as to be negligible. If the churches are to have a stream of leaders going forth to world ministry, lay and professional, in the broad and largely untried way of which Jesus spoke when he gave to his disciples the great commission, they must come forth from schools permeated by his spirit. Our schools are now the formative centers of our civilization. This civilization may be made Christian by our schools as Germany's civilization was made military by her schools.

American education stands at its greatest door of opportunity. But it must not delay. Now is the moment for occupancy and realization.

RELATIVE ATTENDANCE IN THE FIELD OF HIGHER EDUCATION

(PERCENTAGE INDICATED BY AREA)



MEN AND MONEY

OF THE four hundred thousand students in institutions of higher grade one-half is in institutions founded by the church. The investment in these colleges and universities is more than half the total investment in higher education reported by the United States Bureau of Education.

Within the last four years no less than one hundred million dollars has been added to the educational investments of the churches affiliated with this Movement.

THE RELIGIOUS IMPULSE

A LARGE majority of America's institutions of higher learning was founded by the churches. This statement is not only true of the group made up of our oldest colleges—Harvard, Yale, Princeton, Kings', William and Mary, Williams, Brown, Rutgers—but it applies to hundreds of the more recently established institutions. Even today, although the state exercises great authority in education, a majority of our institutions is organically related to some denomination.

Nor has the religious impulse been absent in the founding and extension of our public schools. Among the earliest legislation in Congress was the Act of 1787 providing for the government of the Northwest Territory.

Its famous preamble says:
"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

The Act provided that section 16 in every township should be given to schools; and section 29 should be given for the purposes of religion. The twin causes of religion and education were inseparable in the minds of the members of our first American Congress.

They had, however incorporated in the Constitution the principle of separation of church and state.

A great problem was thus created. The state must engage in education. But the state cannot directly engage in the work of religion. How then can state education, as well as independent education, be kept Christian as our forefathers, including the members of the first Congress, intended?

The administration of nearly all of these institutions, state and independent, considers religion an essential element in the highest type of character. Few of the schools are sectarian; none of them is professedly atheistic; nearly all of them aspire to be Christian.

BOARDS OF EDUCATION

MOST of the denominations have established boards of education whose present aggregate income exceeds one and one-half millions. These boards have far-reaching influence in the schools, the colleges, the seminaries, the training schools and the universities upon various phases of enlistment for life-service and training for Christian leadership.

Counting institutions now recognized as denominational and those listed as independent but of denominational origin, there are in the United States about 514 colleges and universities; 620 secondary schools, including preparatory departments in colleges, a vanishing quantity, and 200 theological seminaries and religious training schools.

In addition there are 350 institutions of higher grade supported by public taxation, including state and municipal colleges, universities and normal schools.

CHRISTIAN ATMOSPHERE

THESE institutions are distributed unevenly in every state of the Union and have within and about them a distinctive community life.

The churches should make it possible for the students in all of these schools to breathe the Christian atmosphere and, as Yale's charter quaintly says "be fitted for public employment both in the church and civil state."

PUBLIC EMPLOYMENT

THE colonial colleges had a clearly defined program. They did their work well in fitting men for public employment. To select a few typical founders of our nation, they pro-

duced for service in the "civil state" Thomas Jefferson, James Monroe, John Marshall, Alexander Hamilton, James Otis, Samuel Adams, John Hancock, John Adams and Josiah Quincy.

They contributed to the church Increase and Cotton Mather, Johnathan Edwards, Samuel Hopkins, Nathaniel Emmons, Timothy Dwight, Joseph Bellamy and Lyman Beecher.

The colonial colleges were quite as successful in producing men true to type as were the German gymnasia and universities of the period before the Great War.

Nor has there been a more brilliant page in the history of American education than that which records the story of American college men and women in the laboratories, the camps, the hospitals and at the front during the same war.

It has been sufficiently demonstrated that what a people would accomplish in their national life they must put first in the minds and hearts of their youth in the schools.

The urgency of the call for constructive leaders at this present moment of world turmoil is certainly as great as that which has come during any period in the past. Everywhere, at home and abroad, there is need and demand, not only for our food and our money, but for our ideals and our leaders.

TYPES OF LEADERS NEEDED

THE great mass of our citizenship must be trained in the principles of righteousness. This is the most important task of our schools. Leaders with steady minds and quickened consciences must be developed for the professions, for business, for education, for social service.

Will the American colleges of this era be able to meet the present crisis as those of the previous eras met their tasks? Certain outstanding facts indicate a possible reply in the affirmative.

The world need has appalled the churches.

The social message of Jesus has awakened the sense of responsibility.

Shall the old and tested gospel of Christ be fitted to the unprecedented need?

Shall our institutions of learning produce men and women equipped to proclaim by word and deed the only saving message?

More specifically, our institutions must be equipped to send forth an adequate supply of professional and unprofessional workers such as

Ministers
Missionaries
Physicians
Teachers
Bible Teachers
Religious Education Directors
Religious Activity Directors
Physical Work Directors
Y. M. C. A. and Y. W. C. A. Secretaries
Social Workers
Deaconesses
Nurses
Pastors' Assistants
Sunday School Leaders
Leaders in Young People's Work
Evangelistic Workers and Singers

THE NUMBERS REQUIRED

THE Methodist Episcopal Church is calling for 13,000 volunteers to go into training for specific tasks. The churches of American Protestantism certainly need 100,000 enlistments during the next five years.

It is to be the greatest crusade in the history of Christendom. The crusaders must be trained in body and mind and heart. Our schools and colleges are the training stations.

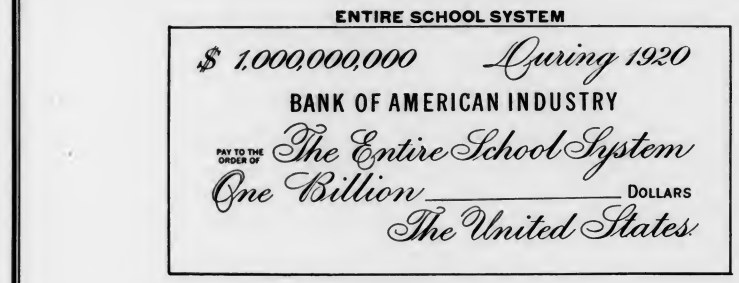
A RELATIVELY SMALL INVESTMENT FOR A LARGE TASK

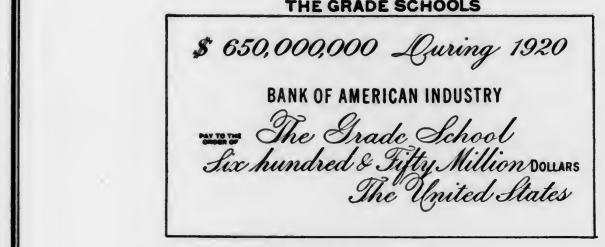
IT HAS recently been declared that education is now the greatest word in America's vocabulary. This is the declaration of a modern prophet.

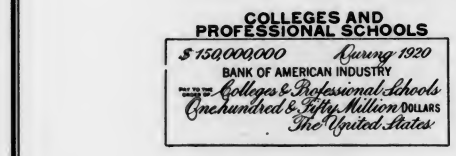
Neither our statesmen nor our people have caught this vision if their deeds are the symbols of their faith. The federal government alone is spending this year a sum equal to five times America's entire expenditure for education.

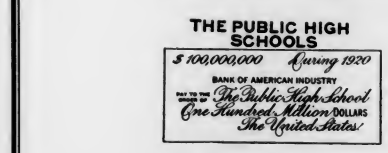
The cost of twenty battleships would provide for the total five-year estimate of the American Education Survey Department.

COMPARISON OF ANNUAL EXPENDITURES FOR GENERAL EDUCATION WITH EXPENDITURES FOR CHURCH SCHOOLS









One act of Congress during the war authorized for the construction of aeroplanes a sum three times as large as the Interchurch estimate for American education.

And yet the billion dollars spent by the American people is a large sum as compared with the expenditure for distinctly Christian education by churches representing 25,000,000 members.

The combined expenditures of Protestant denominations for the maintenance of all types of educational institutions which they control total about $25,000,000 per year.

Protestants appropriate one dollar apiece each year to the operation of their own educational institutions.

The state spends for education $40 where the church spends but one.

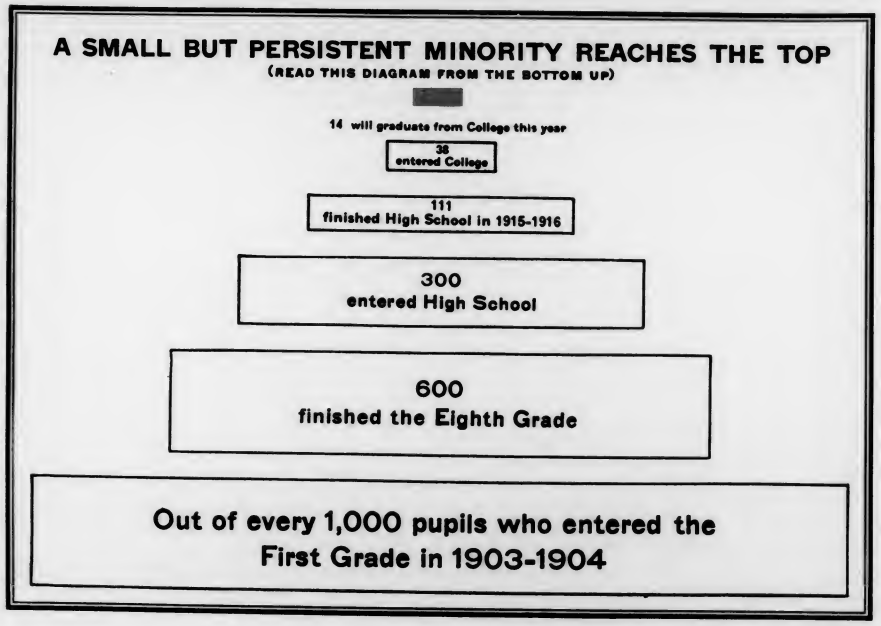
Christian education must be made more than the greatest word in our vocabulary. Lip service will not suffice. It must be made even more than a national passion. It must be made a living fact in our national life.

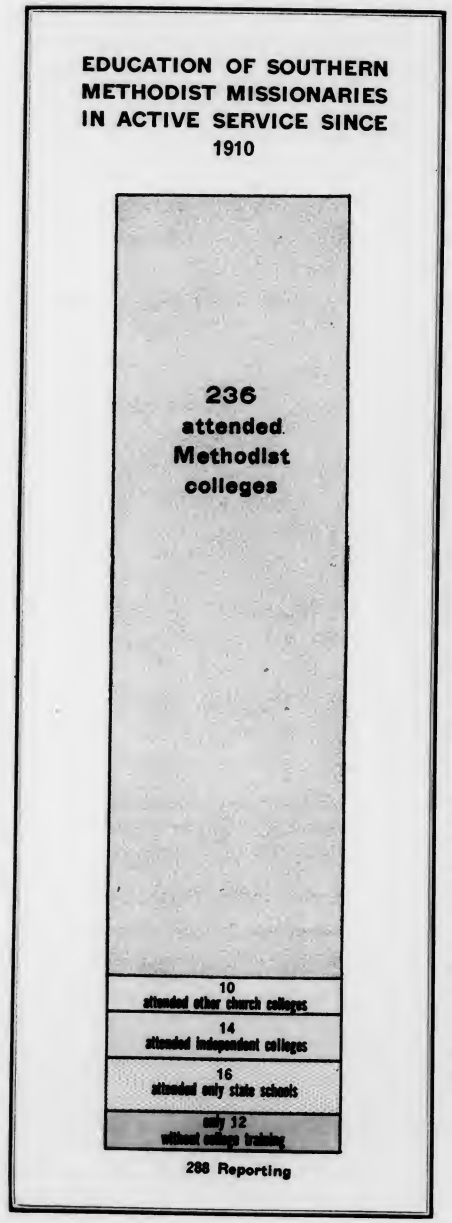
THE INVESTMENT IN MEN

BY THE present-day process of selection, in the operation of which multitudes of our boys and girls stop short of a college education, much human material is lost to the highest uses. Out of the 1,000 pupils who enter the first grade of our American schools only 14 remain to complete the college course. From this small group come most of the leaders of the churches as well as the leaders in other phases of national life.

It is upon the training of the 38 who enter college, of whom 14 finally "graduate" that the Protestant churches now focus their money, their skill, their prayer.

Speaking broadly, the state trains the children and the adolescents. The American Religious Education Survey Department presents the need and the opportunity in the home, school, and community. It is evident that in the field of higher education there has been as yet a relatively small investment of human resources.

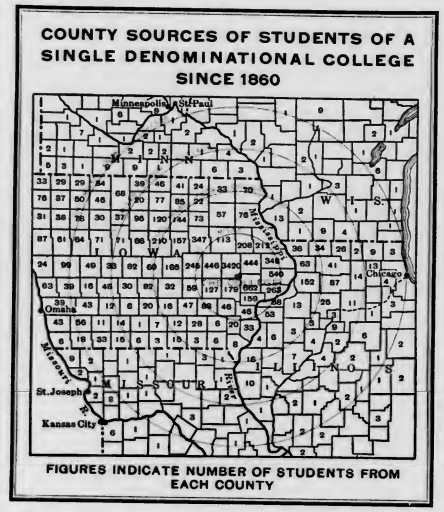




A DISPROPORTIONATE INCOME

AND yet this small investment in human and material resources has produced a marvelous return. The churches have sown sparingly but under the favor of God they have reaped abundantly.

The authorities of the denominations represented in the Interchurch World Movement consistently report that on the average 90 per cent. of their ministers and missionaries have been trained in the institutions under their own jurisdiction.



The lowest estimate made by any of these denominations is 80 per cent.

The Disciples report that but 10 per cent. of their college students attend their own denominational colleges and yet from that number come 80 per cent. of the leaders of the denomination

It has been found that of 288 missionaries of the Methodist Episcopal Church (South) trained since 1910 and now in active service,

236 attended Methodist colleges;
10 attended other denominational colleges;
14 attended independent colleges;
16 attended only state institutions;
12 are without college training.

OCCUPYING THE FIELD

A GLANCE at the map discloses the uneven distribution of our educational institutions. They were not located from a central office like branch houses of a great trust. They sprang up spontaneously from various motives, out of the general passion for education and have maintained close contact with their communities.

The problem of the geographical distribution of these institutions is not an easy one. The greatest of them depend upon a relatively local area for the bulk of their attendance. Almost 60 per cent. of the students of Harvard lives within fifty miles of Cambridge.

The adjoining chart illustrates the operation of this principle in the case of a typical American college. It is observed that within one hundred miles from this college come 65 per cent. of its students, and within fifty miles, 45 per cent. of its students.

It is by no means true that schools can or should be established on a purely geographical basis. There are many other vital considerations involved in a study of the field.

FOUR PROBLEMS

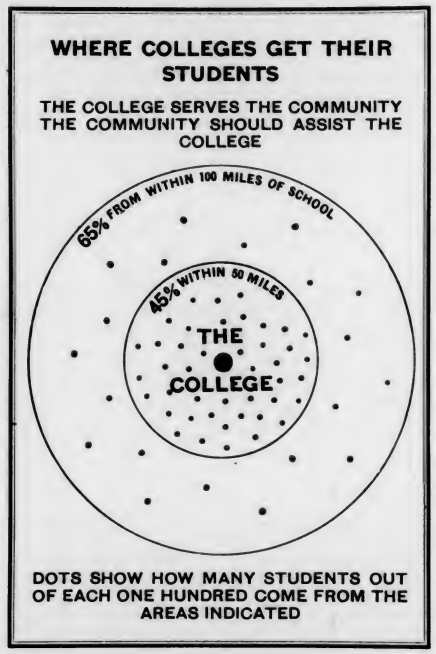
THERE should be first, a more satisfactory utilization of institutions that now exist. Our present educational mechanics should be made dynamic. Into institutions which are unfruitful or decadent should, if possible, be breathed the breath of life.

2. Economy of educational administration and supervision may require specializations of functions and combination of efforts. Union universities thrive on the foreign field. Why not at home?

3. Radical changes in the policy of some institutions, or even abandonment of efforts unwisely begun, may prove desirable in the interests of the kingdom program. There are all too rare instances in which denominations have voluntarily retired from certain fields and handed over to sister denominations their abandoned phases of work.

Cooperation, not competition, is our educational watchword.

4. It is desirable both to avoid unnecessary duplications and denominational rivalries; and to guarantee that within reasonable distance of every considerable community there be an



educational institution permeated with the Christian spirit and equipped for training the youth of a great Christian democracy.

TWO IMPORTANT PRINCIPLES

FIRST: what the churches undertake to do they should do in the best possible way.

Second: American education should be permeated with the spirit of democracy, which is the spirit of Christ.

"Christianity is the greatest civilizing, moulding, uplifting power on this globe, and it is a sad defect in any institution of high learning if it does not bring those under its care into the closest possible relation to it."—*Mark Hopkins, after fifty years at Williams College.*

DENOMINATIONAL AND INDEPENDENT COLLEGES

IN THE educational program the college is central in its relationships and preeminent in importance. It imposes conditions on the educational processes which precede it and largely determines those which follow. The completion of the college course and the winning of the baccalaureate degree bring the student to the moment when, in an important sense, childish things are put away and he becomes a man. He came to college a boy; he leaves college ready, at least, to begin to be a man.

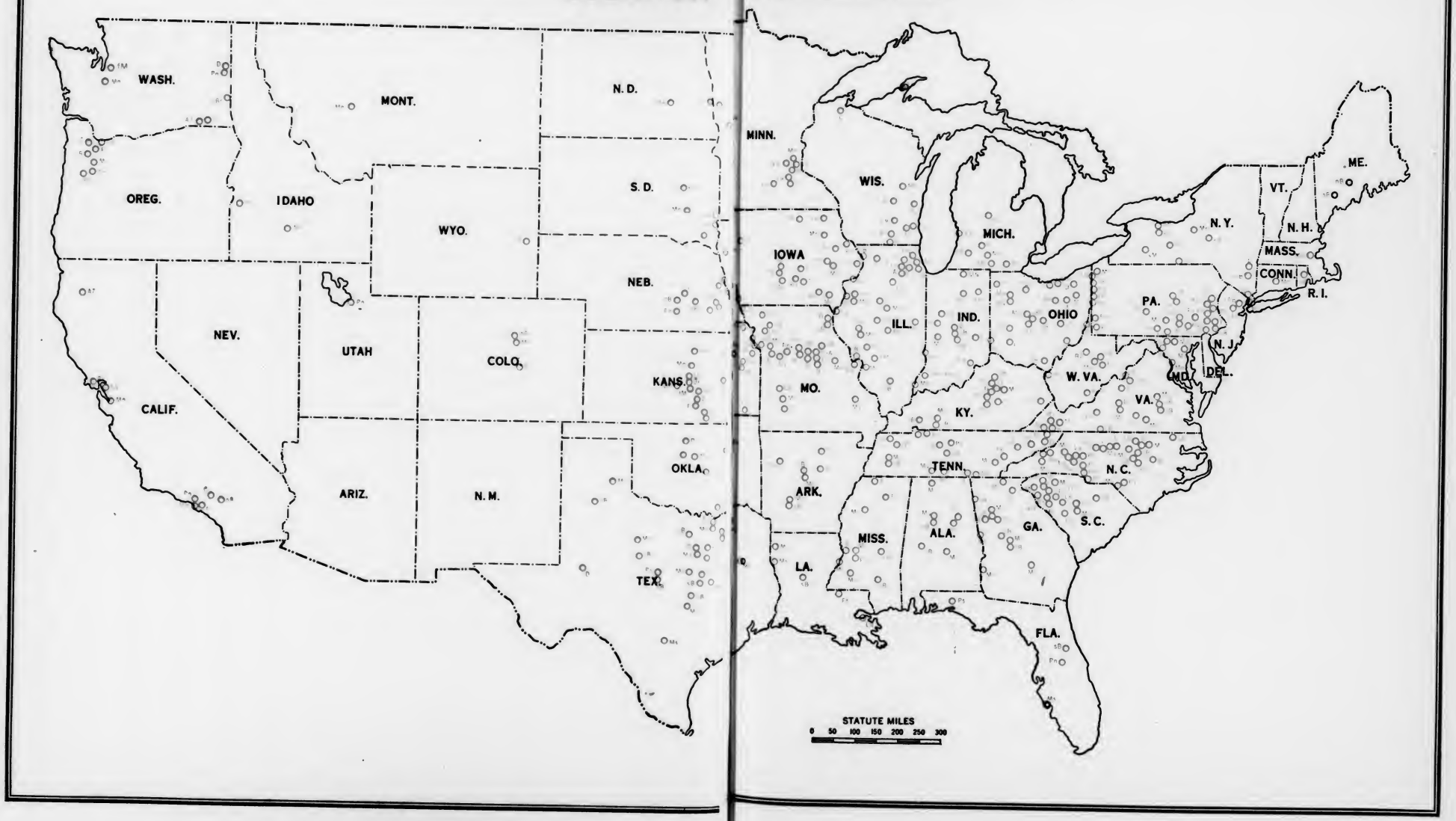
During the years immediately preceding college entrance the boy's life was like a fertile seed-bed which receives whatever is cast by the sower, whether good or bad. In this respect the years of adolescence, including those usually devoted to college preparation, deserve more careful attention than the college years. It is better economy to winnow the seed than to pluck out the tares from the growing wheat.

Whatever the seed sowing may have been the freshman enters upon a new experience. The horizon of childhood and early youth lifts and reveals long vistas of life and endeavor reaching into the dim distance. Purposes vaguely felt begin to take form and urgency. Ideals dimly seen become guiding stars. During four years the boy, about to become a man, is finding his place in the scheme of things. He is relating himself to the long past of human history and beginning to think forward into the unknown future. He is articulating himself with the web of present-day life and beginning to concern himself with its tangles and troubles. Out of it all there begins to emerge and take form whatever solid substance and structure of manhood he is to possess and this process we call the formation of character. It is the chief business of the college. It is here that the destiny of the Republic is largely determined.

The conditions and influences of college life are, or should be formed in view of the objective which has just been stated. Some one has said that the most important part of the university is its library; but the most important part of the college is its faculty. The epigram points to a clear distinction between the two different stages of study. The university student is seeking truth or acquiring skill. The college student, consciously or unconsciously, is seeking culture of mind, heart, and will.

The means in either stage of study should be adapted to the end. Libraries and laboratories with scholars in charge will constitute the necessary equipment of the univer-

DENOMINATIONAL COLLEGES
LOCATION AND CONTROL



sity. Teachers full of faith and enthusiasm are the *sine qua non* of the college. As flame kindles flame, so the genius for living is kindled in the heart of the student who is so fortunate as to find great teachers. "He fixed my destiny in life" said Thomas Jefferson of William Small, a member of the faculty of William and Mary College.

Many great teachers in our American colleges have guided thousands of earnest students into paths of service and honor. Recognition of the gifts of the colleges to the life of the nation prompted a recent editorial writer to say of the colleges: "They are the fountain heads of patriotism; the life springs of national courage and devotion; the inspiration of the people; the sacred shrines of the ideals and the abnegations, which far more than her material prowess, make a nation great."

The same writer quotes with approval an English estimate of Oxford and Cambridge, emphasizing the relation of these historic universities to the life of the nation; "The main intention of Oxford and Cambridge," said the English writer "is to encourage a spirit among the young men of England which looks instinctively beyond utility and is conscious of a call to account very strictly to the world for such talent or power as a man may have."

The Field

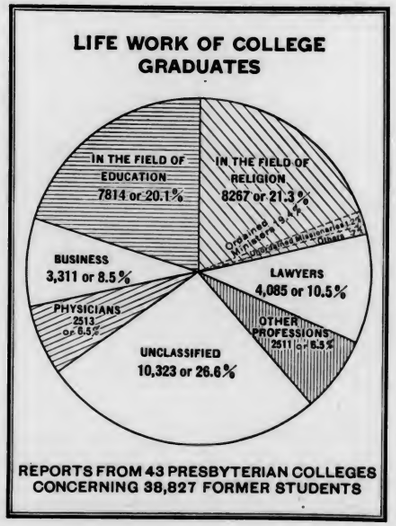
ITS AREA

WHAT has already been said suggests that the field of the college is more than a mere geographical or pedagogical area. It is also an intellectual, moral and spiritual area. An adequate survey would include a study of all the springs of impulse and comingling influence and purpose which have united to make the American college. It would describe its contributions to the social, civil, economic and religious life of the nation. Some of these things have already been suggested in the preceding paragraphs. Others will be mentioned later.

AN ILLUSTRATION

BEFORE passing to the description of the more material aspects of the field of college activity it will be interesting to note the work of college graduates and their relation to the life of the community as indicated by the accompanying illustration:

The forty-three colleges from which the figures



used in this illustration were obtained are sufficiently typical and widely scattered to make the statement significant. The outstanding fact is that college groups are leaders in the communities in which they live and work. About 58.4 per cent. of those whose occupations are definitely known belong to groups which, in every community, are the natural leaders. In any community no other four men will ordinarily exert the aggregate of influence exerted by the minister, the teacher, the lawyer and the physician. Moreover, these four groups are composed of those who, for the most part, are guided by altruistic motives. Even if the cynically inclined would exclude lawyers as a group from altruists, it may still be said so far as these figures are concerned they show that the typical college graduate is spending his life with an unselfish motive for the good of his fellows.

If it had been possible to follow the 10,323 graduates concerning whom no information was given, doubtless it would have been found that they are distributed among the remaining groups in about the proportions of those whose vocations were reported. The conclusions indicated would therefore be strengthened rather than weakened.

The American Christian college is the source of high ideals and splendid leadership now as in the days of our fathers.

THE INTERCHURCH MOVEMENT AND THE COLLEGES

THE Interchurch World Movement is dealing with the colleges in certain particular ways with a specific and practical end in view. It is, first, differentiating the college from other types of educational institutions; secondly, it is attempting to secure more complete and better analyzed information concerning it than has in the past been available; thirdly, it is proposing to use this information in securing more adequate appreciation and support for the college than it has had thus far. Ultimately, it hopes to assist in making better colleges—better financially, educationally, spiritually. The accomplishment of this task will inject a new spirit into the educational factors of our national life.

DIFFERENTIATION

DESCRIBED in present-day academic terms, the college is an educational institution offering certain courses of study and requiring 15 Carnegie units for entrance and 120 semester hours of such work as its faculty may determine for graduation.

Completion of the courses of study is marked by the conferring of a baccalaureate degree. These differences separate the college sharply from the preparatory school on the one hand and from the university on the other.

The university, when its practise is in accord with its name, requires a baccalaureate degree for entrance upon its courses of study.

The preparatory school carries its students only to the doors of the college, presenting them there with their credit of 15 or more units.

THE JUNIOR COLLEGE

IN RECENT years a new type of institution has appeared. At least a new name has been applied to it. Its distinctive feature is a course of study paralleling the freshman and sophomore years of the college course and imposing the same entrance requirements. Usually this course is offered in connection with the secondary or preparatory course of study.

The junior college is sometimes developed from a secondary school which has extended its courses of study. In other instances, four-year college courses have been reduced and the granting of degrees discontinued. In still other cases, at the time the institutions were established, schools of this type were thought better suited to the needs of the communities than either the secondary school or the college. For convenience, the junior colleges are grouped with the colleges in the Interchurch World Survey.

PREPARATORY DEPARTMENTS

ALMOST all of our American colleges either began as academies or during their earlier years maintained preparatory courses in connection with their college work. As they have grown older and stronger they have usually abandoned their preparatory departments. Many of the colleges, however, still find it

necessary to maintain such departments. The educational survey includes information concerning these departments.

ECCLESIASTICAL RELATIONS

THE Interchurch World Movement, being a cooperative movement on the part of the church bodies, is limited in certain particular respects. Any funds which it secures or directly aids in securing will belong to the cooperating church agencies. The colleges which may benefit by such funds are those the needs of which are included in the official budgets of these agencies.

INDEPENDENT COLLEGES

THERE is, however, a wider horizon than this which lifts at least in one direction. There are conspicuous and useful colleges, among them some of the oldest and strongest in the land, which have never sustained such an ecclesiastical relation as has been mentioned in the preceding paragraph, or if such relation once existed, it has been so long lost that it would not now be possible or wise to restore it. These colleges fill a most important place in our educational system and are certain to derive benefit from the common survey.

USES OF THE SURVEY

IF THE survey can be made practically complete a most valuable storehouse of information will be created. Special studies of the greatest usefulness will be made possible. Standards can be erected, good customs and worthy institutions strengthened and poor ones made good or eliminated.

Commissions for the study of special phases of college education have been provided for by the Council of the Church Boards of Education and the Association of American Colleges. The material produced by the survey will be available to students and administrators of educational work for years to come.

THE NUMBER OF COLLEGES

IT WILL probably be forever impossible to know at any given moment the exact number of colleges. Opinions concerning particular institutions will sometimes vary. The facts also change from year to year as institutions are compelled by new conditions to advance or retreat. Institutions bearing marks of the college, as those marks have already been described, are scattered thoughout the land and are found in every state but three, the exceptions being Arizona, New Mexico and Nevada. The total number, with the reservations noted above, is 514. Of these, 419 sustain some acknowledged relation with a recognized church body. This relation may be close and organic, carrying with it a degree of authority over the college; or it may be merely historic and informal. In the latter case the college is organically independent and autonomous, the denominational relationship involving friendly interest and, sometimes, financial support but no administrative control. For the purposes of the Interchurch World Survey, all colleges to which this description applies are called "denominational."

The remaining 95 institutions of the college type are called "independent." Among them are some of the oldest, strongest and most useful colleges in the land. Many of them were organized by action of ecclesiastical bodies or in the interests of the church.

Owing to methods of organization in use in earlier days, or to changing conditions, the ecclesiastical relations once established or sustained have lapsed. This group of colleges, however, because of its age, its large numbers of friends and the wise administration it has enjoyed, has become a powerful factor in American education.

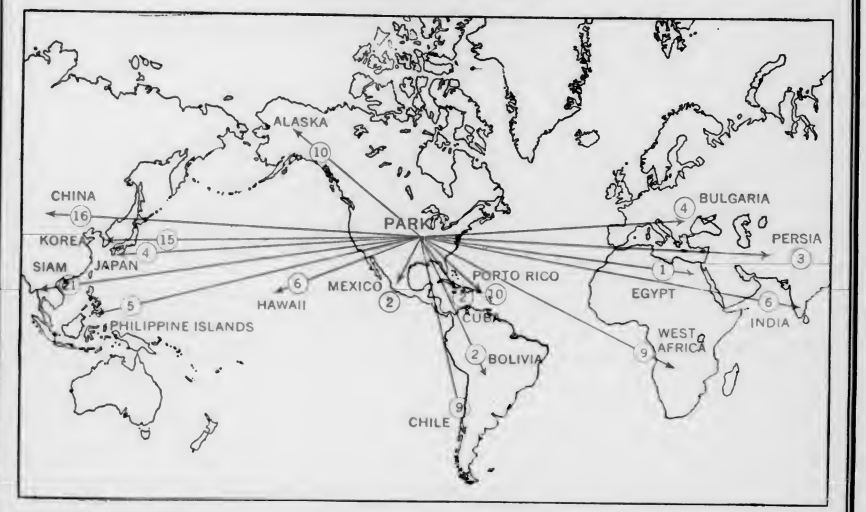
DENOMINATIONAL GROUPS

THE 419 "denominational" colleges, the names of which have been classified by the American Education Survey Department, are related, as indicated above, to 30 different church bodies. Before announcing the classification it is necessary to explain some differences which wil' be immediately apparent when the list is compared with the various denominational lists. Many denominational lists include colleges, preparatory schools, universities, seminaries and training schools in a single unanalyzed group. It is not always possible to reach an agreement with regard to a given institution. Definitions have not yet been so formulated as to be generally accepted and classifications will therefore differ in details. A few institutions are under joint control and their names appear in two different denominational lists. The names of some old colleges, now classified as independent, still appear in lists published by church boards of education. Boards of education have in a few instances apparently omitted the names which they previously included. With these explanations of differences—which will at once be noted when the numbers as given below are compared with church lists—the following classification of 419 "denominational colleges" is submitted as approximately correct but subject to changes in detail:

COLLEGES OF 30 DENOMINATIONS

Advent Bodies	2
Northern Baptist Convention	29
Southern Baptist Convention	46
Seventh Day Baptist	3
General Baptist	1
Church of the Brethren	8
American Christian Convention	7
Congregational Churches	23
Disciples of Christ	20
Evangelical Association	3
Society of Friends	10
Holiness Church	1
Lutheran Bodies	40
Mennonite Bodies	3
Methodist Episcopal Church	44
Methodist Episcopal Church (South)	54
Wesleyan Methodist Church	3
Free Methodist Church of North America	3
Methodist Protestant Church	3
Moravian Bodies	2
Presbyterian Church in the U. S. A. (North)	52
Presbyterian Church in the U. S. (South)	30
Associate Synod of North America	3
Reformed Presbyterian Church	1
Cumberland Presbyterian Church	1
United Presbyterian Church	5
Protestant Episcopal Church	3
Reformed Bodies	10
United Brethren Bodies	8
Universalist Churches	1
Total	419

CONTRIBUTION OF ONE COLLEGE TO THE FOREIGN FIELD IN FORTY YEARS



The Present Resources

SPIRITUAL ASSETS

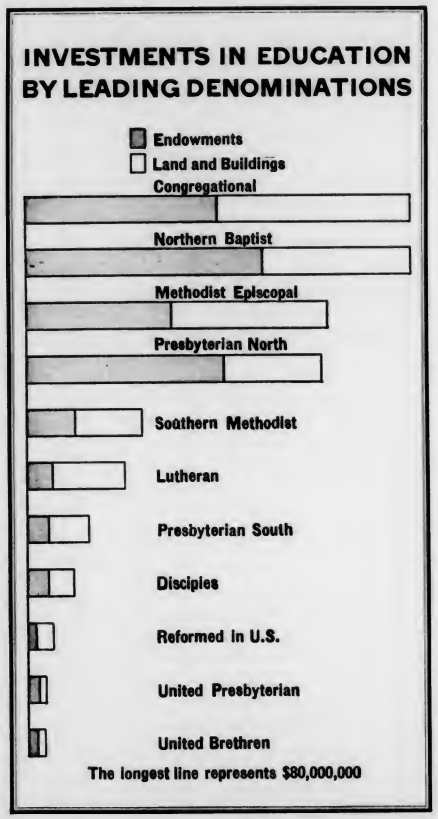
AN ENUMERATION of the resources of the American Christian colleges must first take account of their spiritual assets. From the earliest colonial days the American community has been receiving from her colleges returns which are infinitely great when compared with the material investment involved. Measured by spiritual standards one William Small, one President Humphrey, or one Mark Hopkins will more than equal in value all the millions of money which have been invested in our famous old colleges. Thousands of less known but equally devoted teachers have invested their lives in American Christian education, and through their unselfish service an infinite accumulation of spiritual power has accrued to the benefit of our colleges. Out of this spiritual heritage we as a people have reaped a great harvest of good in every field of religious and civil life. Our Christian democracy, still sound at heart, though threatened on every side by dangers and temptations arising from our modern prosperity and the development of American civilization, is the product of this moral and spiritual investment.

THE COLLEGES AND MISSIONS

MORE than one hundred years ago in the heart of Samuel John Mills, a college boy, there was kindled a flame of missionary zeal which, lighting first a few and then a multitude of other lives, has spread around and around the world. College students the world over have been the first to feel the urgency of the command to go into all the world and to make disciples of all nations.

During the first twenty-eight years of the history of the American Board of Commissioners for Foreign Missions, 201 men were sent out to the various fields served. Of these, 159 were college graduates, although in those days college training was not so easy to obtain as now. The map shown in the foregoing illustration tells the story of the part played by one college in the work of foreign missions.

This institution is only one of a very considerable number, any of which might equally have served the purpose. Such an institution is like a city set on a hill—it cannot he hid. Its light and truth shine through all the world. Such institutions may truly be reckoned among the spiritual assets of the nation. Their value



cannot be computed. The Scotch suggest a point of view in thinking of such institutions when they say "Ilka scholar adds to the riches of the commonwealth."

MATERIAL INVESTMENTS

WE HAVE thought in the past that our investments in endowments, buildings, and equipment were large. Great expenditures for other purposes have recently tended to humble our pride in what we have done for our colleges. Just what has been done no one can know exactly, but detailed statistics are not needed to indicate the most important fact with which the American Christian college must deal. That fact is the imperative need that the present material resources of our Christian colleges should be multiplied by two or three if, in this extremely important field of activity, we are to keep pace with twentieth century progress.

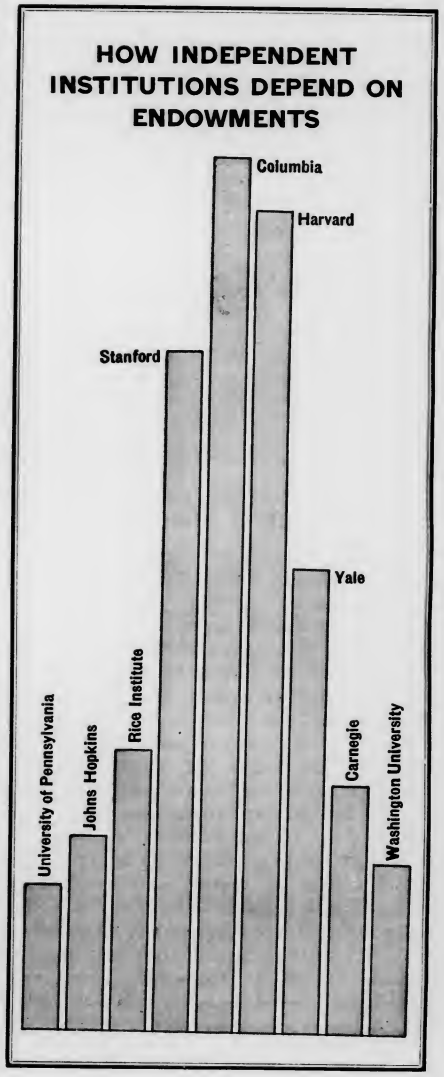
A PARTIAL VIEW

THE facts at present known permit only a partial view of what the churches have invested in Christian education, and this view is one of relations rather than completely developed conditions. The preceding illustration indicates the relative investment in education as made by eleven denominations. The measuring rod of $80,000,000 furnished by the longest line will enable one to form an impression concerning the total investment by these eleven denominations.

ANOTHER ASPECT

FROM a different point of view attention is directed to the most important item in the college schedule of material resources. There are but three possible sources of college income, namely: student fees, income from endowment funds and annual donations. The latter source of income is an uncertain one. While dependence upon it serves in part to keep an institution in living relations with its constituency, it does not, because of its uncertain character, provide a sound or permanent foundation on which to build. Students should pay a just proportion of the cost of their education. That proportion will vary somewhat with different students and in different institutions. The best information available shows that the average student in our American colleges pays a little more than one-third of the cost of his education. The remainder is borne about equally by the income of endowment funds and annual donations.

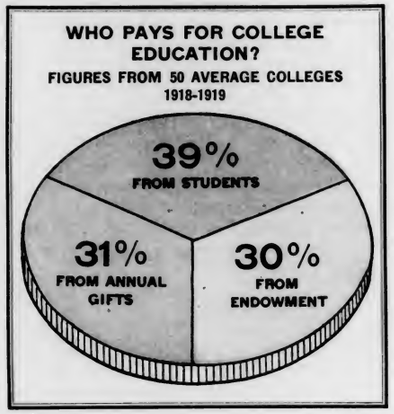
In other words the American Christian college is like a house built upon a foundation one-



third of which is shifting sand. This fact presents one of the most serious problems in the college field, namely, the problem of assured financial support. The answer is in the three words—largely increased endowments. These, and these only, will meet the need.

The account of the struggles of our colleges to secure adequate endowment forms one of the most interesting chapters in the history of American education. As a college grows old its alumni and friends build under it a firm foundation of permanently invested funds. The illustration on page 165 shows what has been done in providing endowments for nine well-known institutions.

Though the aggregate of college endowments is measured by hundreds of millions, it is still sadly inadequate. Harvard, Princeton, Cornell, Smith and other well-known institutions are now in the midst of campaigns for greater endowments. These and many similar facts serve to emphasize the vital importance of this aspect of the college situation.



The Problems

THE HISTORICAL PROBLEM

HISTORICALLY, the first of the college problems to emerge in this country was the ecclesiastical problem. The genius of American civilization arose in New England and the men and women who first established communities there entered upon that perilous enterprise "for the glory of God and the advancement of the Christian faith." Having established the civil government and builded houses for themselves and reared convenient places for God's worship, the next thing they "longed for and looked after was to advance learning and to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Therefore the church and the college were built side by side and all but identified by the closeness of their relationship. Indeed, it was a church-state which was established—a real theocracy in a new world.

Out of the sacrifices and sufferings for the sake of religion through which the founders of the first colleges passed there arose in a very human and natural way bitter controversies concerning forms and practises. Colleges were established in the interest of this or that religious practise or theological dogma. In the course of time the state as we shall see in a later paragraph, began to participate in education. State institutions under the accepted constitutional theory could sustain no official relations with the church. Some of the older colleges established by the church and at first identified with it broke their formal, organic bonds and are today quite as independent of the church as are the state institutions.

But the church has never ceased to participate in education and its vital interest in this cause is generally conceded. It may, therefore, be a cause of wonder that the problem of the ecclesiastical relation of the college to the church seems no nearer a satisfactory solution than in the past.

Shall the church, as such, own and operate the colleges, as some contend?

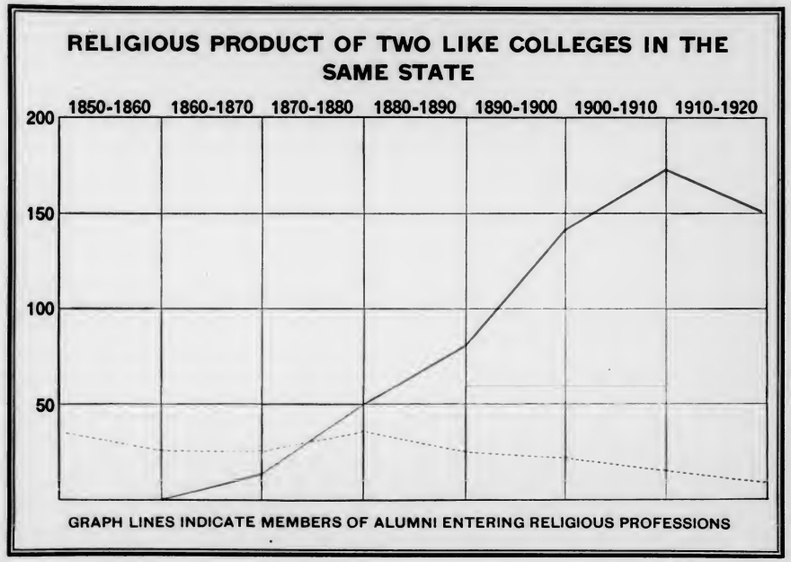
Or, shall it sustain an organic relation with them, exercising by charter provisions a measure of authority and control?

Or, shall it depend upon historic friendships and established traditions for the accomplishment of its objects?

What are the objects of the church in entering the field of education? There have been times when churches pursued unworthy objects in this field. Colleges have been used to vindicate dogmas for their own sake or merely to defend practises hallowed by time. But these things have been only temporary violations of a noble tradition. The subject both of the church and education is the human soul. When with clearer vision and simpler faith we reconcile differences of means and methods by judging them with reference to the one common center of interest we may reach a solution of this problem. In the light of such a vision no church would seek to control education in the interest of a mere sectarian interpretation of Christianity. As little would any institution forsake its central and fundamental objective of spiritual culture. Mere ecclesiastical relationships will be seen only as means to an end. They will not be made ends in themselves. The right and effective method of avoiding a danger which lurks in an organic relationship between the college and the church is the arousing and maintaining of a right spirit in the church. When this is done the organic relationship will involve no danger to education and the independent college will be so influenced by its environment that it will not fail to follow its heavenly vision.

THE PERSONAL PROBLEM

THE problem of the institution as related to the church is closely connected with the problem of the student as he submits himself more or less deliberately to the influence and inspirations of college life. Culture of the soul which has been suggested as the objective of college life is a comprehensive thing. The object of all culture is the development of the subject into the likeness of its own prototype.



The highest human aspiration will be satisfied when the soul awakes in likeness to God. The American Christian college, therefore, justifies itself if it helps to produce a race of more god-like men. Does college experience on the whole send men and women out into the world with clearer and more comprehensive vision, purer aspiration, nobler, stronger and more unselfish purpose? Unless it does all of these things it has failed fully to accomplish its objectives.

The survey, though it is not yet sufficiently advanced to permit the tabulation of statistics which would illustrate this part of the discussion, has revealed many particular facts which strengthen our faith in the character-forming influence of our colleges. Here and there institutions are conspicuous by the characteristic altruism of their graduates. The rosters of some mission stations seem almost like the alumni rolls of certain colleges. When in the World War liberty and righteousness seemed to be trembling on the edge of the abyss, college students and recent graduates filled the first ranks of the volunteer armies. If compassion for the sinful and suffering, self-sacrifice for the sake of the world or a neighbor, allegiance to the things that are true and righteous are among the "marks of the Lord Jesus" upon men, the colleges have done much to solve the personal problem with which every real student must concern himself.

THE PROBLEM OF WORK

THE critics of a certain college said of it: "It is a social institution, not an educational institution." A well-known college president after visiting a number of colleges reported having seen on the walls of several students' rooms the motto: "Do not let your studies interfere with your college life."

These two half-serious flings at the kind of life college students are supposed to live indicate another modern college problem: how shall old-fashioned habits of work be re-established? Thoroughness, accuracy, ability and willingness to stick to a task until it is finished are things which will be demanded of the college graduate, but college experience does not always give them.

There are signs, however, of a renascence of work among college students. The currents of world-life have swept away all provincial barriers. The forces and interests of a new time have laid hold upon all except the incorrigible pleasure seekers. Many of the present generation of college students have passed through a war experience involving either the most exacting training, active military service or both. This experience has made college men out of many hundreds of college boys. To these young veterans of the war college life now means serious, earnest work. To the colleges the presence of a very considerable body of such students means a real revival of study and, in part, at least, a solution of the problem of work in college.

THE FINANCIAL PROBLEM

THE problem which compels the most earnest attention of college presidents and trustees has already been suggested. Its terms are very simple. It begins with the accepted theory that education is, in part, a philanthropy. Students have never been able to pay the full cost of their education. The good of the community requires that the benefits of education be available to as many as are fitted by natural qualifications and disposition to receive them. After collecting from the student what he can and ought to pay, the balance must in some way be secured from the community.

In America, the constitutional principle of separation between church and state must be taken into account. The result of the application of this principle has been a double solution of the problem of the financial support of education, namely, large state appropriations for one group of institutions, and large private foundations for institutions of another group.

It is with the latter group that we are concerned in this part of our discussion. Stated in its briefest and simplest form, the problem is to secure adequate endowment for the support of the colleges which ought to be perpetuated. Two specific questions immediately present themselves, namely, how much of its income should a college receive from properly invested endowments; and, secondly, how may such permanent endowments be obtained?

At present the demonstrated fact, as already stated, is that about two-thirds of college income is derived from sources other than student fees. Should this necessary two-thirds of college income be capitalized by safely invested endowment or should any considerable portion of it be derived from uncertain annual donations?

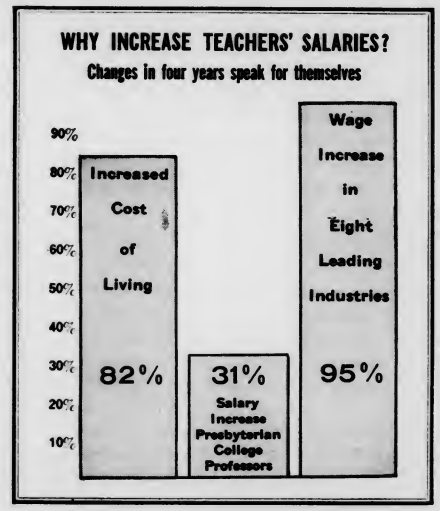
The argument that dependence upon its constituency for financial support will keep the institution responsive to the needs and desires of its constituent group is weakened by two considerations: the first is that the objective presented is not an educational but an ecclesiastical one; and the second is that such a situation puts educational efficiency in constant jeopardy. In the twentieth century, educational freedom cannot be subjected to ecclesiastical interests however valid and important those interests are. Moreover the efficiency of an educational program requires the assurance of a reasonable support. Such support cannot be given while any considerable portion of the necessary income of the college is derived from a source as variable and uncertain as annual donations will always be. The suggested solution of the problem, therefore, is that endowment sufficient to produce approximately two-thirds of the necessary income should be secured.

Special emphasis is given to this aspect of the situation by a particular group of facts. The great reason given in justification for their campaigns by all the colleges now seeking larger endowments is the necessity of increasing teachers' salaries. In colonial days teachers accepted commodities in part payment of their meager salaries. In days not so distant, members of the faculty of an institution which now stands among the greatest in the land gratefully accepted loads of hay and other farm produce as satisfactory payments on salaries. It is even recorded that, the college having come into possession of a quantity of pills which were judiciously distributed in payments on salary balances long overdue, one member of the faculty entered formal complaint of inequality in such payments.

But such days are long past. Teachers in our American colleges must meet present-day requirements with regard to their training and they must meet strong competition with more highly paid instructors in lavishly supported state institutions. They must measure salaries but slightly increased against costs of living which have almost or quite doubled, and they must compare their utterly inadequate salaries with the wages of industrial workers which have more than kept pace with the increased cost of living.

The salaries of college professors must be largely increased if we are to maintain even our present standards of efficiency. A recent study shows that the cost of living has increased 82 per cent.; that the average wages paid to workers in eight of our leading industries has been increased 95 per cent.; but that the salaries of professors in Presbyterian colleges have been increased only 31 per cent. during the same period.

These facts are presented in interesting graphic form by the following illustration:



A PROGRAM OF PROMOTION

COMING still nearer to the ultimate terms of the problem, it resolves itself into a program of promotion by the administration of the local institution on the one hand; and

on the other, such guidance, limitation and encouragement as the church board or other representative group may be able to give.

Without carrying the discussion further it would seem that all the essential factors of this most urgent of the practical problems demanding solution by the college have now been stated. In a situation as complicated and elastic as that surrounding the American denominational college all of these factors must be taken into account. The final solution in any particular instance will depend for the most part upon the energy, initiative, wisdom and persistence of the local college administration.

Perhaps when this statement is reduced to its lowest terms it is: "First, catch your president."

The Policies

FOUNDED ON FACTS

THE Interchurch World Movement, being the cooperative functioning of its constituent bodies, can have policies and programs in any field of activity only as they emerge through conference and agreement on the part of the cooperating churches. It does, however, enjoy the advantage of having a more complete fund of information than exists elsewhere and it sees the world-situation from a more central and comprehensive point of view. It is therefore able to formulate wiser policies and to suggest programs promising greater efficiency, economy and success than could be expected from other sources. Church boards, even the greatest, include only a part of the field which is the world. Board secretaries, even the wisest, are human and subject to the limitations of tradition and constituency.

The Interchurch World Movement is in its essence the expression of a divinely stimulated and guided impulse bringing the churches together under conditions of twentieth century freedom from precedent and prejudice to unite their knowledge, wisdom and devotion for their common efficiency in promoting the good of the world. The few particular things which are proposed as desirable in the field of education are therefore presented not with administrative authority but only as our best interpretation of the completest possible assemblage of facts.

COOPERATION

YEARS before the Interchurch World Movement was born, competition in education was denounced by many of the wisest and most forward-looking men. With our increasing wisdom and wider vision we recognize with regret the waste of money, men and opportunity due to unwise and sometimes selfish competition in altruistic activities.

In the college field, unrelated denominational ambitions and activities have too often degenerated into wasteful competition. More colleges than are needed have been established in some regions. Perhaps there may be a few places where now or in the future new colleges should be established. Who knows? Inefficiency and waste, loss of prestige and power have resulted from such a situation.

The policy which the Interchurch World Movement would recommend is obvious. It is expressed by the single word "cooperation." With such a policy, no right-minded person would quarrel. The difficulties arise when we begin to state in detail what we mean by cooperation. In general terms the program of cooperation proposes to secure in any given region the right number of efficient and conveniently located colleges.

The adoption and carrying out of such a program involves agreement in answering several preliminary questions.

What is the most desirable number of students in a college group?

How ought denominational interests in collegiate work to be represented and cared for?

What correlations, economies and special emphasis should be sought?

These and similar questions which will arise indicate the difficulties to be overcome in embodying the policy of cooperation in practical programs.

Difficulties, however, exist in order to be overcome. Cooperation has come to be much more than an interesting theory. It is an imperative obligation imposed by a newly-awakened spiritual sense on the part of all altruistic organizations and individuals. There are many signs of the pressure of this new sense of obligation. Some combinations of overlapping work have already been made; others are in progress. As has already been stated, Commissions have been appointed by the Association of American Colleges and the Council of Church Boards of Education to study the facts disclosed by the Interchurch World Movement survey. Out of such studies there will come practical suggestions of programs which will hasten the day when Methodist and Congregational colleges will lie down together in the same green meadow of ecclesiastical relation; when Presbyterian and Baptist colleges will walk amicably together beside the same still waters of religious purpose because all are led by a common spirit of cooperation in serving the one great cause.

STANDARDIZATION

THE preceding paragraph suggests, by implication, at least, a second policy which may well be embodied in college practise, namely: the standardization of all college accounting. If there is to be a real cooperation and in some cases consolidation, varying practises and contradictory terminology must be reduced to harmony.

In very many particular institutions a third thing even more elementary in character must be done: a real organization must be effected and real and appropriate accounting methods must be adopted.

The American Education Survey Department uses the term "accounting" to describe reports both of the financial and the academic activities of the college. Few colleges have kept adequate records of their academic activities. Almost none can tell by means of exact data how the activities of one department compare with those of another; to what degree students and teachers actually meet routine academic obligations; what the cost per student, or per student-hour of particular courses or departments may be.

The obligations and the advantages of such administration of college affairs are more and more apparent. Great business enterprises appeal for public confidence and investment by explaining in minutest detail the nature, the cost and the reasons for their operations. Much more should colleges, having the highest altruistic objectives and dependent largely upon philanthropy for their maintenance, be anxious to make a complete and intelligible accounting of their work.

If this emphasis rests more heavily in one place than another that place is the financial administration of the college. There was once a time when the college president could keep, or at least attempted to keep, the college books in his waistcoat pocket and the knowledge of its financial affairs in a brain sadly over-burdened with other and, as he may have thought, higher interests. But that day is long past. College finances now require a system of accounting adapted to the nature of the business. Reports should be presented at such intervals and in such analyzed form that it may be possible by the use both of academic and financial statements to answer any reasonable question with regard to costs, relative values or needs. Moreover the most of such information should be available to the public. Here the obligation of publicity is coterminus with the dependence of the institution upon the public for patronage and support.

Some very interesting and gratifying comments concerning the policies of accounting now proposed have already been elicited by the survey. The methods of accounting necessarily suggested by the form of the questionnaire have called forth both criticism and praise. The important thing however is that the desirability of finding and adopting appropriate and standardized methods of accounting is almost universally conceded.

EMPHASIS

MORE than one hundred years ago, William von Humboldt, the first Prussian Minister of Education said: "What you would have in the state, you must first put into

the minds of the people by means of the schools." The rulers of Prussia desired a military autocracy. Through the policy established by von Humboldt and maintained by his successors they obtained it.

What do we desire in America? Two things at least: in government, democracy; in personal life, true religion. But before democracy can exist as a form of government it must exist as an ideal, a plan and a desire in the minds and hearts of the people. The way to secure and perpetuate democracy was pointed out by von Humboldt. It was emphasized by a recent editorial writer in America who said: "The educational system is the very mind and soul of the nation."

The colleges of a democracy should emphasize that group of subjects which unfold the principles of government, interpret history and provide a philosophic background for the constantly changing drama of sociology and economics. In all of these wide ranges of knowledge and experience, the boy before he leaves college should have settled the points of his intellectual compass and obtained a hold upon the immutable truth whch will serve him as a lodestar amid all the winds of passion and storms of controversy which will surely overtake him.

In religion, a similar policy of emphasis will produce similar results. Since religion is a kind of personal life it is more directly and quickly moulded by such a policy than is national life. The fact that the study of the Bible and subjects related to religion has greatly increased in recent years is therefore especially interesting and significant. These subjects are rapidly taking rank with other leading subjects in the college curriculum. Many chairs and departments of Bible study have been established. One strong denomination has, during the past few years, used a gift of $100,000 as a leverage with which to secure the permanent endowment of twenty chairs of Bible study in as many colleges.

The personal as well as the intellectual claims of religion are urged upon the students of today as they have not been urged since the earliest days of our colleges. There was a time when David Brainard could be expelled from Harvard College for saying in the heat of religious feeling, of a certain instructor: "He has no more grace than this chair;" when students in Yale were required to attend an exposition of the Scriptures at a chapel exercise held at seven o'clock in the morning, and to assemble again at five o'clock in the afternoon to report on the exposition of the morning and their own reading of the Scriptures during the intervening hours; when Amherst College enjoyed an almost continual revival of religion.

Those earlier days of exacting religious observances and requirements passed away and for many years, skepticism and doubt seemed to be the marks of college life. The cycle of the years has now brought us to a time when a more natural and genuine emphasis is placed upon personal religion. Christian associations have multiplied in number and increased in power. Days and weeks of prayer, when other activities are suspended and the claims of personal religion are presented, have regular places on college calendars. Such emphasis upon religion is the settled policy of many colleges. We may hope to see it extended to all.

CAPITALIZATION

THE adequate capitalization of our college work has been quite fully discussed in earlier paragraphs. As a policy it needs no urging. Stern necessity is its own whip and spur to the colleges. The budget which follows states the amounts which the official educational agencies of the church bodies participating in the Interchurch World Movement have, with care and prayer, determined to get for their colleges. It is measured by their faith; but faith without works is dead. Together these cooperating churches are soon to go out through the land to prove whether they do indeed believe that Christian education is the fundamentally important enterprise in a Christian democracy.

EDUCATION is not mere instruction. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility.—*J. F. Clarke.*

SECONDARY SCHOOLS

THE American public school is sometimes referred to as the most distinctive creation of the western hemisphere. Its growth in magnitude and power is one of the most remarkable facts in the history of the education of any people. The American public schools and the problems growing out of them, in so far as they bear upon the general purpose of the Interchurch World Movement, are being considered by the American Religious Education Survey Department.

The survey of the schools supported by mission boards and of those conducted for exceptional populations or racial groups is under the immediate jurisdiction of the Home Missions Survey Department of the Interchurch World Movement which is using whenever practicable the schedules of the American Education Survey Department.

The American Education Survey Department concerns itself with private schools, denominational and independent, by many of which the entire life of the students is supervised for three-fourths of the year. In these schools an unusual opportunity is furnished for strong personalities to exert an inspiring influence, during the impressionable period of adolescence, upon American boys and girls who are to become leaders in the activities of their generation.

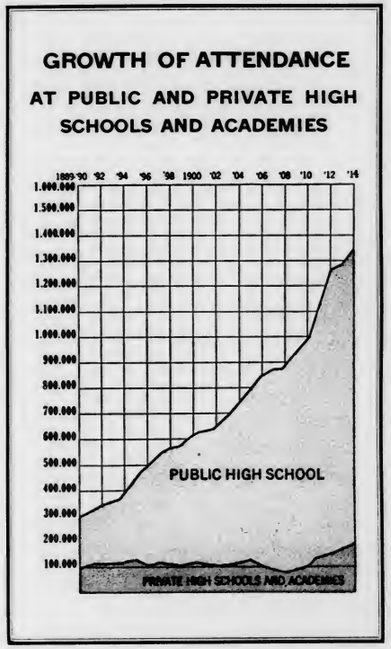
The survey includes not only schools related in more or less intimate fashion with Protestant denominations but also Protestant secondary institutions which are independent of denominational influence. Most of these independent schools are distinctly Christian in spirit and motive.

The importance of the denominational and independent secondary schools in the program of Christian education has not always been appreciated. The reports of the federal and state commissioners of education have as a rule given little attention to the private schools. The past neglect of this field makes necessary a thorough study by the Interchurch World Movement of the needs and difficulties, the mission and opportunities of denominational and independent schools of secondary grade, with special reference to their function of developing Christian character.

Furthermore it is important that the churches should be informed as to the present status and possible development of these instruments of American education which they are fostering, so that in equipment, personnel, and educational standards and methods they may be brought to the highest degree of effectiveness.

THE FIELD

THE last published report of the United States Commissioner of Education lists 2,203 private schools for the year 1915-16, of which 1,570 were denominational schools and 633 non-sectarian. Of the denominational schools 981 are Roman Catholic, leaving 589 Protestant schools distributed among 25 different denominations.



The Roman Catholic Educational Association lists 1,276 schools engaged in secondary work. The Roman Catholic Church is far more alive to the importance of religious emphasis in secondary education than is the Protestant church, and if we compare the list of Protestant schools given by the Commissioner with the list vouched for by the Roman Catholic Association it will be found that the Roman Catholic Church is supporting more than twice as many secondary schools as all of the Protestant denominations combined.

The recent development of secondary education is indicated in the accompanying graph. It shows that during the first fifteen years of the present century the attendance at public high schools more than doubled. While the attendance at private schools fluctuated from 1890 to 1908, during which period the future of the private school was uncertain, since 1908 the attendance at these schools has steadily and rapidly increased, and more than doubled in six years.

The demand for private schools is undoubtedly increasing and the enrolment is rapidly growing. Whether there will be a similar demand for denominational schools of secondary grade later developments will show.

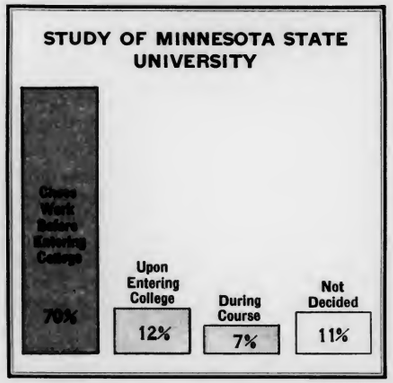
The Protestant church now has between 600 and 700 secondary schools, furnishing a possible instrument for developing Christian leadership. Some are under direct denominational control, others are closely affiliated, and others still are entirely independent but Protestant in their traditions and patronage.

A map giving the distribution of denominational schools would show that it coincides fairly well with the distribution of population. The schools in the Atlantic seaboard states are generally independent of colleges, except in Pennsylvania, where the dependent and independent schools are nearly equal in number. On the contrary, in the Central States, schools dependent upon colleges predominate. As the public schools, in the areas supporting these combined colleges and schools, grow in number and strength, the college becomes stronger and the dependent academy weaker, until the academy finally is abandoned or an independent denominational school is established.

SECONDARY SCHOOLS AND CHURCH LEADERSHIP

IT IS a well-established fact that ministers and missionaries receive their training in the colleges. It is not true however that the colleges discover a majority of these prospective leaders for the church, or that these leaders commit themselves to definite Christian service during their college careers.

On the other hand there is cumulative evidence to indicate that life decisions are made for the most part during the secondary school period. The accompanying chart gives the results of an investigation made at the University of Minnesota which discloses the fact that out of 1,340 graduates 70 per cent. decided their future calling before entering college, and 12 per cent. at the time of entrance. That is to say, 82 per cent. of these students decided their vocations during the secondary school period.



Dr. Keppel of Columbia University has shown that out of 492 Columbia and Dartmouth men 216 chose their future occupation before entering college and did not change their choice later.

An elaborate study made by the Methodist Episcopal Church (South) with specific reference to the ministry showed that seventeen was the average age at which the ministers of that denomination had decided upon their life work.

A similar study in the Presbyterian Church (South) revealed the fact that out of 894 ministers 110 chose their vocation before they were sixteen years of age and 524 before entering college.

The Methodist Episcopal Church reports that 22 per cent. only of its ministry made choice of vocation after entering college.

But even when the choice of vocation is made during college years the attitude toward life has usually been determined in school days. It is seldom that the first impulse to religious choice comes during the college course. Too often the religious motive, which begins to operate in school days, loses its force during college years. Certainly it will not do to depend upon the influence of the college period alone for the development of Christian leadership.

PROBLEMS AND POLICIES

A FEW private schools are well endowed or are able to charge large annual fees. They are well equipped materially and they pay salaries which enable them to retain highly trained and cultured teachers.

Many others have the field and constituency but lack buildings and equipment and an income sufficient to pay qualified teachers. For these reasons they are not able to meet the opportunity which lies before them. They are usually located in needy communities where the public schools are of low grade and where adequate facilities for secondary education do not exist save as they are provided from outside sources.

These schools are directed and served by hard-working men and women of Christian character, purposes and ideals, and with a genuine love and enthusiasm for their work. But the survey has already shown that many of these men and women are struggling under severe hardships and handicaps. If the institutions which they serve are to fulfil their proper mission and enter the opportunities awaiting them these schools must have generous help. Either the churches should discharge the obligation of support which is involved in denominational control or they should abandon their control.

There are still secondary schools which are attached to colleges as preparatory departments. It is generally admitted that the union is undesirable. The secondary school at least suffers by the connection. The relation of

dependence hampers its development. Where the church is responsible for this unequal union it should exercise its right of control to bring about a separation and, if need be, help the secondary school to stand alone.

If it is found that a denominational school is duplicating and competing with a public high school and thus hindering the latter's development, it may well be that the best contribution that such a school can make to Christian education is to close its doors. The church has ever been a pioneer in education. It has founded colleges and schools in new communities and maintained them until the whole community, taught by the church school, assumed by preference the burden of support which the church had borne alone. Historically it has been the educational mission of the church to give birth to institutions of learning, to nourish them in their infancy and struggling youth, and then to give them their independence. A denominational academy may have fulfilled its successful mission as a pioneer when it retires from the field in favor of the public high school.

If a denominational school misguidedly relies on its religious impulse and church connection as a substitute for high educational standards and progressive methods, it needs to be led into the straight and narrow path of intellectual honesty and educational thoroughness. If the church is to stand sponsor for institutions of learning, it should guard its own good name and see that it is not responsible for educational shallowness or pretence.

If in spite of its defects and limitations a denominational school has a field of its own and a constituency still loyal, it should be fostered and helped to a position where it can stand without apology, offering in the name of the church the opportunities for a genuine, progressive, Christian education.

USES OF THE SURVEY

THE principal of a denominational school, writing regarding the survey questionnaire, made this statement: "When the blank is filled out we shall know a good deal more about ourselves than we have ever known before." What the questionnaire has done for this and other denominational schools the Movement seeks to do in a larger way for denominational education.

The newly-elected headmaster of one of the great secondary schools said to a representative of the school survey: "There is no Christianity in this school. I am determined to establish it upon a Christian basis." If there is a pagan tendency in our schools or colleges it should be known; the causes should be discovered, and the remedies found.

I AM not against college education. I never have been. Today industrial conditions favor the college man. Old crudities are disappearing; science is dethroning chance. Business is conducted on so vast a scale that the broadening effects of higher education write a large figure.—***Charles M. Schwab.***

IT IS a mistake to train young people in all lines of knowledge and give them full college equipment for undertaking the big tasks of life without making sure also that fundamental principles of right and wrong as taught in the Bible have become a part of their equipment. There is a control of forces and motives essential to the management of vast affairs which comes only through an educated conscience.—***James J. Hill.***

TAX-SUPPORTED INSTITUTIONS

THE rapid and solid growth of tax-supported colleges and universities is an indication of the soundness of American democracy. When the people, acting through their state legislatures, create, support and steadily develop great institutions for research and instruction they demonstrate their clearness of vision and their practical wisdom. Fully one-half the opportunities for higher education in this country are now offered by the tax-supported institutions.

There are three periods in American history which are characterized by marked advance in popular higher education:

The first began with the war between the states. When the stress of conflict demanded greater production from farms and factories President Lincoln and congress turned to education and by the gift of public lands encouraged the several states to support colleges of agriculture and the mechanic arts. The soldiers of both armies who returned from the field with higher ideals for the nation and for their own children gave a new impetus to public education that was first felt by the high schools and later by the colleges and universities.

The second great wave of advance in higher education began about 1890 with the widespread application of science to industry.

The World War started the third wave of expansion. How far it will go and how much of the present increased student enrolment will be permanent is problematical.

The annual working income of the state colleges and universities is now $60,000,000 and it is recognized as a wise investment.

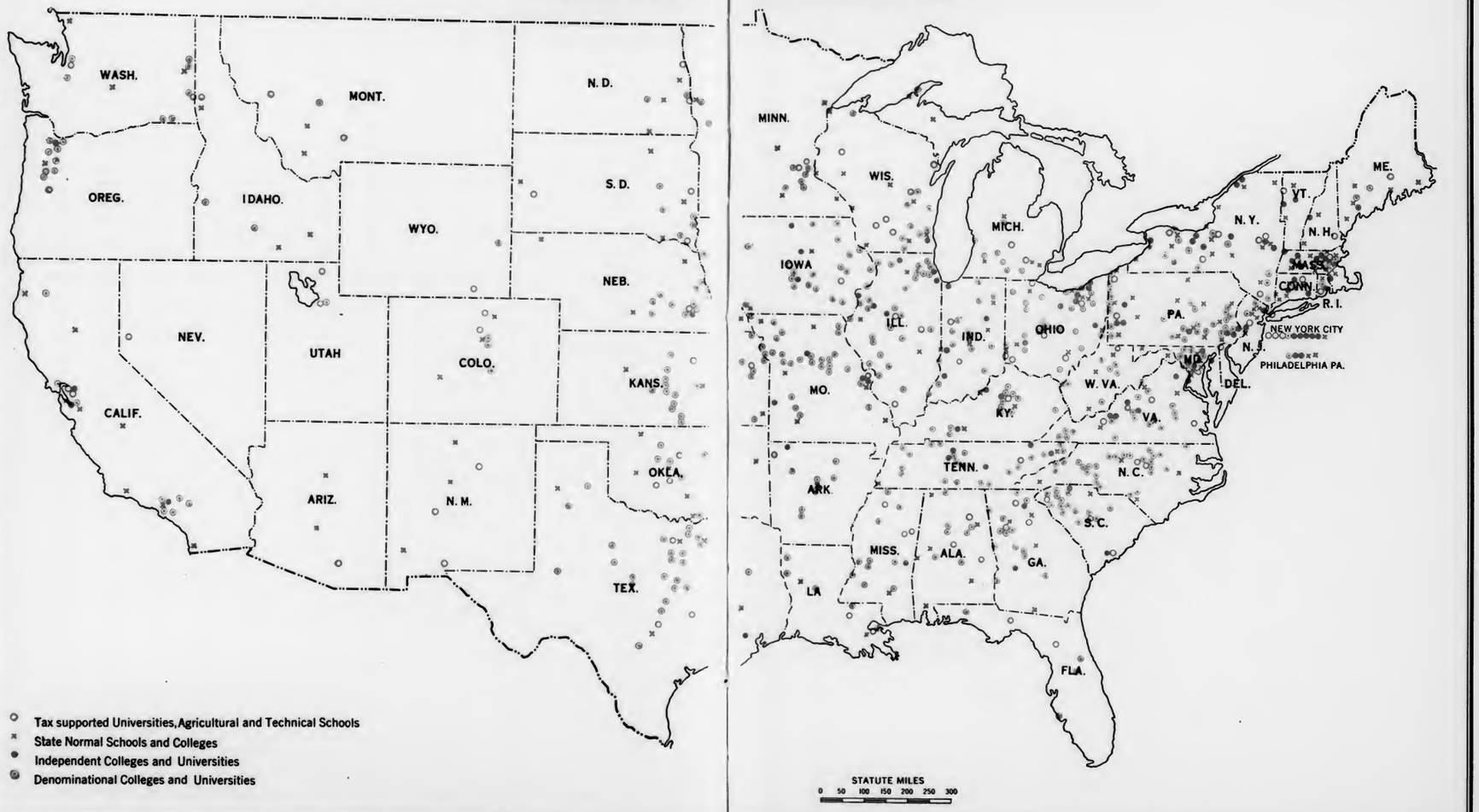
The public normal schools are rapidly assuming the task of training teachers for the public schools as a logical and necessary part of the public school system. This calls for far-reaching adjustments in religious education.

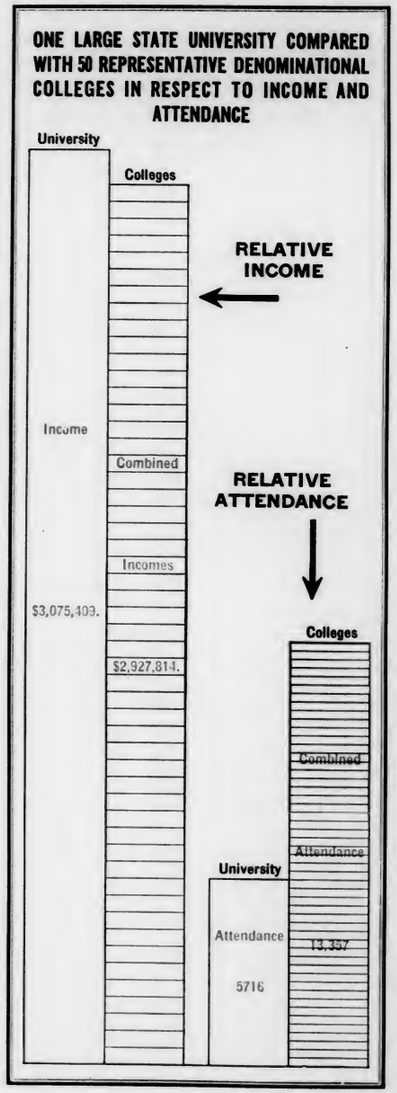
No college desires to shirk its full responsibility but when the state institutions attempt to deal with religious instruction they are hedged about by restrictions of law and tradition.

Practically every one of the state colleges and universities invites and expects the churches to organize religious work among their students. This is an invitation to the churches to stand beside the colleges and assist in insuring for all the students a well-rounded preparation for Christian citizenship.

COLLEGES, UNIVERSITIES AND NORMAL SCHOOLS

LOCATION AND CONTROL





THE FIELD

THIS survey attempts for the first time to discover the entire field open for the training of Christian citizens and leaders among the students in tax-supported institutions. It also includes certain large institutions whose organization approximates more nearly to that of the state university than to that of the typical college.

As indicated by the double page map preceding, each state has at least one tax-supported college or university as such institutions are defined by the United States Bureau of Education.

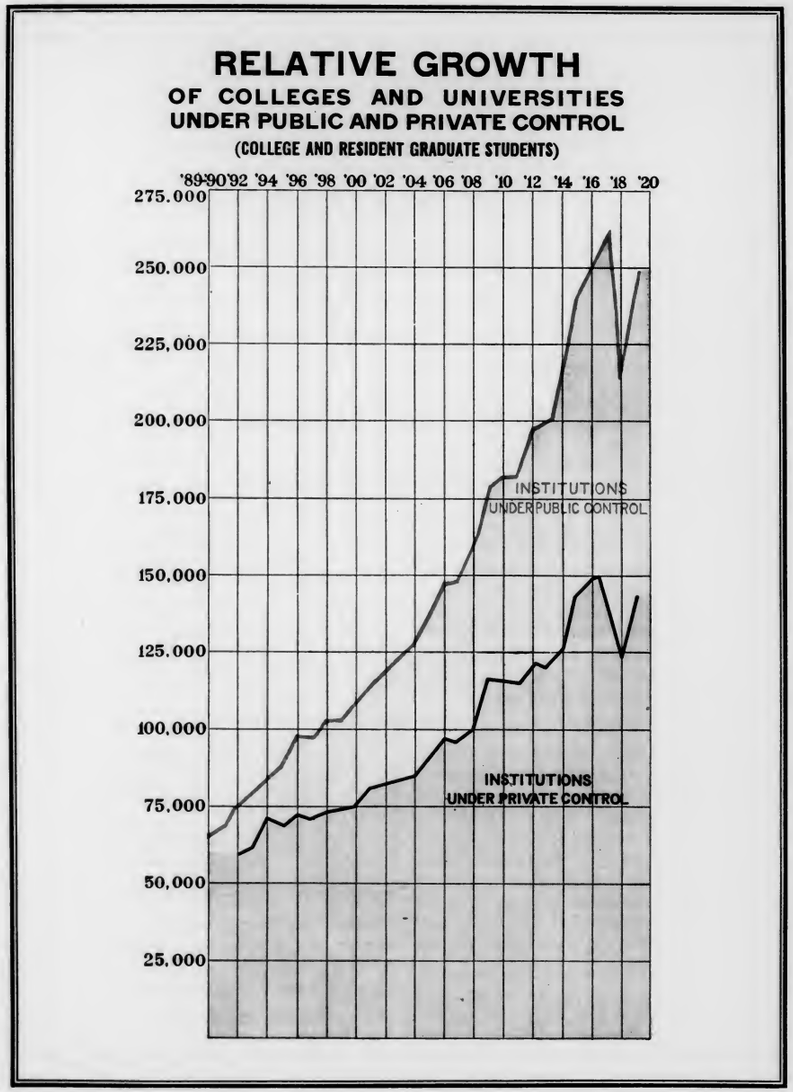
A NEW LEARNED PROFESSION

SINCE the beginning of the application of modern science to the problems of industry the place of the state college and university has been secure. Their rapid growth since that time is illustrated by the chart on page 181.

By all such discoveries as the Babcock milk test in Wisconsin; by the extension of the uses of laboratories as in the raising of pure-bred seeds adapted to various soils and climates; by the numerous developments in plant and animal pathology, and by other practical achievements these institutions have raised agriculture to the dignity of a learned profession by means of which great wealth has already been produced. It might be expected that colleges whose graduates can so easily turn to gainful pursuits would be crowded with students. Nor need we wonder that soldiers returning from a war that was fought and won so largely by the application of scientific knowledge should immediately add a new impetus to technical education. The chart (page 181) omits all data concerning students in the professional schools and in the summer and other short courses and does not show the unusual enrolment during the present college year.

THE UNIVERSITIES' DIVERSITY OF OPERATIONS

IT MUST be remembered that the influence of these institutions is not confined to the circle of their resident students. A large part of the income is expended upon research work and this is carried through the extension departments to every corner of the state.

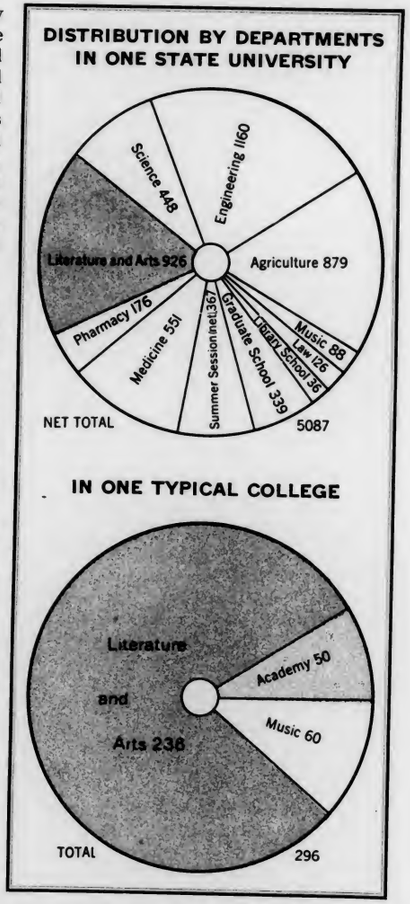


The chart, showing income of one university and fifty small colleges, illustrates the relative cost of maintaining one university as compared with fifty small colleges with twice the total number of students. The chart does not and cannot bring out the fact that the universities are expending large sums of money in travel and libraries; in apparatus; in county agencies; and that by correspondence, extension lectures and courses of study, and by many other methods are striving to improve conditions in every section of the several states throughout the country.

The survey is making a study of this extra-mural work. It will disclose the opportunities awaiting the churches and it will show that the universities are inviting their cooperation.

Under wise guidance and by the use of similar methods the churches may give to the villages and rural communities the same type of help as that being given by these tax-supported institutions. Many of the state colleges of agriculture are making careful studies of the social, economic and recreational life of the rural regions and are contributing much to the general social uplift. These studies and plans contemplate the cooperation of the country churches, but they will fail, in part, if deprived of the assistance which the churches themselves can give. As the field of the university is many times larger than its campus so the program of Christian education must take in the entire state and nation.

Two years ago, Professor Sanderson of Cornell University published the results of a study of the attitude of 416 institutions of learning toward the problem of rural life. Only four privately-supported institutions were found to be giving courses in rural sociology. On the other hand, of the 48 land-grant colleges studied, 64 per cent. were teaching rural sociology. Forty-five per cent. of the 20 state universities studied, and 32 per cent. of the 91 state normal schools were conducting courses in this subject.



STATE NORMAL SCHOOLS

THE majority of the state normal schools are of recent origin. The raising of the standards of teaching has brought them into existence and they are now preparing the larger number of the teachers in the public schools. A few years ago this task was performed by the church schools and colleges, if performed at all.

The survey has already shown that many of these otherwise well equipped schools are unable to provide the religious instruction so essential to the full equipment of the men and women who are to take the leading part in forming the characters and ideals of American children. While the churches, working together, are improving the instruction given in the Sunday schools and are striving to bring about the return of religious instruction in the homes, they should make certain that America's public school teachers know and appreciate the principles upon which a Christian democracy is founded. The greatness and difficulty of this task would discourage any single denomination working alone. But it presents an appealing opportunity when viewed as a cooperative enterprise.

The Problems

AN ILLUSTRATION OF THE PROBLEMS

AS AN illustration of some of the important and neglected student centers, one instance out of fourteen possible instances of like magnitude may be cited. The survey is making a study of all these situations.

On the west side of Chicago there is a group of medical and other professional schools of high grade which bring into one section of the city four thousand students, including those in the nurses' training schools. This region, once a section in which many of Chicago's leading citizens lived, is now "down town," and the majority of the residents live in lodging houses.

Churches are pressed with their own parish problems. They are not equipped either with buildings or with personnel to meet the religious needs of students and particularly of students who present so peculiarly important and difficult a problem as do these. They have come to the professional schools with at least high school preparation and to the better schools with college degrees. They are doing highly specialized work at a stage in their development when they are apt to look with disfavor upon religion as inexact and emotional. Left alone, they gradually lose all interest in religion, and, after their years of training, they leave this section with its untoward influences to enter upon professions in which they are destined to become influential citizens in their communities.

During their student life in this section they are certainly left very much alone. Many of them are far from their homes. It has been found that among 1,800 investigated, 41 states and 28 foreign countries were represented. The teachers and lecturers rarely live in the vicinity of the schools and therefore have no opportunity to exert personal influence upon the students outside of the classroom. There are few if any Christian homes open to these young men and women and the social life of the churches has little attraction. The great majority never come into contact with vital Christian influences during their life as graduate students.

THE CHURCH AND THE PUBLIC SCHOOLS

THE survey assumes that the public school system, from the primary grades to the university, is the logical outgrowth of what the churches began when they founded the first schools and colleges. It assumes that it is the duty of the state not merely to abolish illiteracy but to provide opportunity for the highest possible development of all its youth. It assumes also that it is the duty of the churches to develop a sympathetic interest in the growth and support of these schools and universities through a knowledge of what they are doing.

It recognizes the validity of the doctrine of the separation between church and state and understands that it is not the business of any church as an institution to interfere with the management of the public schools. It emphasizes the duty of all citizens to remember that the public school and university belong to all the people and to realize that the same responsibility exists for the moral and religious life of the students in these institutions as for those in the homes and the churches.

It assumes that the unselfish social service of these institutions and of their faculties in improving the conditions of life for all the people is religious in its motive and results in, and is itself the outgrowth of, the Christian spirit. When the late President Van Hise of Wisconsin

said, "I shall not rest content until the beneficent influences of this university reach and help all the citizens of this commonwealth," he spoke as a prophet of the new day and in the name of the new education. When the late Josiah Strong saw what that and other universities were doing to bring the methods and results of modern scholarship to the solution of the vexing problems of every home and farm and industry where such help would be accepted he said: "This is what I hoped the united churches would sometime do."

Once more, the survey assumes that this splendid religious motive cannot be maintained without vital religion in the hearts of the teachers and students in all these institutions.

The number of state colleges and universities is so great that they cannot be described in general terms. Conditions vary greatly in different centers. Laws governing religious instruction are not uniform. Traditions of the campus, the personnel of the faculty, the strength and vitality of the churches in the student quarter and many other factors must be considered. But there is not an institution among them that does not need and will not welcome the help of the churches. Very many are appealing for such help.

Many surprising conditions are being disclosed. A few instances will illustrate: One state college with 2,000 students during the twelve months is in a small community with but one church whose building will seat not more than 250 people. Another is five miles distant from the nearest church. Another is served by two little churches with less than forty members each, with buildings so small and so badly located that they are almost useless. There are many student communities without a church that is able to support a ministry adequate to the needs of the faculty and students. And the number of churches in the larger centers that have made a serious attempt to bring the students in large numbers within the life and service of a Christian community is comparatively small. On the other hand every church that is making this attempt is succeeding. The ultimate influences of this type of church ministry are beyond computation.

THE BIG PROBLEM

THE big problem is how best to keep alive the faith of the students enrolled in the schools and colleges which by law and tradition are restrained from making adequate provision for religious worship and instruction; how to inspire the students with the Christian ideals of service while training the larger number of them for gainful pursuits; how to keep them from becoming materialists whose only object of worship is success while making them efficient in their vocations. In short, the problem is to vitalize the student body with the spirit and teaching of Christ. Among the particular problems are these:

1. To determine what particular churches and Christian agencies are responsible for maintaining organized work with students in each educational center.

2. To discover how these churches may do their part in providing for the religious needs of the students without relieving the university of its proper responsibility for the spiritual and moral culture of these same students.

3. To learn how much of the investment in personnel and money shall be devoted to pastoral care and counsel in personal religion and how much to class instruction in religious subjects.

4. To canvas and consider the entire situation with regard to religious instruction in its many phases.

5. To consider what each church shall do, acting alone; and what form of interchurch organization is possible to insure a unified presentation of the claims of Christ to the entire institution.

6. To apportion responsibility between the local church and the state and national bodies of each denomination.

7. The largest problem of all is how to arouse the churches to do their best work in these great centers of influence; to make them see the importance of providing enough and only enough church buildings of the right sort; and to see the greater necessity of providing the preachers and pastors and teachers who know how to lead students into the joy of Christian service.

8. A tremendously important problem is that of organization. It should be possible to stand at the entrance of the campus and say truthfully that every student has been brought into contact with some positive Christian influence. This cannot now be said.

Calculate what one Christian physician may accomplish for good in the homes of the community during a life time of professional service; what one Christian mining engineer may do to sweeten the lives of the employees of his compnay; what one educated Christian farmer may do in reviving the country church. Add to these the lawyer, the banker, the merchant, the editor, the teacher and all the others; and then multiply the result by the thousands who are preparing in these state institutions for positions of leadership and of power and we begin to see something of the size of our problem.

WHERE DOES THE RESPONSIBILITY REST?

INFORMATION such as is given in the table of church relations which appears with this paragraph determines what churches are responsible, and it is usually true that these are the churches that have the largest membership in the state.

The figures given are for the first half of the year 1919-20 and do not include the summer term, with the single exception of Indiana University. The enrolment for the twelve months will be much larger and the church membership proportionately larger.

It is interesting to note the large proportion of church members; 61.4 per cent. of the total enrolment; of these 79.6 per cent. made a report of their church relations. Experience in dealing with students always shows that many among those who do not report are church members.

In every institution the reporting by students of church relations is voluntary. Some of the state universities did not provide opportunity for such reporting until recently. The fact that so large a number make this report is eloquent evidence of the interest of the students in religion and is a challenge to the churches.

There are two lines of figures after the name of each institution. The first gives the number who report themselves as members of the churches named, the second the numbers of those who are not members but who name the church of their choice or the one of which their parents are members.

In the column under the heading "others" are brought together the smaller groups. These include churches that easily affiliate with the churches having the larger numbers.

This second table is printed because the information given is of equal interest with that in the first one; but the reports received were not complete enough to allow the calculation of definite proportions.

A glance at these tables shows that there is a definite number of denominations with a peculiar responsibility for maintaining organized student work in each center. It is not safe to decide how small a number shall determine the responsibility of any one church when any one of these students might by proper stimulus and training become a Henry Drummond or a Phillips Brooks. But no church ought to be willing to neglect a company of 75 potential leaders during the years when they are forming their philosophy of life and making the final decision as to their vocation.

FORCES AT WORK

THESE state colleges, universities, and normal schools are agencies doing a part of the work of the church.

Too many have looked upon these institutions as liabilities whereas they are genuine assets whenever the church stands behind them. Upon the colleges and universities, not including the normal schools, the states are spending more than $60,000,000 each year. In its origin, this amount is evenly distributed through taxation and is a burden to no one, and it pays for all the elements of education except religion, leaving the churches free to do their own share without financial strain.

Student Church Relations

Selected State Institutions January—1920	Baptist	Congregational	Disciple	Episcopal	Friends	Hebrew	Lutheran	Methodist	Presbyterian	Roman Catholic	Unitarian	Others	Total Members	Not Reported	Total Enrollment
Colorado State Teachers' College	32	32	24	27	1	3	3	102	63	26	3	3	319	120	513
	3	13	6	2	..	.....	.....	30	15	.....	.....	5	74	.....	.....
Indiana University	159	14	488	.....	29	19	53	805	344	115	3	192	2221	194	2659
	14	4	59	.....	1	.....	3	98	47	.....	4	14	244	.....	.....
Iowa State College of Agriculture	164	198	230	60	13	10	158	986	373	155	10	102	2459	445	3727
	46	104	61	9	2	.....	37	417	139	3	5	.....	823	.....	.....
Iowa, State University of	126	298	151	88	13	13	227	861	449	418	22	157	2823	215	3703
	24	82	43	24	1	2	16	300	122	.....	23	28	665	.....	.....
Kansas State Agricultural College	156	92	161	21	11	.....	20	630	301	86	.....	61	1539	342	2320
	56	43	58	6	.....	.....	6	176	66	13	.....	15	439	.....	.....
Michigan, University of	319	483	136	529	8	188	221	994	907	578	12	222	4597	2126	8012
	70	315	16	116	3	76	19	311	201	24	35	103	1289	.....	.....
Nebraska, University of	169	292	183	177	14	32	208	752	458	256	29	112	2682	576	4084
	17	137	61	.....	.....	.....	54	322	190	.....	14	31	826	.....	.....
New Mexico, University of	14	11	17	12	.....	.....	3	43	49	25	.....	6	180	37	274
	5	4	....	6	.....	.....	.....	16	23	.....	.....	3	57	.....	.....
Pennsylvania, University of	237	76	9	482	26	449	340	419	750	893	10	187	3878	4069	8800
	59	24	.....	71	16	291	3	101	94	.....	8	186	853	.....	.....
Pardue University	133	29	247	57	28	18	107	687	281	129	1	178	1895	312	2710
	38	7	105	8	1	3	2	238	67	3	.....	31	503	.....	.....
TOTALS	1509	1525	1646	1453	143	732	1340	6279	3975	2681	90	1220	22593	8436	36802
	332	733	409	242	24	372	140	2009	964	43	89	416	5773	.....	.....
PERCENTAGES	4.1	4.1	4.5	3.9	.3	2.0	3.6	17.1	10.8	7.3	.2	3.3	61.4	22.9	100.
	.9	2.0	1.1	.7	....	1.0	.4	5.4	2.6	.1	.2	1.1	15.7	.....	.....

79.6% of all reporting are church members.
20.4% express a church preference.

Student Church Relations

State Institutions Reporting Combined Church Membership and Preferences, January, 1920	Baptist	Congregational	Disciple	Episcopal	Friends	Hebrew	Lutheran	Methodist	Presbyterian	Roman Catholic	Unitarian	Others	Total Reporting
California State University	450	400	400	1000	100	?	150	1300	1300	900	?	3700	9700
Cornell University	357	357	41	715	22	159	126	735	1096	607	130	277	4622
Illinois State University	421	478	579	330	7	125	314	1598	1196	443	29	315	5835
Iowa Teachers College	40	91	67	18	4	2	82	564	244	?	?	102	1214
Kansas State University	241	195	288	166	10	19	78	986	568	152	14	132	2799
Missouri State University	480	52	534	115	?	54	44	720	489	65	9	88	2650
Ohio State University	240	280	45	200	34	268	380	2143	1209	410	20	926	6155
Pennsylvania State College*	108	31	23	134	26	63	338	*	637	168	5	263	1796
Members and Preferences	2337	1884	1977	2628	203	690	1512	8046	6739	2745	207	5803	34771
Percentages	6.7	5.4	5.6	7.5	.6	2.0	4.1	23.1	19.9	7.8	.6	16.7	.....

*No record of Methodists.

CHRISTIAN TEACHERS

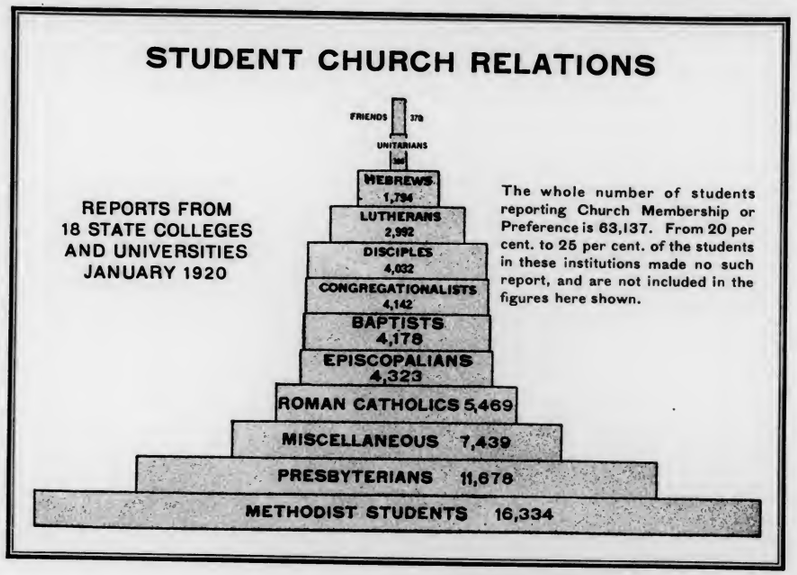
THE large number of active Christians in the faculties represents another force at work which will be able to do much more with proper leadership. Three of the smaller state colleges report 111, 185 and 240 such Christian members of their respective faculties. In most of the faculties there are some who are religious but out of sympathy with the church; others who are indifferent, and some who are anti-religious. But before we decline to regard the faculty as a possible religious force let us remember that those who want to do positive Christian work have small chance for it in the classroom or on the campus, and that they need a vigorous near-by church; that many now indifferent have had no training in religion and would respond to the stimulus of the right sort of leadership; and that those who are antagonistic and whose teaching unsettles the faith of their students could have little influence if their teaching were confronted with the vigorous spiritual life of a church that is adequately meeting the needs of the college community.

CHRISTIAN STUDENTS

ANOTHER almost unused force is the mass of Christian students.

Picture this possibility in institutions of different types in widely scattered parts of the country. In 1914 a study was made of the church relations of students and faculties in 50 state institutions. The results were similar to those just stated. The army of freshmen in these great centers is eager to enter the fight for right but it waits for leadership. There were 7,000 students in the recent Student Volunteer Convention in Des Moines, and there would have been 12,000 had there been room for so many. The Protestant churches, one-fourth of the population of the United States, furnish most of the students in all the colleges and universities. The presence of these multitudes of Christian students in our colleges and universities is a challenge to the churches they dare not ignore.

Our boys were eager to enlist for the World War although they knew the filth and suffering and death they must encounter; and although they knew that if they came out alive they would lose years of the best part of their lives, yet they did not hesitate. And why? Every school they had attended had its flag; its pictures of Washington, Lincoln and other heroes of the nation; its classes and texts teaching the meaning and value of American institutions and the price our fathers paid for liberty. The nation had put much into them and in its time of need they were ready to give their all in return.



These same youths and others like them do not respond with like abandon to the call of the church for heroic sacrifice. When the church becomes as faithful in teaching the value of Christian institutions as the public schools have been in teaching patriotism she will get the same response from her youth.

It is expected that the survey will discover what is being done in all these centers to enlist faculty and students in Christian service and that it will show what more can be done in the immediate future. Already there are clear indications of progress.

Many churches in university centers have enlarged their program of student work and many are erecting or planning soon to erect new buildings with adequate class-rooms. Several church boards of education have within the year added university secretaries to their staffs. The Christian associations in many centers are employing older and better trained secretaries, and, best of all, decided progress has been made in forming interchurch organizations that include the Christian associations.

CONDITIONS RECOGNIZED

THE policy of some of the eastern states allows the granting of public funds for the partial support of an independent college or to the full support of certain schools or departments within a university, while the policy of the majority of the states requires that all institutions receiving public funds be kept under the full control of the state. This difference has a distinct bearing upon the support of religious instruction. The independent institution is free to maintain chapel services for public worship and to administer funds for the support of religious instruction. The college under state control must observe the laws of its state with regard to religious instruction. Even when there is no legal restriction, the fact that the institution belongs to all the people makes it difficult to provide for religious instruction without arousing adverse criticism.

ORGANIZATION

IT IS the policy of the church workers in universities and of the Council of Church Boards of Education so to organize the work in each center that there shall be no unnecessary duplication either of equipment or of effort, and to plan so that there shall be a unified program for all the evangelical agencies.

In some of the smaller centers, beginning this year, four denominations acting through their boards of education are uniting to pay the salary and expenses of the one student-pastor who represents the interests of all. In a few of the larger centers these same church boards are uniting to support a staff of thoroughly trained men and women, each one responsible for the interests of his own church and at the same time in charge of one special department of instruction or activity.

PROGRAM

PASTORAL care and provision for public worship does not meet all the needs of the students nor does it discharge all the responsibility of the churches. Much interest is now being developed in providing adequate religious instruction. As the amount of this instruction increases it will mean, no doubt, the formation of some sort of school of religion. The survey attempts to bring together all the facts on this subject for a thorough study and report by a competent commission. Without such a study there is danger that serious mistakes may be made which cannot easily be corrected after they are embodied in permanent buildings and organizations. At present none of these enterprises have gone so far as to become rigid. The present survey comes at a time when it is possible to re-study all the methods and policies and to reduce waste by preventing mistakes.

THEOLOGICAL SEMINARIES AND TRAINING SCHOOLS

IN ORDER to hold the attention of the community in this generation the minister must be thoroughly trained for his task. No physician is permitted to practise until he has completed years of rigid preparation for his chosen field but one-half the men who enter the ministry today have not taken nor have they been afforded seminary training.

To meet this situation adequately the church must provide its seminaries with the men, equipment and other resources necessary to give the grade of instruction properly demanded of its ministers. In a peculiar sense seminaries and training-schools serve the denomination and community at large rather than a small local constituency. Their graduates minister both at home and abroad.

These schools therefore should receive general support and be brought to an adequate standard of excellence throughout the country.

As the theological seminary is the chief type of institution which furnishes professionally trained men for the church it is obvious that the interest of the church in a thoroughly trained leadership is measured by the support which it gives to the seminaries. Too often we are disposed to accept an efficient leadership as a matter of course without recognizing the obligation incurred in the production of such leadership. The seminaries have a much greater claim on the church than has been recognized.

The training-schools are attempting to serve widely diversified fields and to meet peculiar needs. They not only aim to give their students the tools with which to work but actually to train them in the use of these tools.

Both these classes of institutions are profoundly affected by the times. Material and spiritual readjustments are forced upon them. They cope constantly with new problems and issues. They face the difficult task of keeping pace with the trend of higher religious education, and, at the same time, they are attempting to direct its course and interpret its significance.

The seminary is also reaching out through extension work, institutes, and summer courses to the great mass of professional and lay religious workers who have not had advanced instruction. This field, its needs and possibilities, must be measured and provided for.

The Seminary Field

ALL the Protestant "theological seminaries" and "training-schools" professing to prepare for specialized forms of religious leadership come within the scope of this division of the survey. These institutions number approximately 200. About 140 are called theological seminaries. The other 60 are more generally thought of as training-schools.

The vast majority of these schools are under denominational control. A dozen seminaries and one-half as many training-schools claim independence. Among these independent schools are to be found several of the strongest institutions in the country.

LOCATION AND DENOMINATIONAL CONTROL

FOR the location and denominational control of these schools attention is called to the map on pages 192 and 193. It is at once evident that the situation of these schools has been governed by historical considerations. Their location generally represents the needs of a previous generation rather than those of the present. More than one-third of all the seminaries and training-schools in the country are in New England and the North Atlantic states. Approximately but one-fourth are west of the Mississippi.

An illustration of the divergence between the location of seminaries and the distribution of denominational constituency is found in the fact that 50 per cent. of all the seminaries of Congregational affiliation are in New England while five-eighths of the membership of the denomination is west of the Hudson.

As between urban and rural location, the fact that nearly all training-schools are in large centers can no longer be ignored by the seminaries. Great laboratories for the study of human society in all its complex forms in our cosmopolitan centers are proving to be as vital to the life of the seminary whose denomination is largely urban as for the training-school.

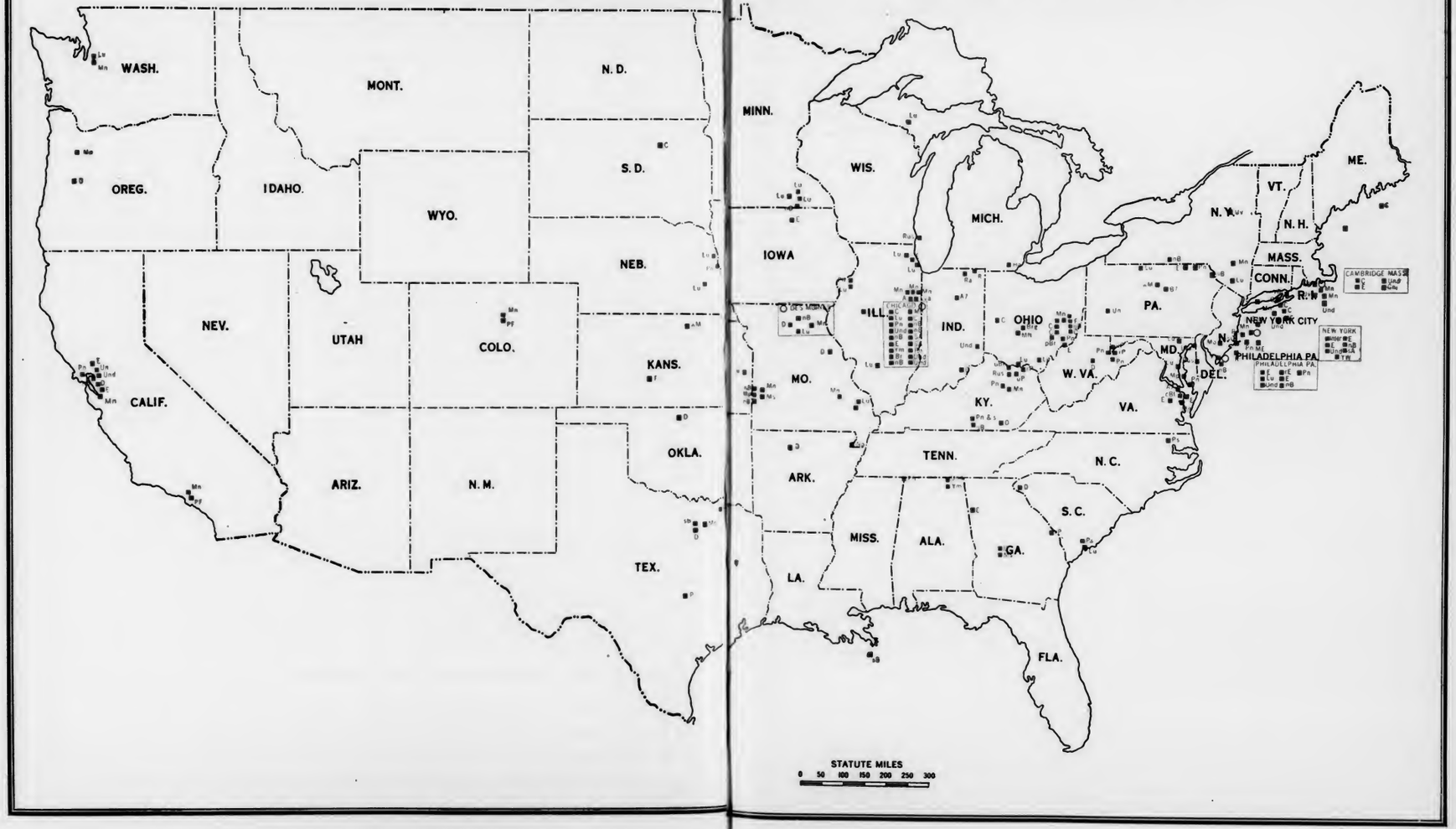
LIMITS OF THE FIELD

THE determination of the field cannot yet be fully stated. Discriminations will be made as the survey progresses between seminaries, training-schools and schools of religion at state universities and divinity houses and departments of Biblical instruction in colleges. Overlapping and duplication as yet are inevitable.

There has never been a list of these institutions which was comprehensive or accurate either as to number or classification. The lack of such a list gives evidence as to the neglect of this field in the past. The first step in the survey therefore involved the formulation of a working list of schools. In the interest of fairness it seemed advisable to include tentatively those institutions which by long custom, by the classification of denominational and government agencies or by their own claims were rated as seminaries or training-schools. At the same time it was recognized that many schools so listed might more properly fall under other classifications when the survey was completed. The completed survey will afford for the first time a basis for accurately evaluating and listing all the agencies in this field.

TAKE the Cambridge calendar, or take the Oxford calendar for two hundred years; look at the church, the parliament, or the bar, and it has always been the case that the men who were first in the competition of the schools have been first in the competition of life.—*Macaulay.*

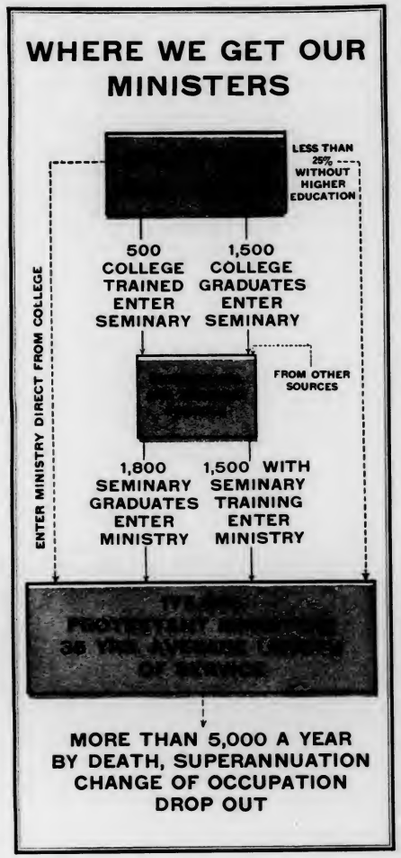
THEOLOGICAL SEMINARIES AND TRAINING SCHOOLS



Problems Involved

WHAT THE CHURCH DEMANDS OF THE SEMINARY

THE demands made upon these seminaries and training-schools are almost overwhelming. It requires five thousand men every year merely to fill the gaps in the ranks of the ministry at home without sending a single man into new fields or providing for the normal increase in population. These men the seminaries simply do not have. That the quota which they supply each year is considerable is indicated by the accompanying chart. Yet it would require an expansion of at least 50 per cent. simply to meet the needs of the church in our home land.



EDUCATIONAL SOURCES OF THE MINISTRY

TWO hundred schools are attempting to train the leaders in the field of greatest need for a nation of 110,000,000 people. But when we undertake to estimate the demand made upon the seminary for a wider world leadership the figures are even more astonishingly large. The foreign missionary program contemplates training a spiritual army to reach a world of 1,600,000,000 souls. Here are 200 officers' training-schools which are expected to provide America's part of this type of professional leadership for these hundreds of millions. With the most liberal allowance for what other enlightened countries can contribute the responsibility for the leadership of literally millions of souls rests upon every one of these schools. This is their task.

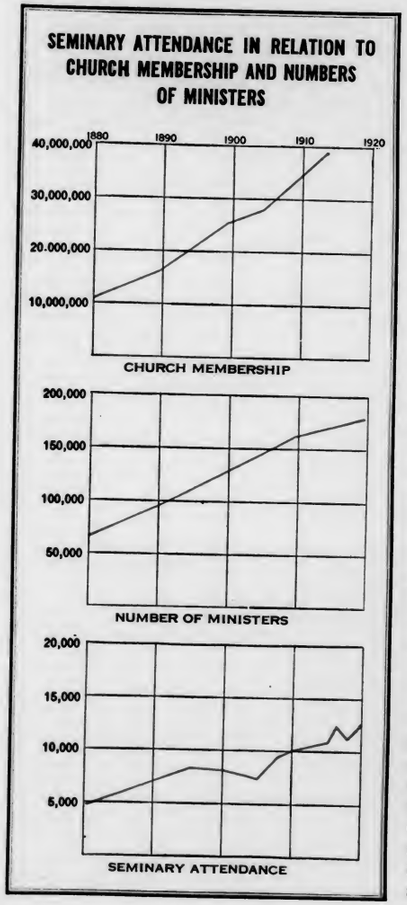
NEEDS

THE need is two-fold: first, to provide institutions capable of training men adequately for a large part in the task of Christianizing the world; and, second, to secure men of large capacity in sufficient numbers to be trained for the task.

The need of adequate funds is basic. With these provided many other ills can easily be cured. No accepted study has ever been made to determine the exact assets necessary for a standard seminary, but figures based on a study of some 80 institutions suggest $600,000 as a conservative estimate of the needed assets.

Another study shows that 67 seminaries of 8 leading denominations have $31,295,000, or about half the total assets of all the institutions in the field.

If all the seminaries in America measured up to this standard the aggregate of their assets would be over $100,000,000 instead of the $64,000,000 accredited to them through the reports to the United States Bureau of Education. Even this is an estimate on a pre-war basis and does not take into account either present conditions or future expansion. Fully 50 per cent. must be added to income to maintain even the pre-war standard.



Seminaries are not in a position to increase to any great extent their income without help. Almost none collect tuition fees. Their alumni do not enter money-making professions. Their best faculty members are eagerly sought for service in better paying positions. One professor recently refused an $8,000 position to remain in the seminary at a salary of $2,200. Such a sacrifice may be a credit to the man and a compliment to the institution, but it is not a credit to the church which by neglecting to provide adequate financial support makes the sacrifice necessary.

Even in the long established schools, opportunities for outstanding service in exceptional times and strategic places are denied by lack of funds.

Assuming proper financial support, with all that it implies in equipment, trained faculty and other resources, the seminaries would still be conscious of the problem of adapting their work to modern exigencies. This condition affects profoundly the life of the schools, and it must be met.

It is a significant fact, shown in the accompanying chart, that seminary attendance is failing to keep pace with the growth of the church. Careful attention must be given to determining the causes and to meeting the requirements of this situation.

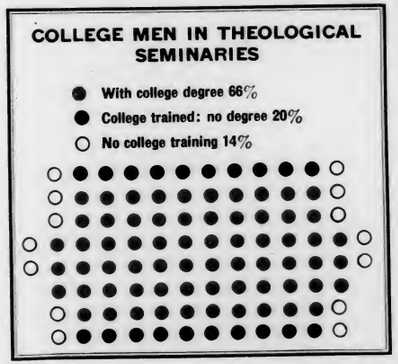
One of the most obvious and serious problems involved in securing attendance is the basic one of ministerial salaries. The law of self-preservation is a rigorous one for the average minister. The college student, if he is considering the ministry as a calling, weighs carefully the problem of meeting the needs of a family on the income he may reasonably expect to receive. Undoubtedly seminary attendance is diminished materially because of such facts as those revealed in the following comparison

of the average income of the minister with that of men in other professions.

Occupation	Over $3,000	Over $5,000
Lawyers	1 in 5	1 in 9
Doctors	1 in 7.5	1 in 12
Engineers	1 in 9	
Manufacturers	1 in 10	1 in 12
Architects	1 in 10	
Merchants	1 in 22	1 in 33
Commer. Travelers	1 in 22	1 in 50
Ministers	1 in 100	1 in 240

The majority of ministers get less than $1,000.

Closely correlated with the problem of seminary attendance is the pressing one of student help. So long as the majority of men entering



these schools come from the less favored class financially, more student help must be provided.

Some denominations meet this in part by loan funds. While this plan has many advantages it requires the young minister to enter his career under a burden of debt. Other denominations provide scholarships and direct gifts. Although denominational boards are in this way supplementing the work of the seminaries in holding their students, much more must be done if the supply is to equal the demand.

Much depends also upon methods of recruiting. The challenge of the ministry must be more adequately presented to strong men. Since but 14 students graduate from college, out of every 1,000 pupils entering the first grade of school, much more effort must be made to reach this very small group with the claims of the modern ministry.

In view of the heavy demand being made upon the seminaries and training schools every agency available must be called to their relief.

EDUCATIONAL PREPARATION

ATTENTION has been called to the educational resources of the ministry, but the accompanying diagram will illustrate more clearly the relative numbers of college graduates and of partially trained college men. The following figures are taken from the government reports and show the total number of students attending theological schools as well as the proportion of those having had full, partial and no college training:

In 1890	22	per cent.	were	college	graduates
In 1914-15	66.2	"	"	"	"
In 1915-16	66.7	"	"	"	"
In 1916-17	66.5	"	"	"	"

If those who pursued partial college courses are included, the following percentages represent the facts:

In 1914-15	87.1 per cent.
In 1915-16	86.5 "
In 1916-17	83.4 "

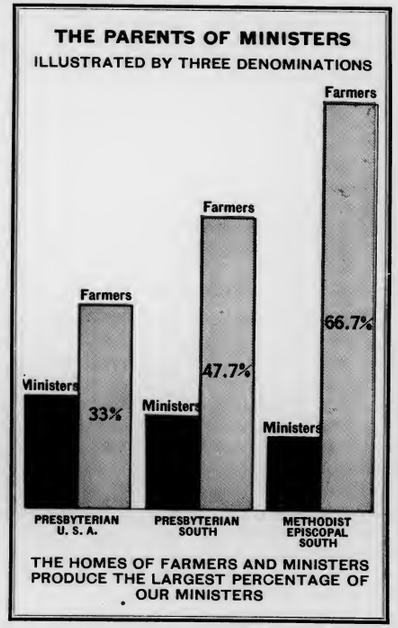
One denomination reported in 1914 that 94.5 per cent. of its ministers were graduates of colleges. The percentage of college graduates in its seminaries is far above the averages indicated in the above table. This is exceptional. There are other denominations however in which the proportion falls as low as 5 per cent. The seminaries are far from uniformity of requirement for entrance. Some are strictly

graduate schools; many approach this ideal but a very large number receive men into their classes without the application of stringent academic tests.

The training schools as a class do not require as much preparation as the seminaries. A very few demand college diplomas, while great numbers of them ask little more than an elementary education.

OCCUPATIONAL SOURCES

IN THE matter of recruiting the ministry due consideration should be given not only to the educational sources but to the social classes from which the men come. The farm has led all other fields in producing men for the ministry. The next largest number has come from the homes of ministers. From other occupations men have entered the pulpit in very small numbers. While these fields can never be overlooked, new emphasis must be placed upon securing recruits in much larger numbers from the more competitive and aggressive occupations. A scientific study of the entire field must be made and an adequate program adopted for attracting strong men to the ministry from a much wider range of trades and professions. It should be more nearly representative of all social classes.



A Clarion Call for Trained Leaders

THE Methodist Episcopal Church calls for thirteen thousand new leaders during the next five years to carry out the Centenary program. The Life Work Department of the Interchurch World Movement estimates that we will need one hundred thousand new trained leaders during the next five years. It is estimated that Protestantism needs immediately five thousand foreign missionaries to bring the work up to the point at which it would have been if the war had not occurred.—***Frank W. Bible.***

The Foreign Mission Board of the Presbyterian Church could use in their work the entire present output of our theological seminaries, leaving none for the ministry in this country.—***Robert E. Speer.***

The Methodist Episcopal Church in India is working in that country on a 25 per cent. efficiency basis because of an insufficient number of leaders. They are baptizing fifty thousand converts per year and turning away one hundred and fifty thousand.—***Arthur Bruce Moss.***

Present Forces in the Field

IN VIEW of the heavy tasks before these schools, they are decidedly inadequate. There is a sufficient number but, on the whole, too many are of an unsatisfactory quality. Of the 200 now in the field, perhaps 5 per cent. may be classed as of exceptionally high standing; 10 per cent. as strong; 35 per cent. as fair; and 50 per cent. as weak.

RANK AND STANDING

THERE is no uniformity in rank and standing between denominations and all too little within denominations. Any sort of institution may bear the name of a "theological seminary" or "training-school," ranging all the way from those having but a single instructor and little or no equipment up to the few which possess large faculties sometimes luxuriously provided for. The greatest uniformity may be found among those classed as "independent." Only a few denominations have a standard even of their own.

DENOMINATIONAL CONTROL

SOME denominations, like the Lutherans, exercise strict control over their seminaries; whereas others, such as the Congregationalists, have practically no control. Many schools of denominational origin have in recent years become independent. This tendency is significant. Three-fourths of the 200 institutions in the field are affiliated with or controlled by eight denominational groups, as shown in the accompanying tentative list.

The remaining one-fourth is distributed among many smaller denominations.

Denominational Groups	Seminaries	Training-Schools
Baptist	14	7
Congregational	8	6
Disciples	9	2
Lutheran	24	
Methodist	15	13
Presbyterian	20	5
Episcopalian	13	3
Reformed	7	

FIELD SERVED

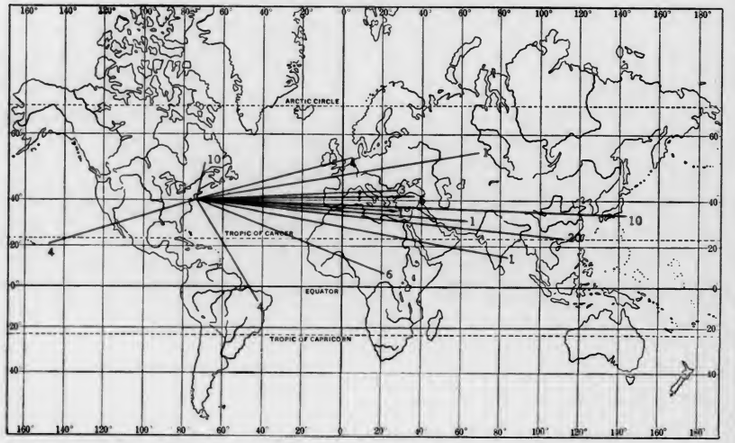
THE field served by individual schools varies greatly, depending largely upon the size, purpose and constituency. Some, by the very nature of the case, serve local communities almost exclusively while others extend their helpful influence to the ends of the earth.

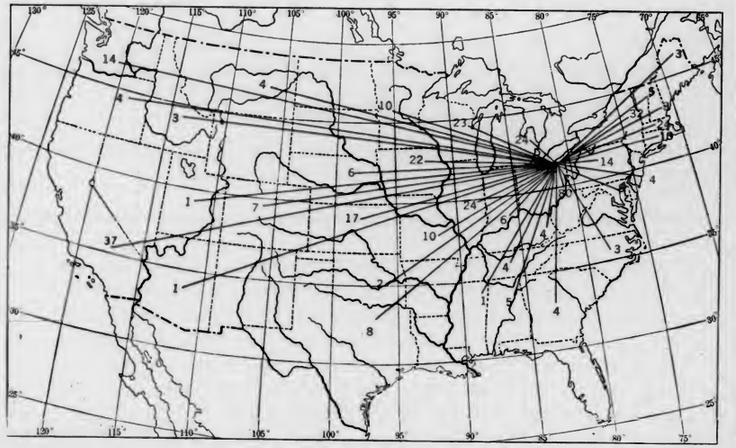
DISTRIBUTION OF SEMINARY GRADUATES

THE accompanying maps show the location of the alumni of a high-grade seminary of average size. Multiply in imagination the influence of this one school by the number of schools reaching out into world-service and you will have a good mental picture of the currents of power over the earth emanating from these spiritual centers. Although the forces in the field even as at present equipped are rendering a far-reaching service yet the vastly greater work still to be accomplished demands that the seminaries and training-schools attain their highest efficiency.

TO EDUCATE the reason without educating the desire is like placing the repeating rifle in the hands of the savage.—*Herbert Spencer.*

DISTRIBUTION OF GRADUATES OF A SINGLE SEMINARY





Proposed Policies and Program

STUDY OF THE SURVEY

COMPETENT commissions will make a careful study of the material collected by the survey. From this fund of information deductions will be drawn and policies and programs recommended.

PROVISION OF FUNDS

THOSE institutions especially deserving help should receive immediate attention. Their needs and opportunities should be carefully balanced. Investment in these schools should be more judiciously made.

Schools strategically located and seriously grappling with the needs of the day should be encouraged in every way possible. The policy should be to promote all those that have the vision of service and that are seriously attempting to realize this vision in human society.

CREATION OF GOOD WILL

FROM this study it is expected that ways and means may be found of placing before the college and university student, with proper emphasis and dignity, the cause of higher religious education and of the ministry.

The claims of these schools will be brought to the attention of the general public in ways most helpful to them and to the churches they represent. The attention of men of means will be called to this field of investment as one having the greatest strategic importance. A new attitude of intelligent appreciation towards seminaries and training-schools should follow.

RAISING OF STANDARDS

WEAKER schools will be urged to raise their standards as rapidly as possible. Ways and means of doing this are to be studied. Spiritual as well as academic tests should be applied to all alike.

ESTABLISHING NORMS

FROM the information provided, norms for types of work in seminaries and training-schools are to be ascertained. General lines of cleavage between classes and grades of institutions will be determined. Classification and standardization will be made possible if this shall prove desirable.

COORDINATION AND COOPERATION

THE policy of promoting efficiency through coordination and cooperation wherever possible will be followed. This will minimize duplication and make greater specialization possible within and between institutions of different classes and denominations. The methods of securing this much needed coordination and specialization are to be most carefully studied.

"NOW ARE THEY MANY MEMBERS, YET BUT ONE BODY."

THE Budget Table for American Education is Table IV, appearing on pages 304 and 305 of this volume. It presents the financial needs both by denominations and by types of work carried on. Special attention is called to the fact that while most figures are for a one year budget, others are for a two year or a five year budget, but in each case these variations are clearly indicated. The interpretative foot note should be carefully noted.

RELIGIOUS EDUCATION

A National Emergency

THE United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any church—Jewish, Catholic or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

If these three armies should form in double column, three feet apart, they would reach one and one-fifth times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President.

These three interlocking armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns—a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nurture of childhood.

The American Religious Education Survey Department presents in the following pages certain facts and needs which have been revealed by the survey now in progress.

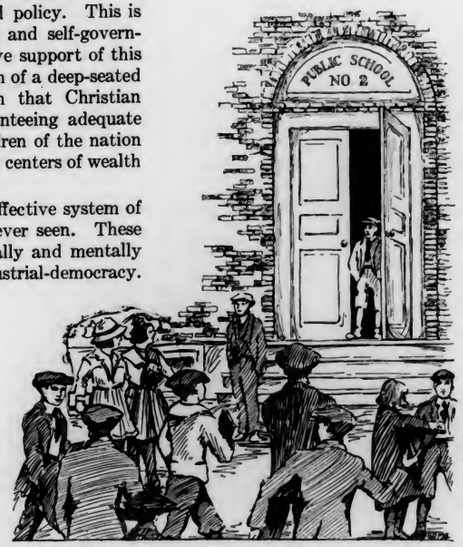
Intelligence and Righteous

Universal Education is the Only

THE fundamental elements of a nation's strength are the intelligence and moral insight of its people. The machinery with which a democracy sets each new generation on the shoulders of the race is the public school system. Through the public schools the state secures an effective, socially-minded, homogeneous citizenship. It gives common knowledge and develops common skills, common attitudes and common ideals. Its curriculum, besides providing for individual needs, contains common elements which become the basis of the likemindedness of the people and insure united and collective activity. It is thus that social solidarity is secured in a democracy.

The world war revealed many defects in our educational system. It has clearly shown the importance of rural education, the necessity for a complete program of physical and health education, the need of radical measures to reduce adult illiteracy, the necessity for the preparation and supply of competent teachers and the equalizing of educational opportunities. The Smith-Towner Bill, now pending before Congress, is the nation's educational program for the reconstruction period. This bill creates a department of education in our national government and places a secretary of education in the President's cabinet. For the first time in our nation's life it provides a national educational policy. This is done without limiting the initiative and self-government of states and cities. The active support of this bill by the church is but an expression of a deep-seated conviction of the Protestant church that Christian citizens should aid the state in guaranteeing adequate educational privileges to all the children of the nation regardless of whether they are born in centers of wealth or in the midst of poverty.

We have set out to build the most effective system of public schools which the world has ever seen. These schools will give us a people physically and mentally capable of sustaining a socialized-industrial-democracy.



NO child should be damned to illiteracy because he chanced to be born in one of the waste places of the nation."

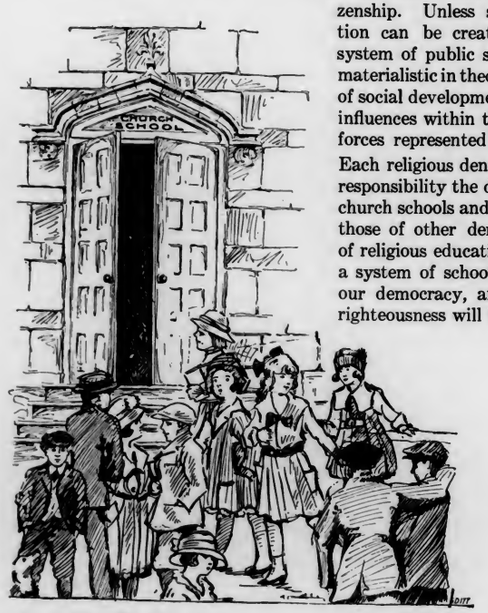
ness Must be Coextensive

Guarantee of Democratic Government

BUT the democratic state has not yet established the machinery which will conserve and perpetuate the moral and spiritual achievements of the race and guarantee that the citizenship of the future will be dominated by the highest of moral and spiritual ideals. Democracy must learn how to make intelligence and righteousness coextensive. A new piece of machinery must be created and made a vital, integral part of the life of every community. This new piece of machinery must spiritualize our citizenship just as the public school makes it wise and efficient. The nation that can build this new machinery will write a new page in the history of democratic government.

The task of religious education is to motivate conduct in terms of a religious ideal of life. In a democracy the common facts, attitudes and ideals which constitute the basis of collective activity must be surcharged with religious interpretation. Spiritual significance and God-consciousness must permeate the entire content of the secular curriculum. The national public school system must be supplemented by a unified program of religious education which will insure a cultured, efficient and righteous citizenship. Unless such a program of religious education can be created there is great danger that a system of public schools will become naturalistic and materialistic in theory and practise and that the direction of social development will be determined by the secular influences within the state rather than by the spiritual forces represented by the church.

Each religious denomination has as its greatest present responsibility the development of an efficient system of church schools and the correlation of these schools with those of other denominations into a unified program of religious education for the American people. Such a system of schools will sustain the spiritual ideals of our democracy, and guarantee that intelligence and righteousness will be coextensive.



A RELIGIOUS education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society."

Table Showing Distribution of Population of United States by States, by Religious Denominations, and those not Members of any Religious Denomination

Estimated Population of the United States for 1917 (Census Bureau Estimate)		Catholic		Jewish		All other Non-Protestant Faiths		Protestant				No. not reported as members of any Religious Faith, including children under 10 years of age of Protestant Parents	
								Church Members		Children under 10 years of age not members			
			Per cent.		Per cent.		Per cent.		Per cent.				Per cent.
Alabama	2,363,939	*a* 46,600	1.9	11,086	.5	4,728	.2	910,117	38.5	351,880		1,391,408	58.9
Arizona	263,788	50,000	19.0	1,013	.4	1,134	.4	16,618	6.3	4,920		195,023	73.9
Arkansas	1,766,343	23,000	1.3	5,012	.3	.....		487,510	27.6	188,660		1,250,821	70.8
California	3,029,032	*b* 595,000	19.5	63,652	2.1	39,377	1.3	433,151	14.3	79,480		1,897,852	62.8
Colorado	988,320	113,638	11.4	14,565	1.5	10,871	1.1	156,319	16.1	38,500		692,927	70.0
Connecticut	1,265,373	523,795	41.3	66,862	5.3	8,857	.7	246,074	19.5	58,420		419,785	33.2
Delaware	215,160	*c* 39,000	18.3	3,806	1.8	215	.1	51,853	24.1	12,490		120,286	55.8
District of Columbia	369,282	*d*		10,000	2.7	1,846	.5	109,677	29.7	20,420		247,759	67.1
Florida	916,185	51,000	5.6	6,451	.7	6,413	.7	281,386	30.7	93,380		570,935	62.3
Georgia	2,895,841	19,400	.6	22,414	.8	2,895	.1	1,192,674	41.2	456,430		1,658,458	57.3
Idaho	445,176	18,000	4.0	1,078	.2	74,196	16.4	49,414	11.1	15,130		302,488	68.0
Illinois	6,234,995	1,481,789	23.7	246,637	3.9	43,644	.7	1,278,173	20.5	325,240		3,184,752	51.2
Indiana	2,835,492	275,914	9.7	25,833	.9	5,670	.2	793,938	28.0	198,200		1,734,137	61.2
Iowa	2,224,771	265,500	11.9	15,555	.7	11,123	.5	573,990	25.8	151,460		1,358,603	61.1
Kansas	1,851,870	132,210	7.1	9,450	.5	5,555	.3	414,818	22.4	115,570		1,289,837	69.7
Kentucky	2,394,093	178,296	7.4	13,362	.5	4,788	.2	711,043	29.7	234,350		1,486,604	62.1
Louisiana	1,856,954	618,619	33.3	12,723	.7	1,857	.1	360,259	19.4	131,350		863,496	46.5
Maine	777,340	152,635	19.6	7,387	.9	3,886	.5	104,940	13.5	23,960		508,492	65.5
Maryland	1,373,673	*e* 272,400	19.7	62,642	4.6	4,111	.3	304,559	22.2	80,430		729,961	53.7
Massachusetts	3,775,973	1,406,845	37.3	189,671	5.0	37,759	1.0	558,844	14.8	126,780		1,582,854	41.9
Michigan	3,094,266	631,500	20.4	63,254	2.0	12,377	.4	572,439	18.5	146,640		1,814,696	58.7
Minnesota	2,312,445	483,494	20.9	31,462	1.4	9,249	.4	513,362	22.2	140,710		1,274,878	55.2
Mississippi	1,976,570	30,479	1.5	3,888	.2	1,976	.1	711,428	36.0	276,520		1,228,799	62.2
Missouri	3,429,595	538,692	15.7	80,807	2.3	13,718	.4	823,102	23.9	221,120		1,973,276	57.7
Montana	472,935	103,850	21.8	2,518	.5	3,783	.8	37,834	8.0	9,030		324,950	68.9
Nebraska	1,284,126	129,279	10.1	13,547	1.0	5,136	.4	288,928	22.5	83,840		847,236	66.1
Nevada	110,738	*f*		508	.2	4,650	4.2	8,416	7.6	1,440		97,164	87.8
New Hampshire	444,429	135,600	30.5	3,257	.7	2,222	.5	66,219	14.9	14,220		237,131	53.4
New Jersey	3,014,194	746,319	24.7	149,476	4.9	12,056	.4	560,660	18.6	219,300		1,545,683	51.3
New Mexico	423,649	140,573	33.1	858	.2	1,694	.4	28,485	6.7	10,220		252,039	59.6
New York	10,460,182	3,089,266	29.5	1,603,923	15.3	83,681	.8	1,569,027	15.0	360,280		4,114,285	39.4
North Carolina	2,434,381	8,100	.3	4,915	.2	.....		968,783	39.8	384,400		1,452,583	59.7
North Dakota	765,319	105,871	13.8	1,492	.2	765	.1	160,716	21.0	57,600		496,475	64.9
Ohio	5,212,085	866,715	16.6	166,361	3.2	15,636	.3	1,370,778	26.3	327,840		2,792,595	53.7
Oklahoma	2,289,855	46,343	2.0	3,461	.2	2,289	.1	354,496	15.5	135,740		1,883,266	82.2
Oregon	861,992	71,755	8.3	9,767	1.1	6,033	.7	148,262	17.2	31,260		626,175	72.7
Pennsylvania	8,660,042	1,867,000	21.5	322,406	3.7	15,960	.2	2,137,690	24.7	588,350		4,316,986	49.9
Rhode Island	625,865	275,000	43.9	20,502	3.3	6,258	1.0	81,986	13.1	19,100		242,119	38.7
South Carolina	1,643,205	10,000	.6	4,816	.3	12,725	.8	816,386	49.7	330,370		799,278	48.6
South Dakota	716,972	89,950	12.5	1,262	.2	717	.1	154,765	21.6	48,900		470,278	65.6
Tennessee	2,304,629	25,000	1.0	14,034	.6	2,304	.1	719,044	31.2	249,920		1,544,247	67.1
Texas	4,515,423	464,339	10.2	30,839	.7	4,515	.1	1,092,732	24.3	401,840		2,922,998	64.7
Utah	443,866	*g* 15,609	3.5	3,737	.8	219,270	49.4	11,540	2.6	4,110		193,710	43.7
Vermont	364,946	90,830	24.8	2,221	.6	1,457	.4	66,410	18.2	15,350		204,028	56.0
Virginia	2,213,025	*h* 42,800	1.9	15,403	.7	4,426	.2	854,227	38.6	292,270		1,296,169	58.6
Washington	1,597,400	105,836	6.6	9,117	.6	7,987	.5	297,096	18.6	66,010		1,177,364	73.3
West Virginia	1,412,602	*i* 60,000	4.2	5,129	.4	1,412	.1	340,437	24.1	118,880		1,005,624	71.2
Wisconsin	2,527,167	592,233	23.4	28,581	1.1	7,581	.3	548,394	21.7	147,250		1,350,378	53.5
Wyoming	184,970	19,000	10.2	498	.3	10,913	5.9	15,317	8.3	3,680		139,242	75.2
Total Pop. of U. S., 1917	103,640,473	17,049,074	16.5	3,387,238	3.2	739,715	.7	24,352,316	23.5	7,413,240		58,110,130	56.1

Compiled from the Government Religious Census, The Official Catholic Directory for 1919, The American Jewish Year Book for 1919-1920, and from computations based on the population estimates for 1917 of the United States Census Bureau.

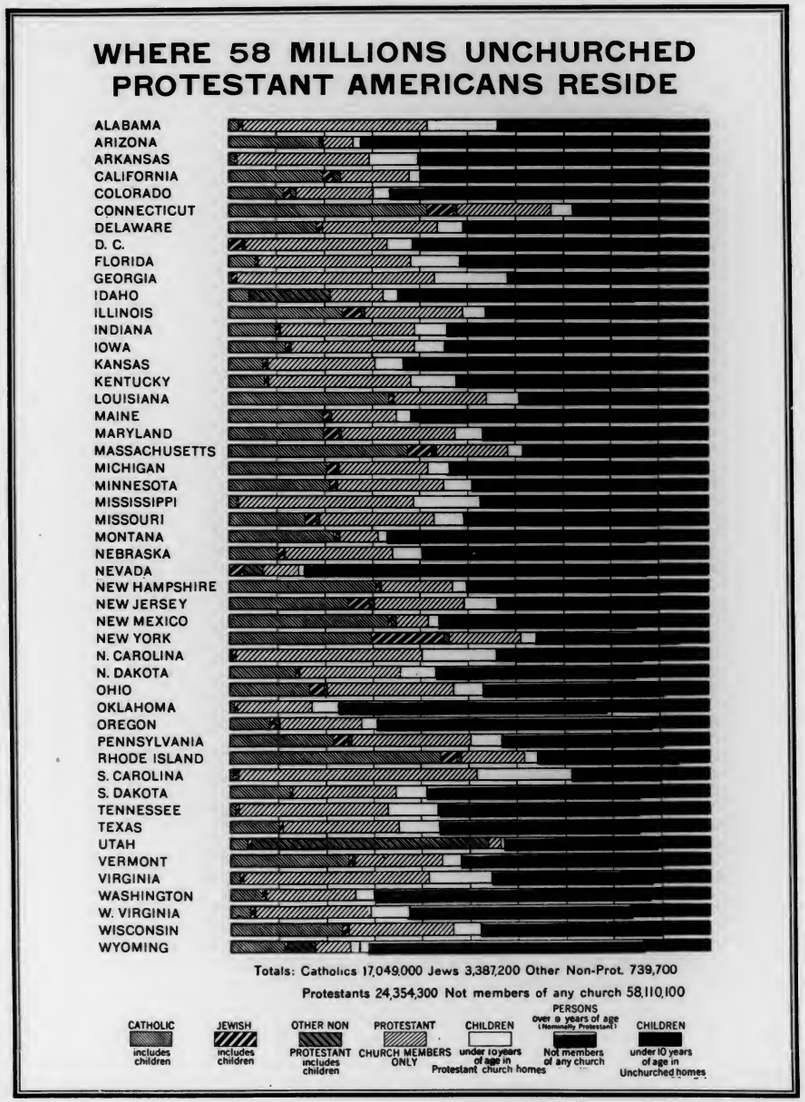
a Alabama includes W. Florida.
b California includes part of Nevada.
c Delaware includes part of Maryland and Virginia.
d Dist. of Columbia included in Maryland.
e Maryland includes District of Columbia.
f Nevada included in Utah.
g Utah includes Nevada.
h Virginia includes part of West Virginia.
i West Virginia includes part of Virginia.

Table Showing the Distribution of Persons Under Twenty-five Years of Age in the United States by States, and those not Attending Protestant Sunday School

Children in United States Under 25 years of Age (1917)		Catholic		Jewish		All other Non-Protestant Faiths		Protestant		Not Reported (Nominally Protestant)		No. in Sunday School Less Cradle Roll		No. of children in U. S. (Protestant and Nominally Protestant) Not in Sunday Schoo
			Per cent.		Per cent.		Per cent.		Per cent.		Per cent.		Per cent.	
Alabama	1,418,360	*a* 27,960	1.9	6,650	.5	2,830	.2	757,200	53.4	623,720	44.0	263,500	19.1	1,100,250
Arizona	131,890	25,000	18.9	500	.4	560	.4	10,760	8.2	95,070	72.1	27,740	26.2	76,490
Arkansas	1,059,800	13,800	1.3	3,000	.3	.....		405,700	38.3	637,300	60.1	141,000	13.5	890,000
California	1,241,900	*b* 243,950	19.6	26,090	2.1	16,140	1.3	210,990	17.0	744,730	60.0	265,820	27.8	664,590
Colorado	464,510	53,410	11.5	6,840	1.5	5,100	1.1	91,560	19.7	307,600	66.2	88,870	22.3	299,910
Connecticut	594,720	252,180	42.4	31,420	5.3	4,160	.7	143,110	24.1	163,850	27.5	133,070	43.3	161,100
Delaware	103,270	*c* 18,720	18.1	1,820	1.8	100	.1	30,880	29.9	51,750	50.1	39,720	48.1	39,150
Dist. of Columbia	155,090	*d*		4,200	2.7	770	.5	54,640	35.2	95,480	61.6	68,740	45.8	75,920
Florida	513,060	28,560	5.6	3,610	.7	3,590	.7	209,860	40.9	267,440	52.1	87,870	18.4	383,430
Georgia	1,766,460	11,830	.6	13,670	.8	1,760	.1	1,005,950	56.9	733,250	41.6	374,610	21.5	1,348,790
Idaho	231,490	9,360	4.0	560	.2	35,580	15.4	33,560	14.5	152,430	65.9	19,110	10.3	164,540
Illinois	3,055,140	732,070	23.9	120,870	3.9	21,380	.7	785,670	25.7	1,395,150	45.8	775,240	35.5	1,317,770
Indiana	1,389,390	137,940	9.9	12,650	.9	2,820	.2	486,140	35.0	749,840	54.0	615,130	49.8	551,590
Iowa	1,134,630	135,400	11.9	7,930	.7	5,670	.5	369,980	32.6	615,650	54.3	382,590	38.8	570,910
Kansas	944,450	67,420	7.1	4,820	.5	2,830	.3	270,490	28.6	598,890	63.5	400,700	46.1	429,960
Kentucky	1,340,690	97,840	7.3	7,480	.5	2,680	.2	529,420	39.5	703,270	52.5	392,440	31.8	821,150
Louisiana	1,095,600	365,130	33.3	7,500	.7	1,090	.1	290,040	26.5	431,840	39.4	89,200	12.3	624,690
Maine	342,030	67,150	19.6	3,250	.9	1,710	.5	56,710	16.6	213,210	62.4	111,720	41.4	143,700
Maryland	686,830	*e* 136,350	19.8	31,320	4.6	2,050	.3	192,490	28.0	324,620	47.3	268,420	51.9	231,570
Massachusetts	1,699,180	623,180	36.7	85,350	5.0	16,990	1.0	308,530	18.1	665,130	39.2	315,030	32.3	627,210
Michigan	1,516,190	309,430	20.4	30,990	2.0	6,060	.4	352,340	23.2	817,370	53.9	500,750	42.8	584,160
Minnesota	1,225,590	256,250	20.9	16,670	1.4	4,900	.4	346,660	28.3	601,110	49.0	217,280	22.9	706,330
Mississippi	1,205,700	18,550	1.5	2,370	.2	1,200	.1	602,640	50.0	580,940	48.2	418,580	35.4	755,900
Missouri	1,749,090	274,730	15.7	41,210	2.3	6,850	.4	532,550	30.4	893,750	51.2	502,310	35.2	883,490
Montana	222,270	49,040	22.1	1,180	.5	1,770	.8	22,020	9.9	148,260	66.7	51,920	30.5	115,620
Nebraska	693,420	69,800	10.1	7,310	1.0	2,770	.4	201,290	29.0	412,250	59.5	163,830	26.7	426,940
Nevada	40,970	*f*		100	.2	1,720	4.2	3,640	8.9	35,510	86.7	3,620	9.2	35,290
New Hampshire	195,540	59,660	30.5	1,430	.7	970	.5	35,390	18.1	98,090	50.2	60,020	45.0	66,150
New Jersey	1,446,810	376,230	26.0	71,740	4.9	5,780	.4	374,380	25.9	618,680	42.8	382,270	38.5	574,200
New Mexico	249,950	82,930	33.2	500	.2	990	.4	22,830	9.1	142,700	57.1	30,180	18.2	132,950
New York	4,916,280	1,478,950	30.0	753,840	15.4	39,330	.8	906,770	18.4	1,737,390	35.5	808,610	30.6	1,755,870
North Carolina	1,484,970	4,940	.3	2,990	.2	.....		825,440	55.6	651,600	43.9	586,280	39.7	885,540
North Dakota	436,230	59,770	13.7	850	.2	430	.1	124,440	28.5	250,740	57.5	60,590	16.1	306,800
Ohio	2,449,680	425,350	17.4	78,190	3.2	7,340	.3	798,350	32.6	1,140,450	46.5	778,140	40.1	1,052,880
Oklahoma	1,351,010	27,340	2.0	2,040	.2	1,350	.1	289,240	21.4	1,031,040	76.3	291,120	22.0	1,028,000
Oregon	387,890	32,290	8.3	4,390	1.1	2,710	.7	80,780	20.8	267,720	69.1	95,280	27.4	*240,170
Pennsylvania	4,330,020	1,158,500	26.7	161,200	3.7	7,980	.2	1,363,020	31.5	1,639,320	37.9	1,825,540	60.8	977,960
Rhode Island	294,150	129,250	43.9	9,630	3.3	2,940	1.0	47,510	16.1	104,820	35.7	48,890	32.1	99,080
South Carolina	1,035,210	6,300	.6	3,030	.3	8,010	.8	722,450	69.8	295,420	28.5	318,490	31.3	669,340
South Dakota	379,990	48,200	12.6	660	.2	370	.1	107,940	28.4	222,820	58.7	52,380	15.8	270,970
Tennessee	1,313,630	14,250	1.1	7,990	.6	1,310	.1	552,310	42.0	737,770	56.2	316,570	24.5	970,420
Texas	2,664,090	273,960	10.3	18,190	.7	2,660	.1	881,800	33.1	1,487,480	55.8	917,700	38.7	1,376,580
Utah	253,000	*g* 8,890	3.5	2,130	.8	124,970	49.4	8,920	3.5	108,090	42.8	9,880	8.9	106,040
Vermont	160,570	39,960	24.9	970	.6	640	.4	35,970	22.4	83,030	51.7	50,570	42.4	62,810
Virginia	1,261,420	*h* 24,390	1.9	8,780	.7	2,510	.2	653,500	51.8	572,240	45.4	363,490	29.6	860,080
Washington	734,800	48,680	6.6	4,190	.6	3,670	.5	167,030	22.7	511,240	69.6	165,250	24.4	496,350
West Virginia	805,180	*i* 34,200	4.2	2,920	.4	800	.1	261,810	32.5	505,450	62.8	276,700	36.1	472,640
Wisconsin	1,314,120	307,960	23.4	14,860	1.1	3,840	.3	361,730	27.5	625,730	47.7	191,410	19.4	779,590
Wyoming	88,780	9,120	10.2	230	.3	5,230	5.9	9,110	10.3	65,090	73.3	13,730	18.5	59,340
	53,575,040	8,676,170	16.1	1,630,110	3.1	376,910	.7	16,935,540	31.6	25,956,320	48.5	14,361,900	*33.5	27,274,210
													Cradle Roll	1,255,740
														28,529,950

Compiled from the Government Religious Census, The Official Catholic Directory for 1919, The American Jewish Year Book for 1919-1920, the International Sunday School Report for 1918, and from computations based on the population estimates for 1917 of the United States Census Bureau.

a Alabama includes W. Florida.
b California includes part of Nevada.
c Delaware includes part of Maryland and W. Virginia.
d District of Columbia included in Maryland.
e Maryland includes District of Columbia.
f Part of Nevada included in Utah.
g Utah includes part of Nevada.
h Virginia includes part of West Virginia.
i West Virginia includes part of Virginia.
* Percentage of Protestant and not reported.

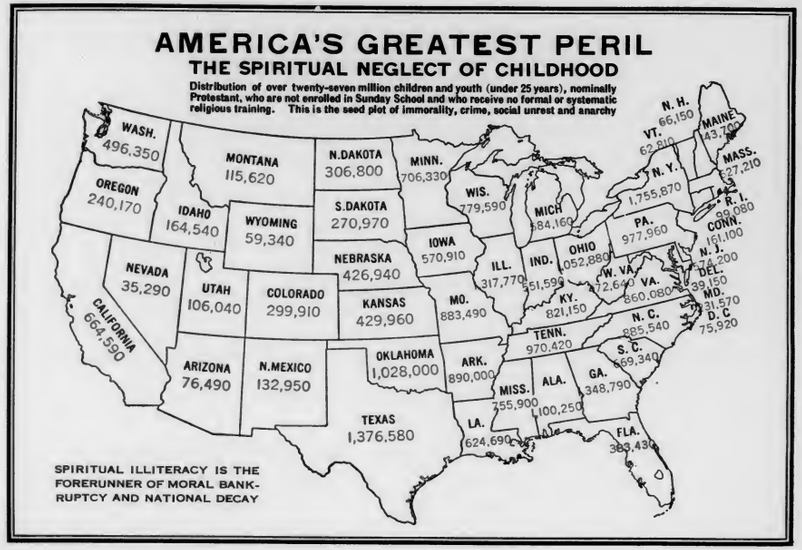


Lessons from Statistics

THERE are 16,935,000 children and youth (under twenty-five years of age) in the Protestant church homes of the United States. Approximately 15,617,000 children are enrolled in the Sunday schools or are on cradle or font rolls. This leaves 1,318,000 children of Protestant church homes who are not reached by the educational program of the Protestant church. But all of the 15,617,000 members of Sunday schools or cradle rolls are not from church homes. Many are from non-church homes. When these have been deducted it will be seen that *there are millions of children in Protestant church homes who are not being touched by the educational program of the church.*

The figures given here for Protestant religious school enrolment includes 168,723 children and youth enrolled in Protestant parochial schools distributed as follows: Lutheran, 126,927; German Evangelical, 17,410; Protestant Episcopal, 14,086; Christian Reformed, 10,000.

The map at the bottom of this page will reward careful study in connection with the statistical tables on pages 206 and 207.



It is not possible to tell what proportion of the children from Protestant church families attend religious schools because of the enrolment of children from non-church homes in Protestant religious schools.

Our children and youth, (under twenty-five years of age) are distributed as follows:

Denomination	In Sunday, Parochial or Congregational School	Not in Sunday, Parochial or Congregational School	Total
Roman Catholic (including Ruthenian Catholic)	1,870,000	6,806,000	8,676,000
Jewish	87,000	1,543,000	1,630,000
Protestant children and children whose parents are not reported as belonging to any faith (nominally Protestant)	*14,361,900	28,529,950	42,891,850

*Does not include Cradle or Font Roll (1,225,740)

Summarizing the columns above we have the following startling facts:

Denomination	Number of Children	Number not in Religious Schools	Number in Religious Schools	Per Cent. not in Religious Schools
Catholic	8,676,000	6,806,000	1,870,000	78.4
Jewish	1,630,000	1,543,000	87,000	95.2
Protestant and nominally Protestant	42,891,850	*28,529,950	14,361,900	66.5
Totals	53,197,850	36,878,950	16,318,900	69.3

*Includes Cradle or Font Roll (1,255,740)

The one question which arises most clearly from these studies is this: How long can a nation endure, 69.3 per cent. of whose children and youth are receiving no systematic instruction in the religious and moral sanctions upon which our democratic institutions rest? And this question becomes acute when we learn how few hours of instruction are available annually for those children who do enroll in religious schools.

If "spiritual illiteracy is the forerunner of moral bankruptcy and national decay" what are the lessons from these statistics?

MILLIONS of children in Protestant homes are wholly untouched by the present educational program of the church.

Two out of every three children under 25 years of age attend no religious school!

Train up a child in the way he should go: And even when he is old he will not depart from it.—***Proverbs 22:6***.

Protestantism's Weakest Spot

IF YOU would point to the weakest spot in the Protestant church you would put your finger on the army of twenty-seven million children and youth in our own land who are growing up in spiritual illiteracy and sixteen million other American Protestant children whose religious instruction is limited to a brief half hour once a week, often sandwiched in between a delayed preaching service and the American Sunday dinner. Let it be burned into the minds of our church leaders that ***a church which cannot save its own children can never save the world***.

CHART SHOWING RELATION OF SUNDAY SCHOOL ENROLMENT TO TOTAL CHURCH MEMBERSHIP FOR EACH NON-PROTESTANT BODY

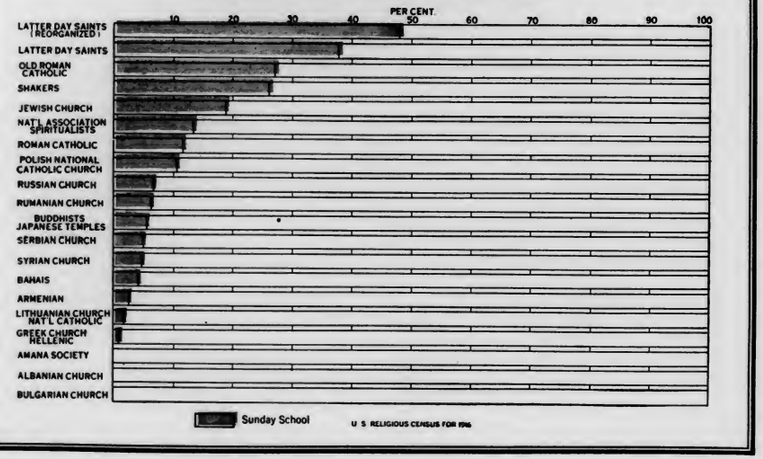
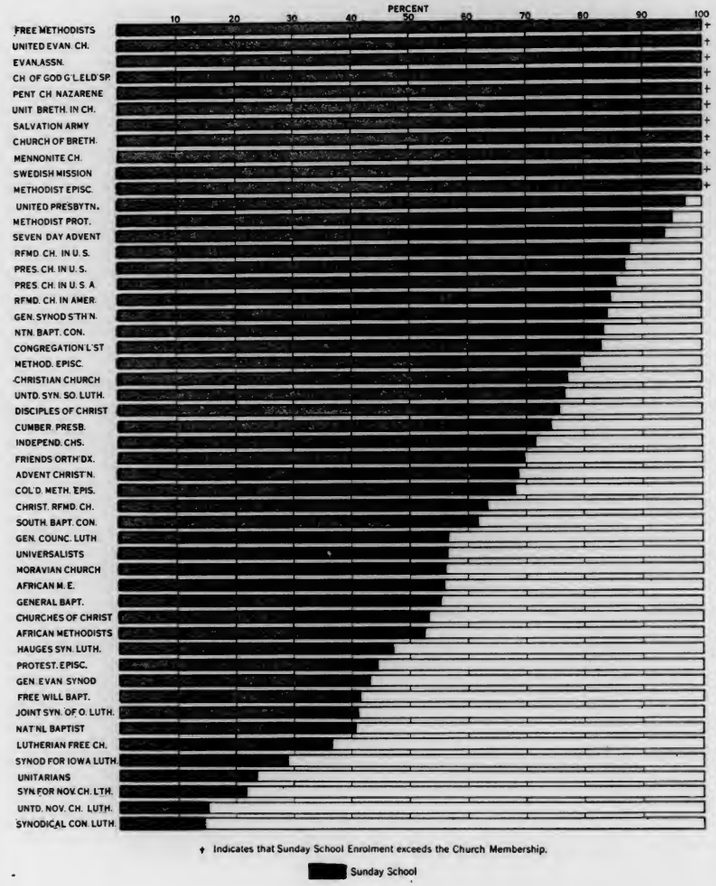


CHART SHOWING RELATION OF SUNDAY SCHOOL ENROLMENT TO TOTAL CHURCH MEMBERSHIP FOR EACH PROTESTANT BODY REPORTING A MEMBERSHIP OF MORE THAN 25,000

(U. S. Religious Census for 1916)



+ Indicates that Sunday School Enrolment exceeds the Church Membership.

Sunday School

Sunday School Enrolment and Church Membership of Protestant Bodies Reporting a Membership of more than 25,000

From United States Religious Census, 1916

Denominations	Total Church Membership	Sunday School Enrolment	Sunday School Membership Compared with Church Per Cent.
Methodist Episcopal	3,717,785	3,872,264	104.1
National Baptist Convention	2,938,579	1,181,270	40.2
Southern Baptist Convention	2,708,870	1,665,996	61.5
Methodist Episcopal, South	2,114,479	1,688,559	79.8
Presb. Church in the U. S. A. (North)	1,611,251	1,381,682	85.7
Northern Baptist Convention	1,232,135	1,028,952	83.5
Disciples of Christ	1,226,028	942,879	76.9
Protestant Episcopal	1,092,821	489,036	44.7
Congregational	791,274	654,922	82.7
Synodical Conference (Lutheran)	777,701	110,300	14.2
African Methodist Episcopal	548,355	311,051	56.7
General Lutheran Council	540,642	307,595	56.9
General Lutheran Synod	370,715	311,501	84.0
Presbyterian Church in U. S. (South)	357,769	313,165	87.5
United Brethren in Christ	348,828	402,838	115.5
Reformed Church in the U. S.	344,374	304,250	88.3
General Evangelical Synod	339,853	145,377	42.8
Churches of Christ	317,937	167,809	52.8
African Methodist Episcopal Zion	257,169	135,102	52.5
Colored Methodist Episcopal	245,749	167,880	68.3
Methodist Protestant	186,908	177,918	95.2
United Norwegian Church (Lutheran)	176,084	44,042	15.0
Joint Synod of Ohio (Lutheran)	164,698	66,773	40.5
United Presbyterian	160,726	156,072	97.1
Reformed Church in America, Dutch	144,929	123,092	84.9
Synod of Iowa (Lutheran)	130,793	38,120	29.1
Evangelical Association	120,756	172,129	142.5
Christian Church	118,737	91,853	77.3
Norwegian Lutheran Church of America	112,673	24,313	21.6
Church of the Brethren	105,102	111,686	106.2
Friends (Orthodox)	92,379	64,583	69.9
United Evangelical Church	89,774	129,453	144.1
Unitarian	82,515	19,675	23.8
Seventh Day Adventist	79,355	74,863	94.3
Cumberland Presbyterian	72,052	53,431	74.1
Universalist	58,566	33,272	56.8
United Synod, South (Lutheran)	56,656	43,697	77.1
Free Will Baptist	54,833	22,421	40.8
Independent churches	54,393	39,077	71.8
Christian Reformed Church	38,668	24,445	63.2
Salvation Army	35,954	41,295	114.8
Free Methodist	35,291	58,553	165.9
Mennonite Church	34,965	37,096	106.1
General Baptist	33,466	18,545	55.4
Pentecostal Church of the Nazarene	32,259	40,575	125.7
Advent Christian	30,597	21,007	68.6
Hauges Synod (Lutheran)	29,893	14,011	46.9
Swedish Mission Covenant	29,164	30,937	106.1
Church of God—General Eldership	28,376	39,259	138.3
Lutheran Free Church	28,180	10,285	36.5
Moravian Church	26,373	14,954	56.7

Facts Regarding Religious Education in the Home

THE OPPORTUNITY OF THE HOME

MEASURED in time the home is responsible for far more of the child's time than are all other educational agencies combined. This will easily appear from the table:

Time Schedule—By Hours

TIME APPORTIONMENT—WEEKLY

Hours in week		168
Hours in school	25	
Hours in church	2	27
Hours under home control		141
Hours spent in sleep		56
Hours at disposal of home as compared with 27 at disposal of school and church		85

TIME APPORTIONMENT—ANNUALLY

Hours in year		8,739
Hours in school	750	
Hours in church	75	825
		7,911
Hours spent in sleep		2,980
Hours at disposal of home as compared with 825 at disposal of school and church		4,931

ATTENTION OF TEACHER TO EACH CHILD

40 children to a room, 5 hours a day.
5/40 or ⅛ hour = 7½ minutes daily.

The average for individual attention is often not so much as indicated above, the time being used in mass treatment. Most homes could give three times this amount.

THE saddest page in the history of the Christian church is that which records the spiritual neglect of childhood in the home.

FAILURE OF HOME AND SCHOOL EDUCATION

MORE than one-half the crimes dealt with in the courts are against *property*, the rest against the *person*. Thefts, dishonesty, untruthfulness, wilful self-indulgence, lack of self-control—these are the qualities of character which find expression in crime.

Stealing—the continuance of a baby's instinctive practise of taking what it wants.

Drunkenness, murder, seduction—the results of self-indulgence and the absence of training in self-control.

Truancy—the expression of hunger for adventure or of desire to escape monotony of home or school.

Note these causes of crime:

*No work	*Fast women
*Need of money	*Gambling
*Bad company	*Boyish pranks
*Drink	*Hunger
*Brutal fathers	*Lack of home training
*Domestic troubles	—parental neglect
*Bad books and cigarettes	Institutional life in childhood

Instruction in stealing by older people
Cocaine and other drugs.

* These reflect home failure.

TYPES OF HOME FAILURE

IT IS one of the tragic facts that the ultimate failure of the child may be in no wise the fault of the child, but wholly the fault of the home. Note this list of home failures:

Parental misunderstanding of child
Fault-finding
Lack of affection or failure to express it
Lack of confidential relation with children
Drunken parents
Separation of parents
Loss of parent by death
Street play and loafing

WHAT HAPPENS DURING UNOCCUPIED TIME

DURING one week in one city there were arrested 197 children under 16 years of age—182 boys, 15 girls; of these, 75 were Americans; 20 between 8 and 10 years of age; 63 between 10 and 13 years of age; 114 between 13 and 16 years of age. This week's number was below the average.

It is estimated that over 10,000 children are arrested in this one American city during the year.

Observe the cost of failure in home education:

The cost of one year's crime is estimated at not less than $6,000,000,000.

Yet only 11 per cent. of the crimes reported are punished.

Nine-tenths of the criminals were normal children.

Nine-tenths of the children brought into court are boys. Two-thirds of criminals were homeless, or worse, in childhood.

One-fourth were deprived of a mother's care because their mothers had to earn a living.

Here are some reasons why the school and church cannot do the work of the home:

Lack of *time*—(See time schedule on opposite page.)

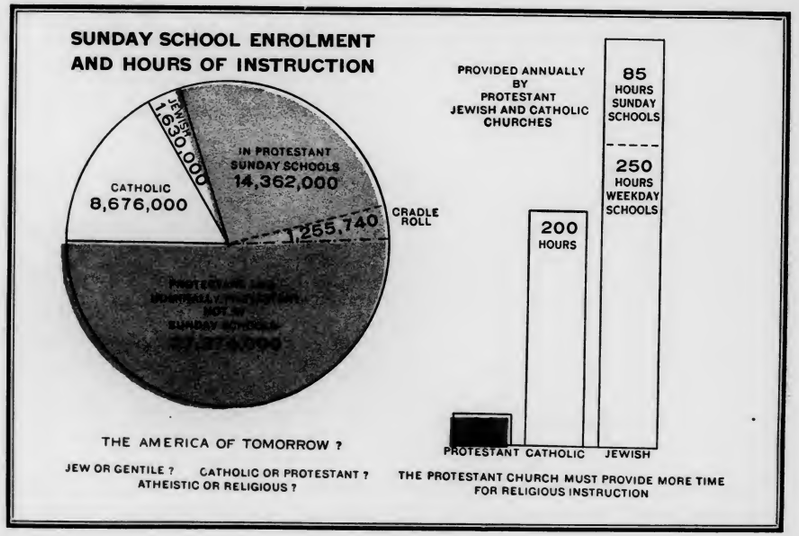
During three months of the year school does *nothing*.

Lack of *experience*—One-half the women teachers and one-third the men teachers are under twenty-four years of age.

One-half the teachers have four years' teaching experience or less; one-fourth, less than one year's experience.

Three-fifths of women and two-fifths of men teachers in rural schools have less than high school education.

More than three-fourths of all teachers are sons and daughters of small tradesmen and farmers whose incomes average less than $800 a year. They must work under great economic handicaps.



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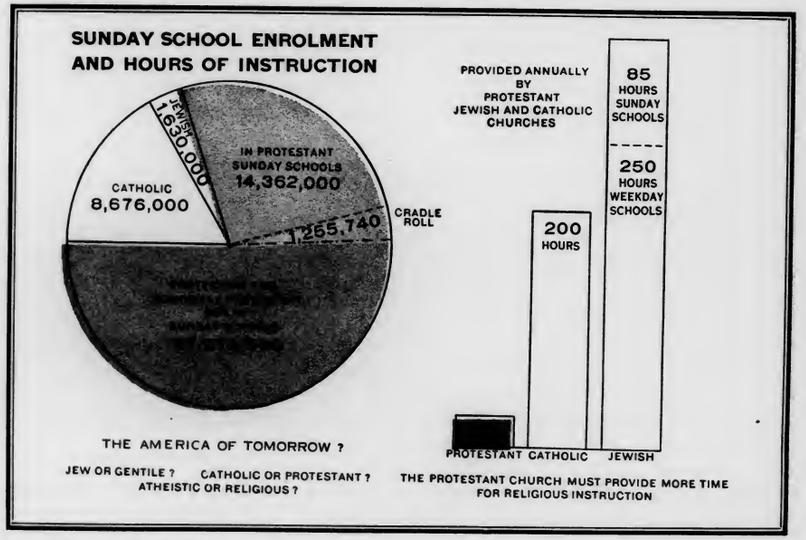


Pressing Problems in Religious Education

A STUDY of the facts revealed on the foregoing pages should startle the Christian church and alarm the democratic state. An army of potential spiritual illiterates may endanger the life of both church and state. The influence of the spiritual life upon the social and economic life of the nation has long challenged the attention of our most thoughtful observers and our leading educators.

This study has not singled out for special attention the problems of religious education of Alaska, Hawaii and the West Indies. Neither has it called attention to the special problems of Negro religious education, the religious education of non-assimilated foreign groups, the religious nurture of children and youth in reformatories and houses of detention and many other specialized tasks which confront the student of religious education.

The statistics already presented show:

That a very large army of children and youth are coming to maturity without a moral foundation for citizenship.

That there is a definite relation between Sunday school enrolment and church membership. The graphic representation on page 212 makes this fact very clear.

That the state is alarmed because of the defects in our educational system and that the Smith-Towner Bill represents the program of the nation for self-preservation through universal education.

That the problems of religious education in the home are fundamental and that they are, for the most part, unsolved.

The pages that are to follow will show:

That the church has given very little time to religious instruction.

That the church has invested very little money in elementary religious education in the home, the local church and the community.

That the church has not furnished an adequate program nor a competent educational leadership.

A brief discussion of the most pressing problems will indicate the scope, character and seriousness of the present emergency in American religious education.

INDIVIDUAL ACCOUNTING

THE church cannot teach the people unless it reaches them. Fifty million unreached people means fifty million untaught people. Twenty-seven million children and youth not in Sunday school, means twenty-seven million potential spiritual illiterates. The church must find a way to reach the children and to account for them systematically from infancy to maturity. This involves a program of promotion and extension. It means an army of educational missionaries who combine the spirit of the martyr, the pioneer and the scientist. The recruiting of new pupils carries with it the heavier responsibility of providing adequate equipment and leadership.

LEADERSHIP

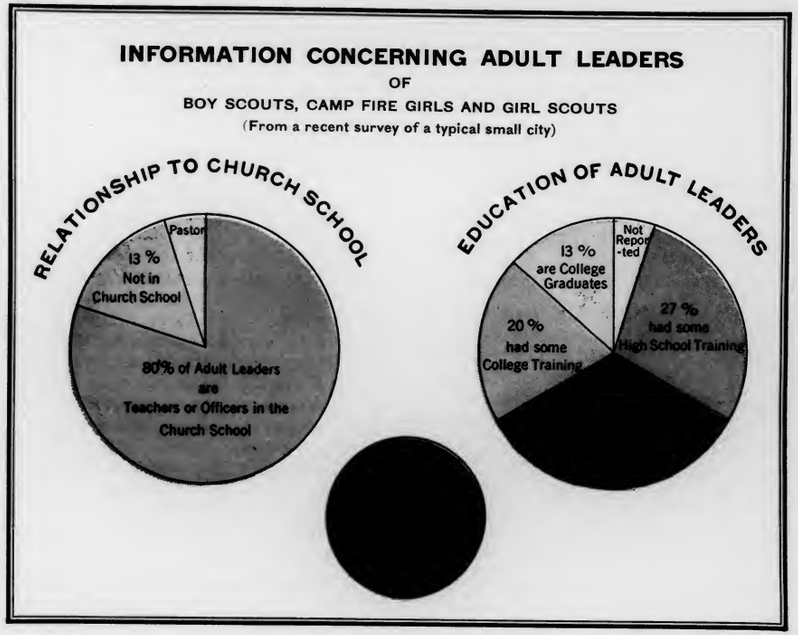
UNTRAINED, voluntary leadership has been both the strength and weakness of our Sunday schools. Untrained leadership is apt to be inefficient and dangerous. Good intentions cannot justify bad practise.

We must retain our army of consecrated volunteer teachers and officers but we must provide for them two essential things:

1. Training—A system of training that will reach and actually help the average voluntary worker is absolutely basic in any program for the improvement of religious education throughout the rank and file of the churches.

2. Supervision—Trained teachers need careful supervision. Untrained teachers must be much more carefully supervised. It is a sound principle that the less training the worker has, the more direction he needs.

Here is the weakest spot in the educational program of the church. The church has not provided trained supervisors for its army of untrained, volunteer workers.



The public school has one supervisor to every 82 teachers; the church school has one supervisor to every 2,716 teachers.

The program of the future should provide for highly trained directors of religious education in the local church and city, district, state and national superintendents and inspectors who will supervise, direct and train the army of volunteer workers. The budget of the church must make ample provision for expert supervision.

Extension in religious education can be made no faster than capable leadership can be trained. The lack of prophetic vision on the part of denominational colleges and theological seminaries has brought to us this crisis in the life of the church almost without leadership, and without standards, formulae and accredited principles of procedure. Now that the demand has come for trained leadership the work must be retarded while leaders are trained. The budgets asked for by the various denominational boards and interdenominational agencies are based not on the needs but on the ability of the boards wisely to use the funds with available leadership. Money is not needed in this field nearly as badly as men and women who are prepared to perform skilful service.

CURRICULUM

THE child, the teacher and the curriculum are the three most important factors in the school. That which goes into the curriculum eventually finds expression in conduct.

The building of the body of common matter that shall constitute the curriculum of our religious schools is one of the two or three most pressing problems before the church today. Trained experts with ample facilities for research and experimentation must be provided in large numbers for this purpose.

MORE TIME FOR INSTRUCTION

THE church school must be given adequate time to do its work. Our survey shows that the average Protestant child has only 24 hours of time provided annually for his religious instruction, while the Jewish child has 335 hours and the Catholic child has 200 hours.

More time on Sunday and during the week-days should be provided as rapidly as curricula and teachers can be prepared.

Vacation and week-day schools of religion are absolutely necessary for the adequate religious training of the American people.

PARENTAL COOPERATION

THE training of parents and the cooperation of the home and the church school constitute one of the most important steps in the educational program of the church. This department is conducting an exhaustive inquiry into the various problems of child training and religious nurture in the home. Courses of study must be constructed which will bring to the home material and methods in this much neglected field.

CHURCH RESPONSIBILITY

THE budget of the church school should become a part of the budget of the church and the church should feel itself actually responsible for the educational program offered to its children. Adequate building, equipment, teaching staff and parental support and cooperation will not be secured until the church regards its school as one of the chief agencies for spiritualizing the life of the community.

Two diagrams given in this report show conclusively that neither the church nor the home has a *Sunday school conscience*. One chart shows that, in a typical city, one-half of the children enrolled attend less than half of the sessions during a Sunday school year. The other chart shows that in the same city, the percentage of public school attendance is one hundred per cent. greater than the percentage of Sunday school attendance. Parents have a public school conscience. They would be ashamed to raise children who were illiterate, and society would ostracize them if they did. But they are not ashamed to rear children in spiritual illiteracy and society does not stigmatize the family whose children cannot speak the language of the spirit. The time has come for a great revival which will convict the church of the sin of neglecting the spiritual life of its children, and arouse a conscience on the subject in the church and the home.

FINANCIAL SUPPORT

"DROPPING, dropping pennies, hear the pennies fall." This popular Sunday school song suggests the financial program of the American Sunday schools. Thirteen million members of Protestant churches spent last year an average of five and two-tenths cents each—the price of a lead pencil—for their national religious education boards.

The comparative cost of religious education in the local church is too low to secure a dignified and efficient program of religious education. The program which present-day conditions demand of the local church requires equipment and trained leadership, and these cost money and consume money. But the results more than justify the investment. The new educational program means a new financial schedule; it also means a new spirit in the church and a vitalized, spiritualized citizenship.

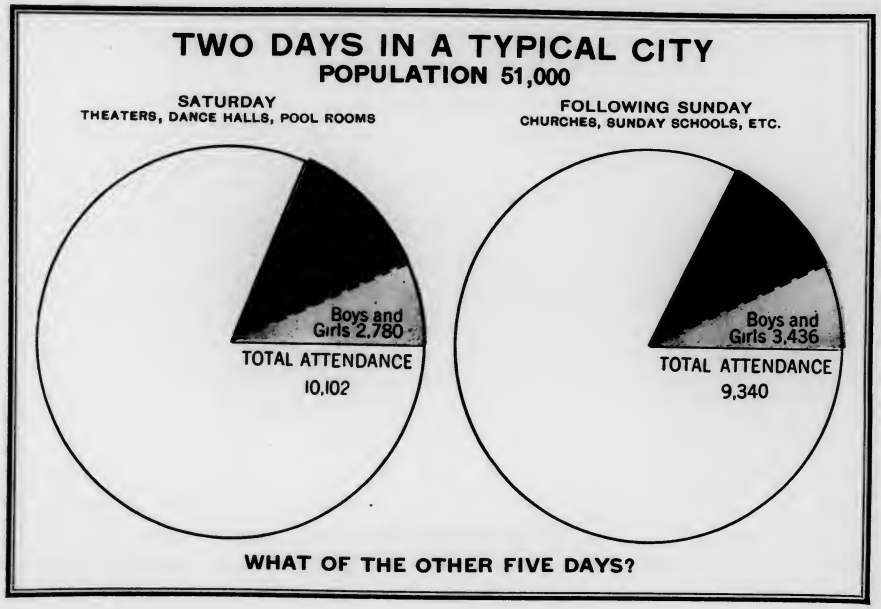
Facts and Needs

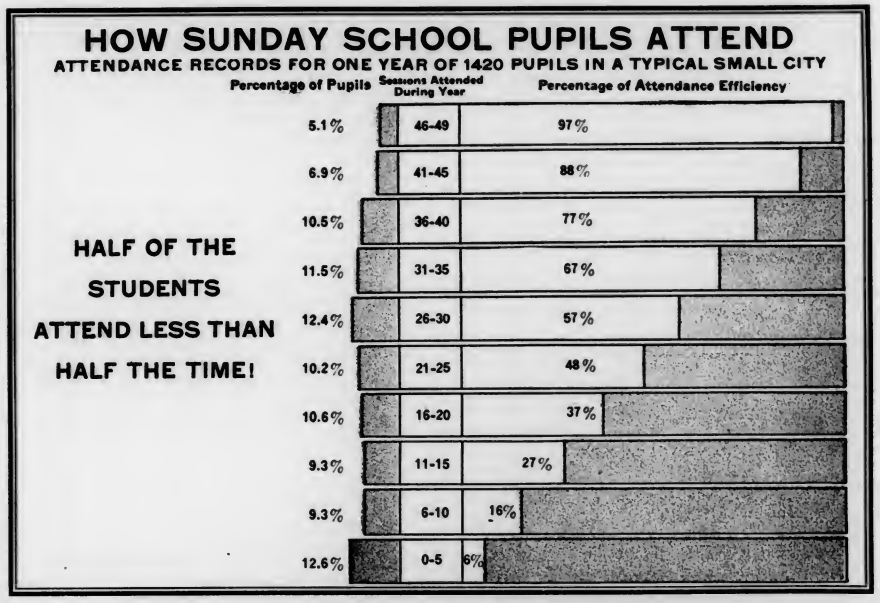
Five facts have been presented in the foregoing pages, namely:

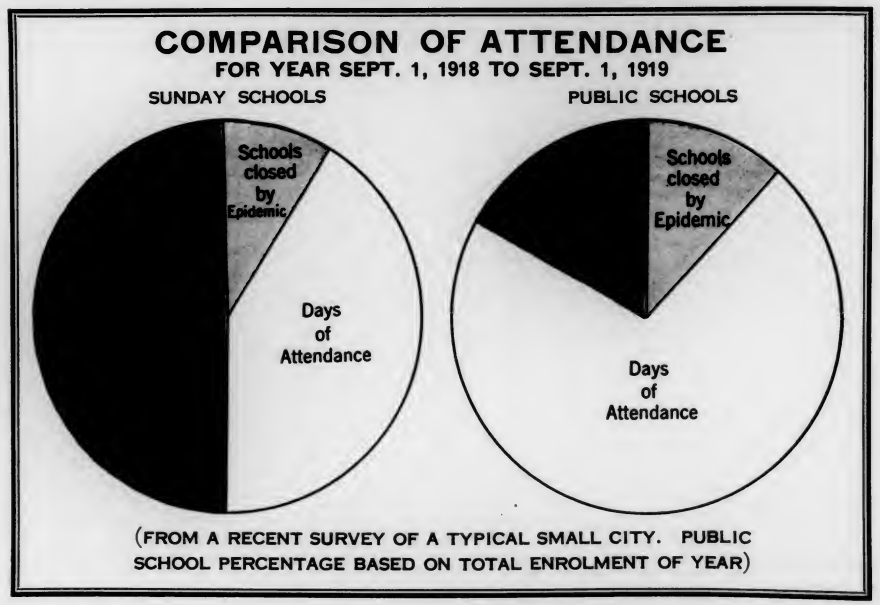
1. Unreached millions.
2. Inadequate amount of time for religious training.
3. Untrained, immature and unsupervised voluntary teachers and officers.
4. Inadequate body of curriculum material.
5. Meagre financial support.

There are five outstanding needs in the field of religious education, namely:

1. A program of Sunday school extension.
2. The promotion of week-day and vacation schools of religion.
3. Close supervision and practical training for voluntary workers and training schools for professional leaders.
4. Enriched courses of study.
5. A more generous financial support.







Religious Education in America

Through Denominational and Interdenominational Sunday School Boards

FACTS REVEALED BY THE SURVEY

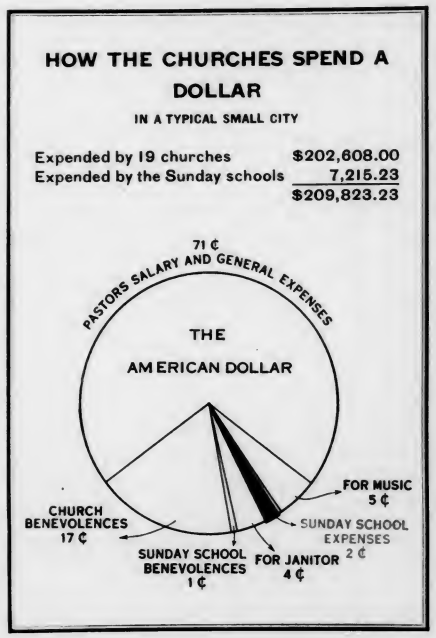
1. A DANGEROUS SITUATION
   due to the neglect of the religious training of childhood and youth by the American people,
   imperilling the safety of the nation,
   threatening the future of the church and
   seriously impeding the Christianizing of the world.

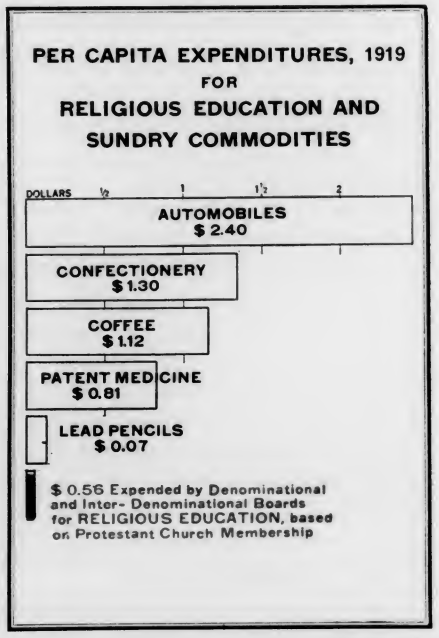
2. AN INADEQUATE ORGANIZATION AND PROGRAM
   on the part of the religious educational leadership of the church, due to the slow awakening of the Christian conscience to this need. This has limited financial support to a pitifully small amount in many cases and seriously restricted the program which leaders were justified in projecting.

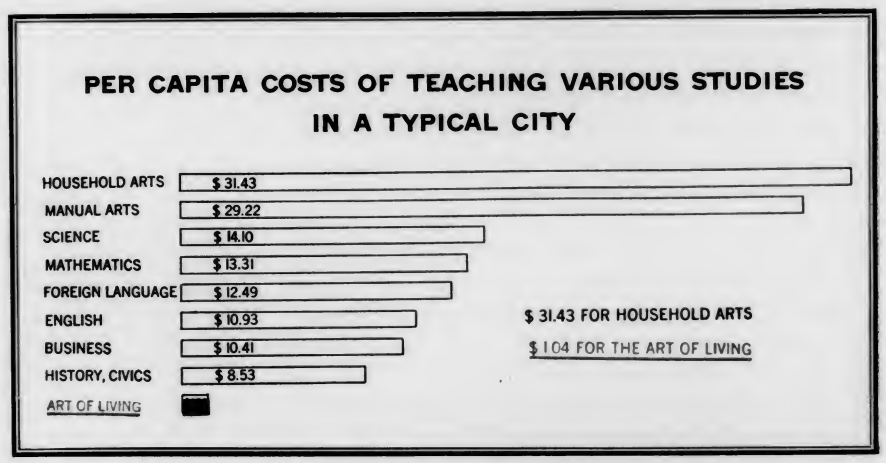
3. GREAT INEQUALITIES
   among denominational Sunday school boards in their provision for the religious education of the constituencies for which they are responsible. In some cases the general organization consists of one officer who is so heavily loaded with missionary and other duties that religious education receives but a small fraction of his time. Other boards have expanded their staffs, increased specialized leadership and field service, especially during the past five years. These inequalities make necessary some adjustments of budgets in order to enable each board to approximate a common standard of efficiency, and at the same time not penalize the progressive boards.

4. THE NEED OF A MORE SYSTEMATIC AND EFFECTIVE COOPERATION
   between the various religious educational leaderships. This need appears in an inability to formulate adequate programs of national scope and a failure to secure a coordinated and continuous field promotion and supervision. The question needs to be seriously raised as to the service proper for a Sunday school board to carry forward independently, and the service which it can best render its people by cooperative effort.

A Study of Educational Finances







Denominational Responsibility for Religious Education

THE religious education of all the children of all the people demands of all the churches an adequate denominational organization and program. Unless this fundamental need of religious education be met, the solution of the present situation is hopeless. The following proposals should receive most careful consideration:

1. Churches must be associated continuously in a noble fellowship of service if the great need of a great country is to be met.

The natural and immediate fellowship is between churches of like faith and order. If this fellowship is loyal to the Head of the church it must be a fellowship of service. Facing neglected childhood and youth, the denominational fellowship must add to all other service a ministry of education through the churches.

2. A denominational leadership for religious training must be developed adequate for America's needs.

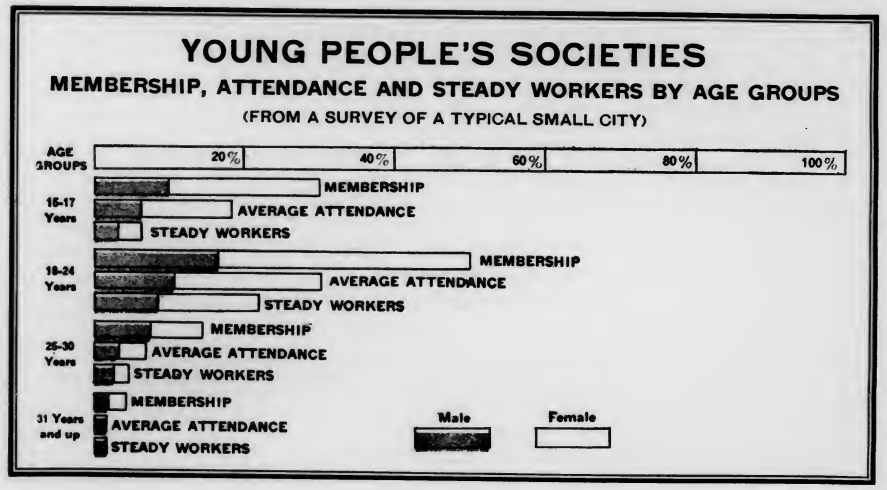
Even as no local church reaches its highest efficiency when it shares the time of a pastoral leader, no denomination achieves its best in religious education by dividing the time of a missionary or publishing or evangelistic leader. Each denomination needs a separated and specialized leadership, competent in educational organization. This involves a staff of officers, headquarters offices and their equipment.

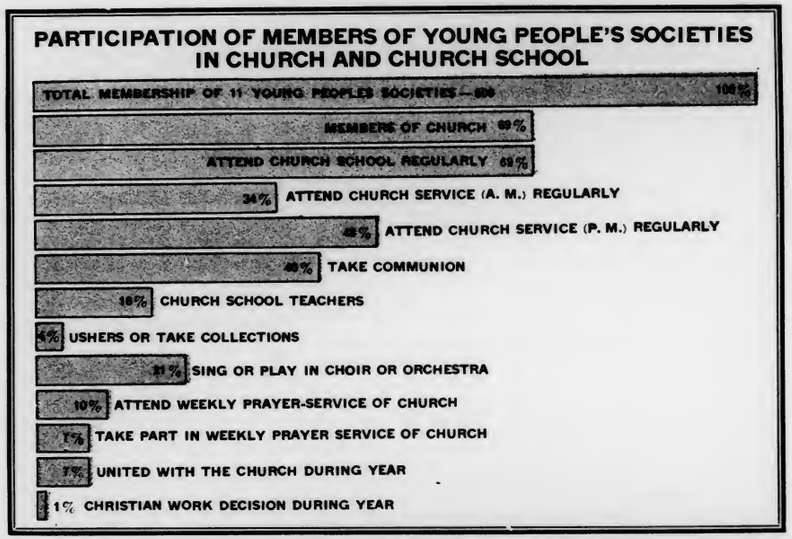
3. Denominational leadership of religious education must face such local tasks as:

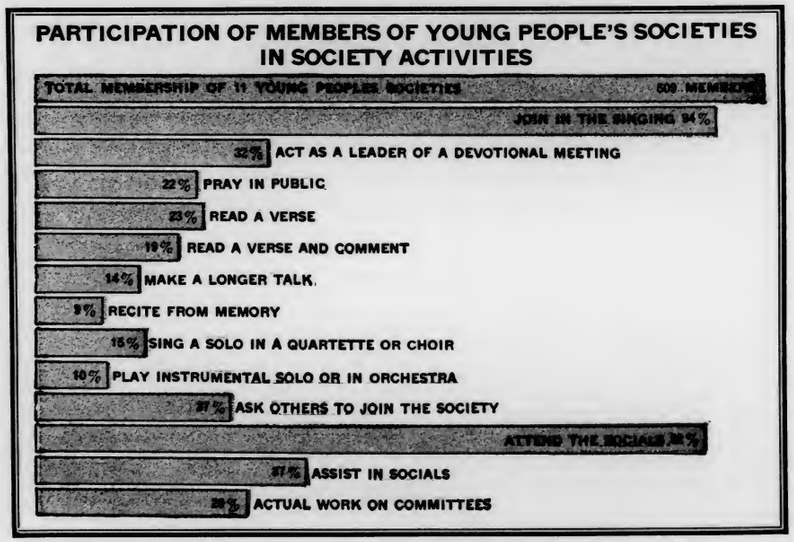
Planting Sunday schools in neglected areas as revealed by a careful survey.

Winning the attendance and continuous interest of pupils, especially through the perilous years of adolescence.

Enlisting and training church school officers and teachers, because the severest limitations of the school come from the inadequate number and the inefficiency of its teachers and leaders.







Giving specialized help to workers in the grades, since teachers of children, of boys and girls, of young people and of adults can only be assisted effectively by experts in their specialized field.

Building and remodeling church school houses, for even a good teacher may be defeated by the physical conditions which an ignorant or careless church permits.

Relating evangelism and instruction effectively to safeguard the evangelical bases of religious education.

Providing systematic and coordinated missionary education in order to give every pupil information and the passion and habit of service.

Supplying social training in attitudes and service as one of the tasks of religious education made plain by the war and after.

Creating opportunities for additional religious instruction since one-half hour a week is utterly inadequate. The daily vacation Bible school, week day religious instruction and other plans must be promoted.

4. Denominational leadership must develop a field force reaching all the churches.

It is not sufficient to have a headquarters force. Correspondence and the printed page do a great deal but immediate, personal help is necessary. Trained and paid workers for limited territory must be supplied. Rural and urban work call for two types of leaders if promotion and supervision are properly to be cared for.

5. The denomination will issue its own lesson course material.

The material of religious education must grow out of the experience of those who teach. Each communion of believers will be impelled to express its faith in the material it supplies for the training of children and youth. There is need of an editorial staff trained in the principles and practise of religious education.

6. Publicity and popular promotion material must be circulated.

A constituency must be aroused and instructed. Interest must be awakened in prospective workers. Special occasions and programs must be advertised.

The service of a specialist who can popularize educational appeals is in demand and he must be given a fund for printing. Each department must circulate free material in promoting its work. An adequate budget item must be provided for this need.

7. The staff of workers needs further training in order to avoid ruts and compel progress in a rapidly developing field. Each denomination ought to arrange training conferences, summer schools for paid workers and professional correspondence study courses. Financial provision must be made for this need.

8. Young people's needs must be met.

Because of the tremendously significant period of youth, special leadership is needed for young peoples' work. During the 'teen years habits of Christian life and service are formed or largely made impossible. No provision for religious education is complete without attention to the groups of young people.

9. A service of research and experimentation must be maintained to secure educational advance.

Beyond present attainment and understanding must go the discoverers and pioneers. Progressive denominational leadership will develop departments of religious education in colleges and universities and provide experiment stations. Scientific surveys and wide investigations are needed for uncovering needs and weaknesses, improving methods and clarifying principles. A sufficient budget provision must be made for this important work.

TRAINED leadership and close supervision are the most pressing needs of two million voluntary teachers and officers in the American Sunday schools.

SPECIAL PROMOTION NEEDS

IN ADDITION to the expense of maintaining headquarters offices, general officers, field workers, equipment and extension service and special young people's work, denominational boards must provide for special promotion needs.

An analysis of promotion needs discloses the fact that some of the fundamental requisites are wholly or largely wanting. Chief of these needs are the following:

Teacher Training
Daily Vacation Bible Schools
Week-day Instruction
Training Schools
Missionary Education
Social Training
Sunday Schools for New Americans
Staff Training
Promotion
Publicity
Research

Each board must determine its own needs and apportion its finances accordingly. But for the most part each board will feel the need of a direct service of its own or of cooperating in a joint service for each of the causes mentioned.

STAFF DISTRIBUTION

WHEN we analyze the staff of workers, the forces are seen to include:

General Workers—

General Secretary
Education Secretary
Sunday School Editors
Grade Specialists
Teacher Training
Missionary Education
Daily Vacation Bible Schools
Week Day Religious Instruction
Social Service Education
Training Schools
Sunday School Work for New Americans
Negro Sunday School Workers
Extension Workers
Rural
Evangelism
Sunday School Architecture
Parent Training
Survey Workers
Music (including Worship, Religious Art, Pageantry)
Librarian
Correspondence Study and Staff Training
Research
Stenographers

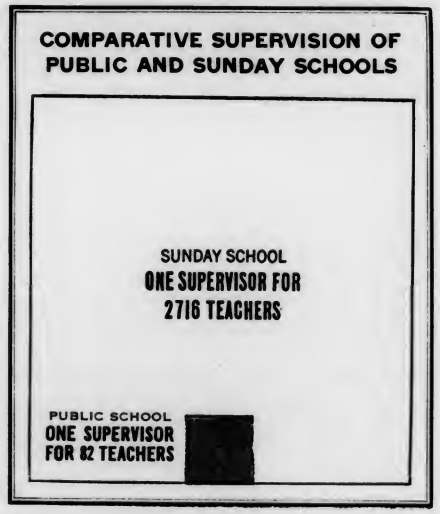
Field Workers—

State and District Leaders
City Leaders
Grade Specialists
Extension
School Survey Workers
Business Branch Advisors
Clerks and Stenographers
Part-time Workers

Young People's Workers

General Officers
Field Workers

The foregoing list of workers has been gathered from the experience of many denominational boards. No board employs all these workers but every board is expanding its work and pushing out into new forms of service. Every progressive board has plans for the enlargement of its work of religious education beyond its present operations. Boards with small income and rudimentary organization must first give attention to the headquarters office and secure a general and specialized leadership. With the increase of funds and workers boards must give attention to their field force in order to carry help to local churches more directly. In many instances boards must find a basis of field cooperation to give their people the specific help they need. These problems are receiving the careful attention of educational leaders.



Cooperation in Religious Education

RELIGIOUS education if it is to be provided through local church effort for all America must be organized and promoted by cities, counties and states as a whole as well as separately by each denomination.

The surveys show the needs of the field. For every state-wide organization there will ultimately be needed:

1. A standard official force, including a general secretary; a superintendent of religious education; divisional specialists for work with children, youth, adults and general officers; an office secretary and additional specialists and assistants as each field may need.

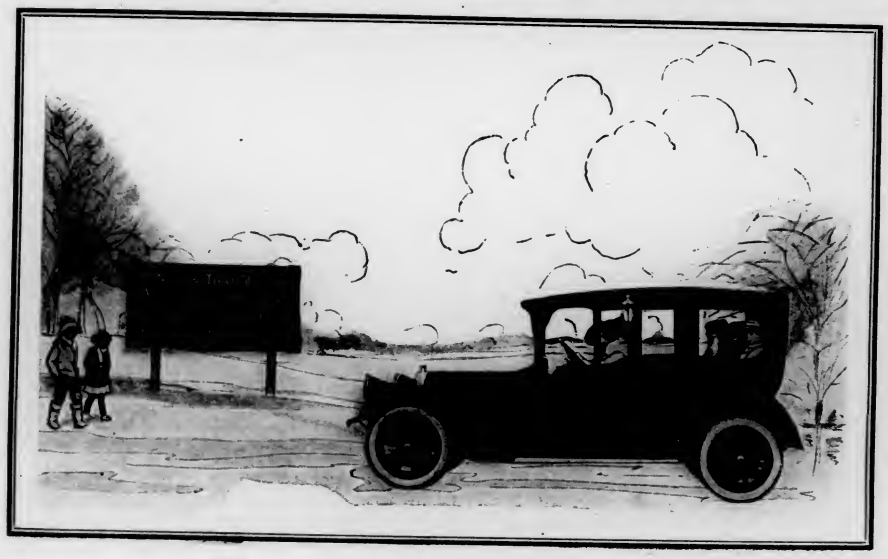
2. Educational field representatives for groups of counties.

3. A working organization for each city and county unit, with its own leadership and local budget locally raised.

4. Adequate headquarters space with equipment for efficient office service.

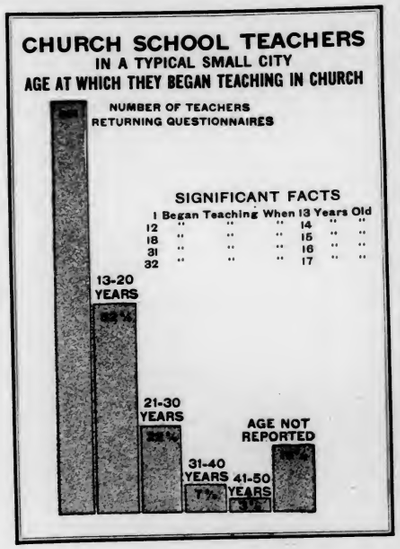
5. A modern program of community training for religious teachers and school leaders.

For the stimulation of state, county and city organization, for the equalizing of educational opportunities, and for the stimulating of unified educational programs there should be a national headquarters with a staff of specialists, a system of training schools for association workers, and provision for stimulating professional interest through conventions, reading courses and institutes. There must be adequate machinery for cooperative community work in religious education. The recent reorganization of both the Sunday School Council of Evangelical Denominations and the International Sunday School Association prepares the way for a period of cooperative work, unprecedented in the history of organized Sunday-school work. By the terms of the new agreement the State and the International Sunday School Associations become the agencies through which the various denominational Sunday school boards carry out their common policies.



THREE RESULTS OF A SURVEY OF RELIGIOUS EDUCATION

1. Facts—Such a body of vital, comparable facts as will guide in building national, state, and denominational programs of religious education.
2. Tools—Such a body of standardized technique—norms, tests, standards—as will provide a new and better method of measuring and directing the processes of religious education.
3. Methods—Standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results and determining budgets.



OCCUPATION OF CHURCH SCHOOL TEACHERS IN A TYPICAL SMALL CITY

	Percentage
Manufactures-Industries	3.0
Transportation	1.0
Trade	9.2
Professional Service	20.8
Domestic and Personal Service	1.3
Clerical Occupations	43.3
Homemakers	21.1

How Christian Education Builds the New Social Order

THE world is in the midst of a social unrest seldom if ever equalled in the history of the human race. Man has failed to preserve the peace of the world. Organized governments are being overthrown and untried social theories are demanding a hearing and a trial. In the early days of our republic we borrowed European educational institutions. We are now in danger of borrowing European and oriental theories of society which will overthrow our domestic institutions.

The crying need of the hour is for social stability.

"Education is the introduction of control into experience."

"Religious education is the introduction of control into experience in terms of a great religious ideal."

"Christian education is the introduction of control into experience in terms of Jesus Christ. It is the task of Christian education to secure individual and social control in terms of the universal mind of Christ, which is the only standard of conduct 'safe for democracy.'"

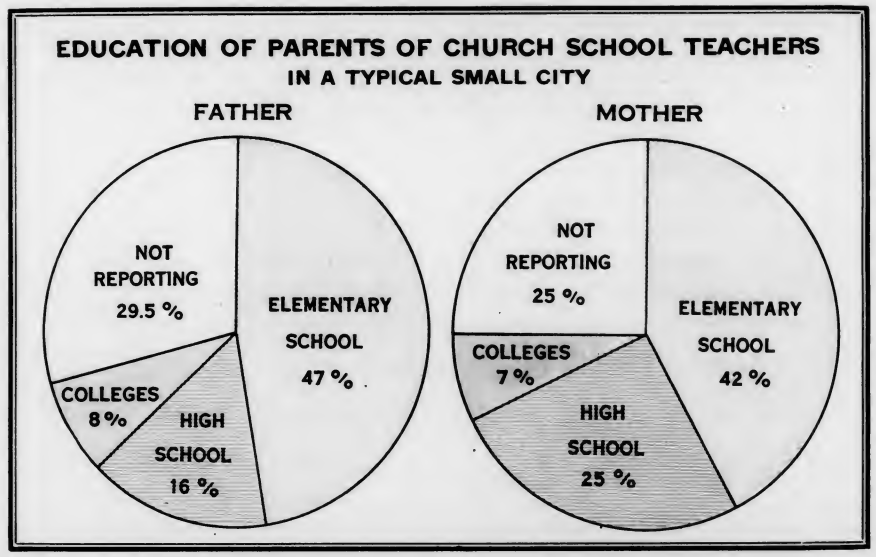
In undertaking the task of building a program of religious education which will undergird society with those moral and religious sanctions which guarantee the stability of the social order, the religious educator will make a comprehensive study of present conditions; he will analyze and evaluate existing methods and processes.

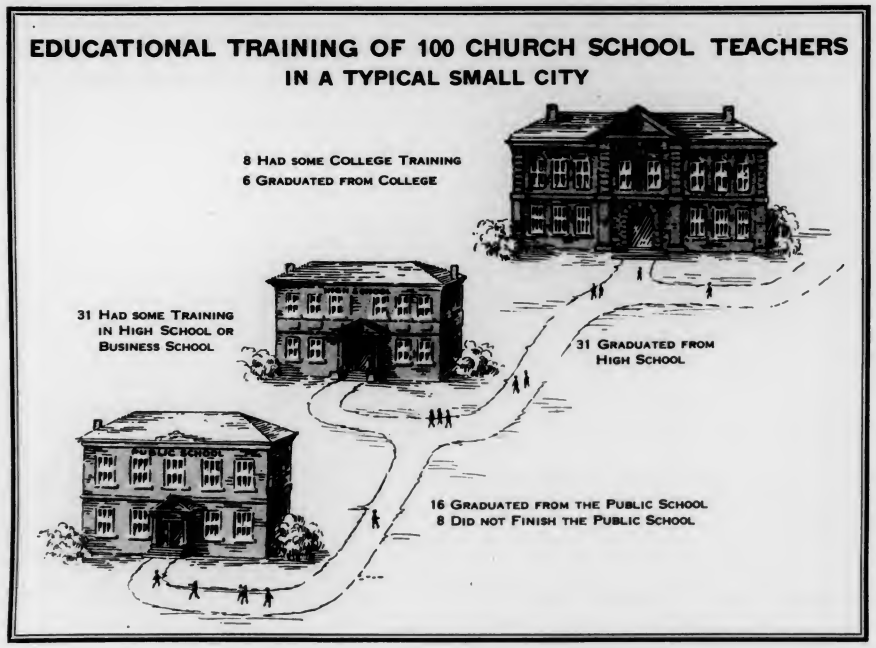
It is such a searching diagnosis which the American Religious Education Survey Department has undertaken. The survey is remedial not merely diagnostic. Upon its results it will be possible to build a comprehensive program of religious education. The objects of the survey are:

1. To secure a definite body of facts upon which to base a program of religious education which may be budgetted in terms of men and money.

2. To establish standards and norms as a basis of measuring religious educational methods, processes and institutions.

3. To establish scientific methods of approach to the problems of moral and religious education for the guidance of local leaders, churches and communities in their erection of programs and budgets.





4. To lay the foundation for a uniform system of educational statistics and measurements in the field of moral and religious education.

5. To interpret and evaluate the data gathered in terms of the standards adopted.

6. To present results in concrete and graphic form.

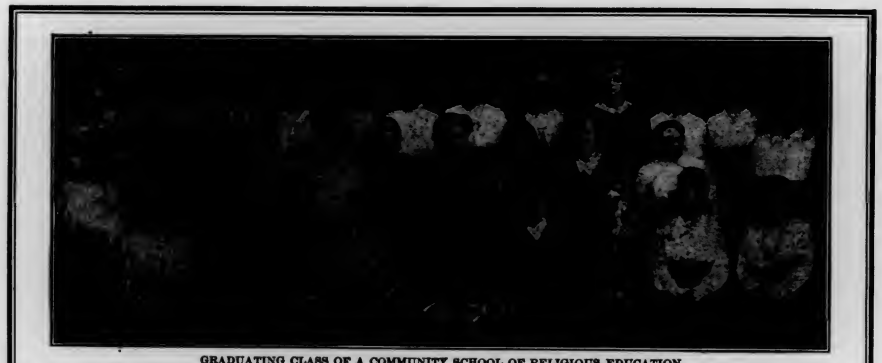
The scope of the survey will be shown by the following classification of schedules which have been prepared by this department.

I. RELIGIOUS EDUCATION IN THE LOCAL CHURCH

1. General information
2. Buildings and equipment
3. Individual accounting
4. Curriculum
5. Organization and administration
6. Teachers and officers
7. Supervision of teachers and officers
8. Finance
9. Religious education in the home.
10. Cooperation of the Sunday school in the religious education of the community
11. Educational organizations for young people

II. RELIGIOUS EDUCATION IN THE COMMUNITY

1. Community organization for religious education
2. Community schools of religious education
3. Week-day religious schools
4. Vacation Bible schools
5. Young Men's Christian Association—city work
6. Young Men's Christian Association—rural work
7. Young Women's Christian Association—city work
8. Young Women's Christian Association—rural work
9. Boy Scouts
10. Girl Scouts
11. Camp Fire Girls
12. Woodcraft League
13. Religious education in the public schools
14. Community census
15. Community music
16. Community art
17. Community drama and pageantry
18. Playgrounds and recreation
19. Community amusements
20. Juvenile delinquency



GRADUATING CLASS OF A COMMUNITY SCHOOL OF RELIGIOUS EDUCATION

A COMMUNITY COUNCIL OF OLDER BOYS AND OLDER GIRLS

III. RELIGIOUS EDUCATION IN THE HOME

1. General schedule for church families
2. Special schedule for non-church families
3. Special schedule for selected families

IV. RELIGIOUS EDUCATION IN SPECIAL FIELDS

1. Alaska
2. Hawaii
3. West Indies

V. RELIGIOUS EDUCATION OF SPECIAL GROUPS

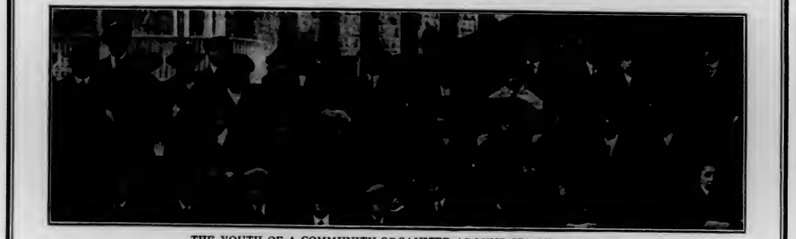
1. Indian schools
2. Juvenile delinquents
3. State and federal prisons and penitentiaries
4. Schools for blind and deaf
5. Schools for feeble-minded
6. Orphanages and children's homes under state or municipal support
7. Orphanages and institutions of correction under church auspices.

VI. GENERAL SUPERVISORY AND PROMOTION AGENCIES

1. Denominational Sunday school boards
2. Interdenominational Sunday school associations
3. Denominational young people's boards.
4. Interdenominational young people's boards
5. Independent religious education associations

This survey is undertaken from the viewpoint of the church. The churches are active, constructive agencies creating values essential to the life of all the people. As community builders, the churches are seeking through careful surveys the facts upon which to base their programs of parish and community work. Without basic facts progress is accidental.

SCENE FROM THE PAGEANT OF THE CITY BEAUTIFUL



THE YOUTH OF A COMMUNITY ORGANIZED AROUND ITS CHURCHES

A Statesmanlike Program of Religious Education

IF THE millions of unchurched people revealed by the chart on page 208 are to be adequately trained in the principles of the Christian religion, and if in addition to this responsibility this nation is to furnish a leadership which will carry Christianity to the uttermost parts of the earth, steps must be taken at once to build a statesmanlike program of religious education for the American people. Such a program would involve the following items:

1. The securing and training of an army of religious teachers, both professional and volunteer. This would mean:

a. The establishment of research and graduate schools in religious education.

b. The creation of departments of religious education in church colleges.

c. The founding of a system of teacher-training schools and institutes for the training of the volunteer workers, including community training schools which place the federated resources of all the churches in a community at the disposal of each church in the community.

d. The creation of associations for the self-development of both volunteer and professional workers.

SCENE FROM THE PAGEANT OF THE CITY BEAUTIFUL

2. The creation of a curriculum for all grades of church schools

3. The establishment of week-day and vacation schools of religion.

4. The strengthening and vitalizing of the educational program of each local church.

5. The establishment of parent-training courses in the interest of religious education in the home.

6. The creation of community programs of religious education through which the church will use music, art, drama and recreation as agencies for the spiritualizing of the ideals of the whole community.

7. The creation of a system of organization and support which will be adequate to sustain a school system involving thousands of teachers and millions of students and costing billions of dollars.

8. The creation of a system of supervision and control which will preserve denominational and local autonomy and still secure essential unity of program and policy for the entire nation.

SOME TYPICAL SITUATIONS
IN CHURCHES AND RELIGIOUS EDUCATION PLANTS
AS SHOWN BY GRADED SERIES OF PHOTOGRAPHS

CHURCH BASEMENTS

PRIMARY ROOMS FOR RELIGIOUS EDUCATION

CHURCH KITCHENS

A National Program for Public Education

The Missionary Spirit in the Public Schools

THE Smith-Towner Bill now before Congress, introduced in the House by Congressman Horace Mann Towner of Iowa, and known as H. R. 7, and in the Senate by Senator Hoke Smith of Georgia, and known as S. 1017, establishes a Department of Education with a Secretary in the President's cabinet and authorizes the appropriation of $100,000,000 annually by the federal government to encourage the states in the promotion of education.

Of the $100,000,000 authorized to be appropriated, $7,500,000 is for the removal of illiteracy; $7,500,000 for special work among new Americans; $50,000,000 for the partial payment of teachers' salaries and the promotion of public education generally, particularly in rural communities; $20,000,000 for the promotion of physical education, including health and sanitation; and $15,000,000 for the training of teachers.

The bill provides that a state must furnish an equal amount for each of the purposes named in order to receive its share of these apportionments. There is a specific provision, "That all the educational facilities encouraged by the provisions of this act shall be organized, supervised and administered exclusively by the legally constituted state and local educational authorities of the state." All funds allotted to a state must be distributed and administered in accordance with the laws of the state. Under the provisions of the bill, state autonomy and local control of education are most carefully preserved.

The establishment of a Department of Education with a Secretary in the President's cabinet will give to education the recognition which it justly deserves because of its vital relation to national welfare. Through such a department the federal government could promote education, as it has promoted agriculture and other great interests over which it does not have control. The importance of public education from the national standpoint was recognized by our forefathers at the very beginning of our government. An ordinance of 1787 declares that "Religion, morality and knowledge being necessary to free government and the happiness of mankind, schools and the means of education shall forever be encouraged."

It must be conceded by all that the security and perpetuity of a government of the people is dependent upon an enlightened citizenship. If we are to develop a civilization which shall stand the severe tests of the coming years, the right kind of education must be promoted throughout the entire nation. To give the greatest impetus to a movement for universal education of the right sort, there must be the stimulating influence of a national purpose.

A question of such transcending importance, so vitally related to the security and prosperity of our country, cannot be disregarded by the national government and left entirely to the states and local communities. National ideals cannot be realized by states and communities unaided by national encouragement and support. There must be the unifying influence of a national incentive that education may accomplish the greatest good and make the largest contribution to national welfare.

THE Christian college is dependent upon: (1) The Christian home. (2) The school in the local church. (3) The Christian community. To neglect these three agencies is to imperil the future of the Christian church and to jeopardize the cause of righteousness within our democracy.

The national government through its Department of Education will exercise no autocratic power in the realization of this end. It will stimulate and encourage, but it can never dictate. It will make a thorough investigation of all educational questions, and a comparative study of the educational systems of all the states. It will then suggest certain educational standards, based upon this broader knowledge, which should be attained in all the states in order to preserve our free institutions and make possible the realization of our highest national ideals.

The secretary of education, because of his high official position, will always have a hearing. What his department proposes will receive the consideration of the President, of congress, and of the people of the country. Through national promotion and stimulation, standards will be raised in all states. The day will be hastened when it can no longer be said that millions of American citizens cannot read the Constitution, nor even their ballots—a condition which humbles our national pride and is fraught with the gravest danger.

Public education is one of the most vital questions before the American people today. Our public school systems are in danger of breaking down from lack of adequate support. A hundred million dollars is not a large sum for the government to appropriate to assist the states in preserving and developing our free school systems, which have been properly called the palladium of our liberties. The real question is not whether our government can afford to spend this amount, but whether it can afford not to spend it.

The perpetuity and prosperity of our nation demand that it give all possible encouragement and assistance to the states in the development through education of a citizenship physically and intellectually sound, imbued with the spirit and ideals of true Americanism. Thus only can our republic be made safe, efficient and enduring.

THREE WAYS OF TEACHING RELIGION TO THE AMERICAN PEOPLE

THERE are but three ways to give the American people a religious education. First, by teaching religion in the public schools. Second, by withdrawing our children from the public schools and establishing parochial schools where religious and secular subjects may be taught under the auspices of the church. Third, by teaching religion in our homes and in our churches. This would require the building of a system of religious schools paralleling and cooperating with the public schools.

The first of these three methods violates our principles of the separation of the church and state. The second would destroy the public school system and at the end disrupt our American democracy. The third is the only method consistent with the fundamental principles of the American government.

It is clear that the price which we must pay for our religious liberty is whatever price it may cost to build a system of religious schools which will parallel the public schools and be equally efficient. The building of such a system of religious schools is one of the most important tasks of the church.

Hogs and Corn vs. Boys and Girls

THE man who stimulates a national interest in hogs and corn has a seat in the President's cabinet as secretary of the Department of Agriculture. Why should not this nation place in the President's cabinet a man who would stimulate a national interest in the education of boys and girls, and who would be known as secretary of the Department of Education?

THE FOUR PILLARS OF DEMOCRACY

THE CHRISTIAN HOME

"The hand that rocks the cradle is the hand that rules the world."

THE CHRISTIAN COMMUNITY

"By cooperative effort we build here a holy city."

THE SCHOOL IN THE LOCAL CHURCH

"The task of the school in the local church is to present Jesus Christ as the Lord and Master of all human relationships."

THE PUBLIC SCHOOL

"In the last analysis the destiny of any nation is determined by the schoolmasters of that nation."

To neglect these four institutions is to weaken the church, to tear down all Christian colleges, to rob home and foreign mission boards of both funds and leadership, and to overthrow democratic institutions by destroying the spiritual and moral sanctions which are absolutely essential to stable and righteous government.

Hofmann's "Christ Among the Doctors"

THINK of the boy Jesus in the midst of the doctors in the temple at Jerusalem. What spiritual insight! Suppose the spiritual leaders at Nazareth had taken the attitude toward him that the Protestant churches of America are taking toward the 27,000,000 American children and youth who are today unreached by the educational agencies of the church!

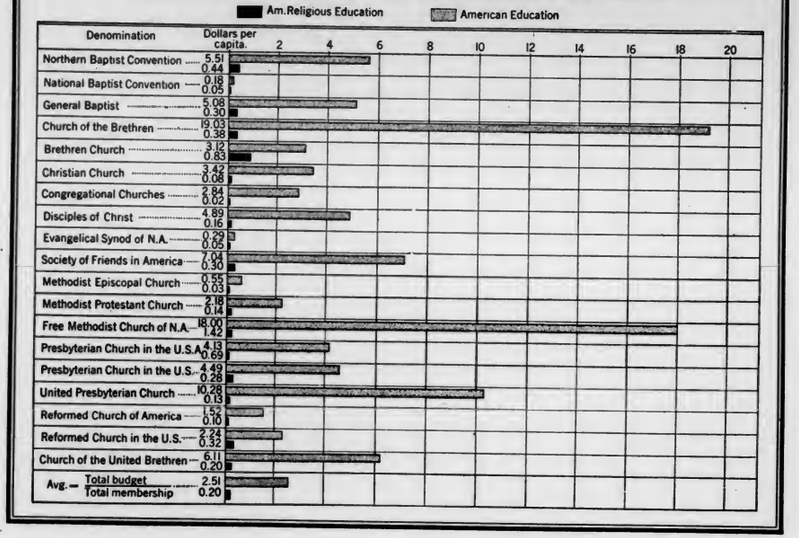
The Spiritual Neglect of Childhood

THE chart at the bottom of this page should be studied in connection with the budget statement on pages 306 and 307. The hatched bars represent the askings of the various denominational boards of education for institutions of higher learning; the black bars represent the askings of the same religious bodies for denominational supervision of religious education in the home, and the local church.

Last year thirteen million members of twenty religious bodies spent five and three-tenths cents a member for their Sunday school and young people's boards; this year they are asking for twenty cents a member.

To three out of every five Protestant children the Protestant churches say: "We are exceedingly regretful but we have no funds to guarantee you a religious education. May be when you are old we can spend a little money in adult evangelistic campaigns to rescue you from lives of sin, but don't ask us now for money to keep you pure." To the other two children the church says: "We are able to offer you twenty-four hours of religious instruction annually in schools usually taught by immature, untrained and unsupervised voluntary teachers. Do the best you can, children, on half a dollar a year for spiritual nurture, and if you ever do go to a Christian college we will spend much more upon your training." To which a righteous judge will reply: "Inasmuch as ye did it not to one of the least of these my little ones ye did it not unto me."

PER CAPITA STATEMENT OF AMERICAN EDUCATION AND AMERICAN RELIGIOUS EDUCATION BUDGETS



AMERICAN HOSPITALS AND HOMES

HOSPITALS AND HOMES

SICKNESS is a costly item in every budget, household or national. It creates human disability and inefficiency, economic waste and loss. Hospitals promote health and wealth and conserve the human forces of production.

The entire hospital provision in the United States is utterly inadequate to care for the daily national sick-list. Protestant church hospitals alone turn away 1,000 applicants a day—365,000 a year—for lack of room. Only church hospitals supply the therapeutic atmosphere of Christian faith and loving service so essential to recovery.

It is Christian teaching that all healing is divine healing. Christ was the first to establish free clinics. He included physical healing in his life program and declared that the ministry to the bodies of men was one of the chief credentials of his divine mission.

At least forty-three Christian hospital institutions are needed to meet pressing needs. First-class rural clinics will teach health and promote better standards of living.

The church's lack of provision for the conservation and training of child-life is turning merely dependent and defective children into delinquents.

The American Hospitals and Homes Survey Department of the Interchurch World Movement comprises in its survey all evangelical church institutions in the United States, so far as they can be discovered. It includes general and special hospitals; homes for the aged, for retired ministers, for returned and retired missionaries; homes for orphans and homes for missionaries' children.

Sufficient data has been gathered from questionnaires returned by more than two hundred hospitals and homes of the various denominations to constitute a basis of fact from which all conclusions are drawn.

The need referred to in terms of Protestant membership or constituency is used only as a basis of estimate and comparison. It is not intended to convey the impression that these institutions are to be provided to care for Protestants exclusively.

It is assumed that, all other things being equal, Protestants prefer their own church institutions in times of need.

The ideal advocated is that appeals based on neither race nor money nor creed, but on need alone, shall open the doors of these houses of mercy.

HOSPITALS, HOMES FOR THE AGED AND HOMES FOR CHILDREN

in the United States Under Denominational Control

By States and Denominations

This table is the result to December 8, 1919, of the survey being conducted by the American Hospitals and Homes Survey Department of the Interchurch World Movement. Statistics for the different branches of each denominational body are combined and tabulated under the name of the body, with the exception of the Methodist, Reformed and Presbyterian denominations.

Key: H = Hospital, A = Home for Aged, C = Home for Children — STATES	Type of institution	Adventist	Baptist	Brethren	Christian	Congregational	Disciples of Christ	Evangelical	Friends	Lutheran	Mennonite	Methodist Episcopal	Methodist Episcopal So.	Pentecostal	Presbyterian	United Presbyterian	Ref. Church in America	Ref. Church in the U. S.	United Brethren	Protestant Episcopal	Other	TOTAL
ALABAMA	H															1					1	2
	A		1										1		1					1	1	5
ARIZONA	H											1			1					3	2	7
	A											1										1
ARKANSAS	H	1																				1
	A		2										2							2		6
CALIFORNIA	H	1			1	1						1	1						1	4	4	11
	A					1							7		3					3	1	7
	C																			2	3	16
COLORADO	H	1								3	2	1								3	1	11
	A				1							1										2
CONNECTICUT	H																			2		2
	A		1			2						1								7	2	12
	C																			1	1	3
DELAWARE	H																			1		1
	A																				1	1
	C																					
FLORIDA	H											1								1		2
	A			1									1								2	4
	C																					
GEORGIA	H		2										2							1		5
	A		3		1															1	2	7
	C		4		1								4		2					4	1	16
IDAHO	H																			1	2	3
	A																					
	C																					
ILLINOIS	H		2					4		6		4			1					2	3	22
	A		3	2	1			2		6		3			2					2	2	23
	C		3					2		9		5								4	5	28
INDIANA	H							1		1		5									6	14
	A		2	3	1			1	2	1		1					1	1			2	7
	C																				1	9
IOWA	H	1				1		2		4		2								2	2	14
	A			1				1		7		1				1				2	2	13
	C									7		1									7	15

HOSPITALS AND HOMES—*Continued*

Key: H = Hospital, A = Home for Aged, C = Home for Children — STATES	Type of institution	Adventist	Baptist	Brethren	Christian	Congregational	Disciples of Christ	Evangelical	Friends	Lutheran	Mennonite	Methodist Episcopal	Methodist Episcopal So.	Pentecostal	Presbyterian	United Presbyterian	Ref. Church in America	Ref. Church in the U. S.	United Brethren	Protestant Episcopal	Other	TOTAL
KANSAS	H		3	1						1	3	4								3	1	11
	A									2		1									1	7
	C																				2	4
KENTUCKY	H		1		1			1				1			1	1				2	2	9
	A		3		1								1		3					4	3	5
	C																				4	15
LOUISIANA	H		1									1			1						1	4
	A		1									1									2	4
	C		1							1		1			1					2	4	10
MAINE	H																				1	1
	A																			1		1
	C																			1		1
MARYLAND (Incl. D. C.)	H		2	1						1		2			1					2	1	6
	A		4							2		3			1					4	3	15
	C											2			1					12		21
MASSACHUSETTS	H	1	1				1					3								5		10
	A		6				1					1								4	4	16
	C		1							2		1								2	1	8
MICHIGAN	H						1		1	2		1								2	3	10
	A		1						1	1		5					1			1		9
	C								1	1		1								1		5
MINNESOTA	H		1						3	16	2	2			1					4	2	31
	A		1							6		1									3	11
	C									6										1		7
MISSISSIPPI	H		1																		6	7
	A		2										1		1							4
	C																					
MISSOURI	H		5		1				2	3		5								2	5	23
	A		1		2				2	1											1	7
	C		1		3					2		5								1	2	14
MONTANA	H											6								1		7
	A																					
	C																					
NEBRASKA	H	2								6	1	2			1					2	1	15
	A									2		1									1	4
	C				1					4		1									3	9
NEW HAMPSHIRE	H																				1	1
	A																			1		1
	C																					
NEW JERSEY	H		1									3			1					3		4
	A									2										3	1	8
	C																			3		5
NEW MEXICO	H		1									2			2						1	5
	A		1									1										1
	C																					2
NEW YORK	H		5		3	2		1		2		3								14	3	23
	A		1					3		4		2								13	5	37
	C									6		6								14	3	30
NORTH CAROLINA	H														3					4		7
	A		3		1								3		3			1		1		1
	C																			2	2	15

HOSPITALS AND HOMES—*Continued*

Key: H = Hospital, A = Home for Aged, C = Home for Children

STATES	Type of institution	Adventist	Baptist	Brethren	Christian	Congregational	Disciples of Christ	Evangelical	Friends	Lutheran	Mennonite	Methodist Episcopal	Methodist Episcopal So.	Pentecostal	Presbyterian	United Presbyterian	Ref. Church in America	Ref. Church in the U. S.	United Brethren	Protestant Episcopal	Other	TOTAL
North Dakota	H							1		8												9
	A									1												1
	C																					
Ohio	H		1	3				3		1		5						1		3		13
	A		1		1	1		1		1	1	4			1					3	3	15
	C									3		3								3	2	17
Oklahoma	H		3									2								1		6
	A		2	1								1									1	1
	C																	.				4
Oregon	H	1								1	1									1	1	5
	A																					
	C																					
Pennsylvania	H		1	4				2	2	3		1			4	2				7	2	22
	A		4	2				2	2	5	2	2			3	2	1	3	1	4	9	40
	C		3						3	10	3	4			2	1				8	6	48
Rhode Island	H																			1		1
	A																			2		2
	C																					
South Carolina	H		2							1			1		2					1		2
	A		1										2		1					1	2	5
	C																			1		7
South Dakota	H		1							2		2								1	1	7
	A									1												1
	C																					
Tennessee	H		1										2		1	1				2	1	8
	A		1		1					1		1	1							4	5	1
	C																					13
Texas	H		5							1			1							1	2	10
	A		1		1			1							1					1	2	7
	C		2		1								2		2					1	4	12
Utah	H																			1		1
	A											1										
	C																					1
Virginia	H		2	1						1			1		2					2	3	3
	A		1	1									2		1					4	2	8
	C																					12
Washington	H	1	1		1					2		3			2					2	2	8
	A				1					1		1								1	3	7
	C											2										8
West Virginia	H																			3		3
	A																					
	C														1					1		2
Wisconsin	H							2		5		2			1					2	1	12
	A									3		1								1		6
	C									4										2		6
Wyoming	H							3														3
	A																					
	C							1		1												2
TOTAL	H	9	27	..	3	2	..	24	2	64	9	61	7	..	17	5	..	1	..	88	62	381
	A	..	36	17	11	5	..	12	2	42	2	32	3	..	15	2	..	..	1	53	51	288
	C	..	42	5	11	3	..	8	5	67	4	37	28	..	23	1	4	5	1	85	66	391

HOSPITALS

IN THIS age of semi-awakened social consciousness there is a tendency to relegate to civic and philanthropic agencies the amelioration of human suffering. In so doing the church is shirking one of its greatest responsibilities and neglecting one of its largest fields of truest and completest Christian service. Alleviating suffering is primarily a Christian responsibility, a service to the sick and needy to which Christ devoted a large part of his ministry.

The story of the Good Samaritan remains today the best example of Christian duty well performed. If every Christian were a Good Samaritan how much less suffering there would be in this world!

Some denominations have made valiant efforts to meet the need in particular localities but have not reached the point where a systematic plan has been developed for the establishment of institutions in all localities where the need is great. There should, therefore, be closer cooperation between the denominations to prevent merely sporadic efforts on the part of local bodies which result in the misplacement or duplication of institutions.

The Charter of Christian Charity

"And heal the sick that are therein and say unto them the kingdom of God is come nigh unto them."—***Luke 10:9.***

Church Hospital Service: Four hundred Houses of the Good Samaritan are carrying out the Master's command and ministering to all for whom they can make room.

They restore health and strength to the sick and afflicted.

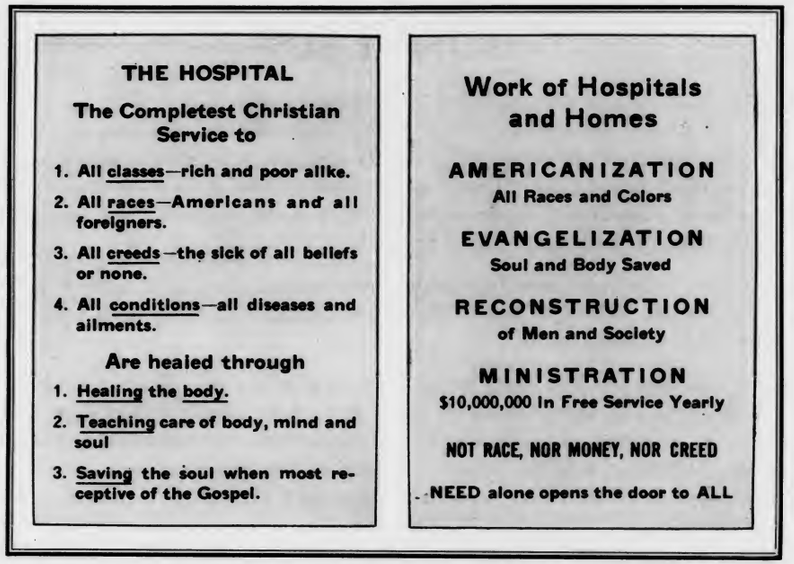
They minister to the souls as well; give hope to the despairing and courage to the faltering.

They foster Americanization. In 1919 one metropolitan church hospital treated forty-three different nationalities. Two out of every three patients were foreigners.

They give $10,000,000 yearly in free service.

They can serve only 43 per cent. of the Protestant church membership.

They are forced to turn away 1,000 sick and suffering human beings *daily*, for lack of room!



The principles of supply and demand should be closely adhered to in the establishment of new institutions. The neediest localities should be supplied first. Provision of hospital facilities should always be made with special regard to their accessibility in emergency cases.

The standards of service in church hospitals are not on the whole as high as they should be. The entire personnel of these institutions should be devoted Christians, working harmoniously together to the common end of upbuilding the souls and bodies of all who come under their care.

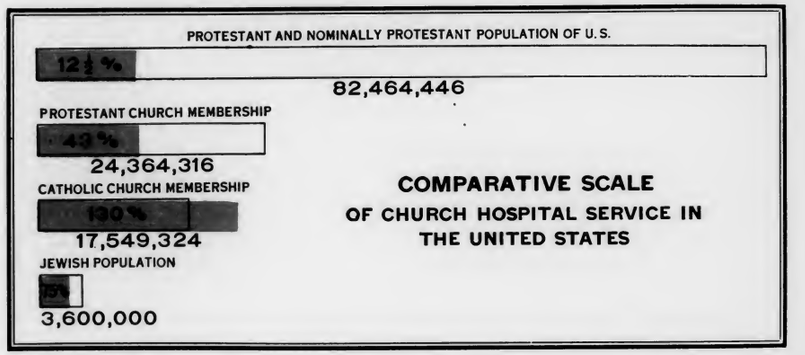
The medical staffs should be such as to invite the confidence of those requiring the most expert medical and surgical treatment.

Church hospitals should be furnished with adequate facilities to render the highest grade of service: consultation rooms, better laboratories, improved operating and service rooms and ample supplies.

Housing and working conditions for all employees should be greatly improved so that these important workers will be able, willing and even eager to render faithful service.

NEED FOR CHURCH HOSPITALS

PHILANTHROPIC individuals and organizations, states, counties and cities have accepted the larger share of the responsibility, but have never yet made adequate provision for the care of all their sick. In New York City there are forty-five non-municipal hospitals caring for one million patients annually. They are always crowded and compelled to refuse urgent cases simply from lack of accommodations. One thousand per day are turned away from Protestant church hospitals in the United States.



THE CHIEF REASON

CIVIC institutions do not provide either a Christian atmosphere or religious teaching. Those who in days of health have lived under Christian influences should be given similar advantages in time of sickness.

RURAL CLINICS

WE FIND that the country people are in great need of hygienic instruction and require better provision for their needs. We plan the establishment of free clinics in rural districts far removed from large centers; each clinic to last a week at one period, with perhaps two or three such periods a year.

To these clinics we hope to bring the greatest surgeons and physicians to be obtained in our large hospital centers. Their services for the clinic are to be well advertised People afflicted with organic diseases and congenital troubles will be encouraged to attend. In this way we hope to furnish medical and surgical treatment to our entire country constituency. It is doubtful whether as many as 200,000 country people now receive such treatment in one year, whereas hundreds of thousands actually need instruction in health problems and many of them should have medical and surgical care.

The shaded portions of the accompanying graph indicate the provision of church hospital service in relation to church membership and constituency on the basis of one hospital bed for every four hundred of the population.

The Roman Catholic Church has hospital bed capacity for every one of its 17,549,324 membership and for an additional 6 per cent. of the total non-Catholic population of the United States.

On the same basis the Protestant churches provide hospital beds for only 43 per cent. of their membership.

HOMES FOR INCURABLES

WHAT shall we do for our incurables? Medical examinations before admission to hospitals and homes are very rigid and are becoming more so. The managers of hospitals are fearful of being burdened with hopeless cases. The most desperately sick and injured

are received without question if their cases are diagnosed by the attending physician as probably curable. Eternal vigilance in this respect must be exercised lest our hospitals and homes be filled with incurables to the exclusion of others who can be benefitted and cured by scientific treatment.

One of the most indescribably distressing of incurable maladies is cancer. The American Society for the Control of Cancer is authority for the statement that "cancer is of greater frequency at ages over forty than tuberculosis, pneumonia or typhoid fever. One woman in eight and one man in fourteen over forty years of age dies of cancer."

The Roman Catholic and the Protestant Episcopal churches, recognizing their responsibility, for which they should be commended, have established several hospitals and homes for incurables in various sections of the country. These are, however, inadequate to meet anything like the great need of incurably-suffering humanity. The various states and the federal government, while awakened to the need of proper care for tubercular cases, have not thus far put forward any definite plan or effort whereby relief and care may be had for absolutely incurable cases of cancer and other kindred diseases.

Protestantism as a whole has done very little to ameliorate the condition of these many hopeless sufferers. With such a large number of men and women sick unto death and seeking a place of Christian refuge, care and comfort in their last days and unable to find it, can the Christian church withhold its hand? The failure to provide such humane and Christian institutions must not continue. Untold suffering is the lot of these unfortunates to whom almost every door of hope is closed, and added grief is the portion of the relatives and friends who must bear the burden and who cannot give the care necessary or provide a place where their loved ones may spend their last days in even moderate comfort.

The recent survey has shown a woeful lack of homes for incurables. The challenge comes to the church to provide more and larger homes where many who have lost faith in God and man because of their sufferings may realize that they have not been entirely forgotten, but that the people of God have prepared a home for them where their last days on earth may be passed in comparative peace and comfort.

PROGRAM FOR CHURCH HOSPITALS

ANYTHING like an adequate hospital program for the evangelical churches of America must include greater efficiency and an increased capacity in all existing institutions. New hospitals must be established in needy and populous centers.

Tubercular hospitals should be founded in locations favorable to scientific and natural restoration. Similarly, hospital homes for the aged, infirm, and for incurables await establishment.

More Christian nurses and executives must be trained; more clinics and better surgical care for children provided, and more sanitaria for special ministries supported.

Interchurch investigators are busy throughout the United States discovering the best methods by which this program can be made effective. The program includes specialized, centralized and standardized hospitals. Special care should be taken to avoid overlapping and duplication.

DUTY NEGLECTED

THE survey being conducted by the American Hospitals and Homes Department has fully confirmed the judgment that denominational bodies are not doing all they might do and ought to do in this particular field of Christian philanthropy.

The question is not altogether as to an adequate supply of hospitals, although it could be shown that few communities are sufficiently equipped. Neither is the question wholly one as to the efficiency of public or semi-public institutions as compared with those controlled by denominational agencies.

The latter may and should always equal or surpass the former.

The real question is: can the Christian church afford to leave entirely to city, state and community governments the care of the sick, afflicted and homeless?

OPPORTUNITY OFFERED

TO GIVE an affirmative answer would be not only to deny the obvious implications of the Master's teachings but also to neglect one of the best means of grace and power, the church's privilege of exercising one of its most glorious functions. A broken limb may be cared for quite as well in a city hospital as in a church institution, but the denomination which leaves work of this nature to the city will in time find itself growing indifferent to the great needs of humanity and will also find that the world will become indifferent to the call of the church.

Can it be that one reason why the American churches are not more missionary in spirit and in action is that they have neglected to care for their own who have been in need?

Some leading denominations do no work of this nature. Others conduct large enterprises. There are a number of states in which there is not a single denominational children's hospital. In no state is there an adequate number of these institutions.

RECOMMENDATIONS

THE American Hospitals and Homes Survey Department, therefore, recommends the following program:

1. The establishment, under church control, of at least one general hospital for white people in each of the following states:

Alabama	*Nevada
Kentucky	Oklahoma
*Maine	Oregon
New Hampshire	*Rhode Island
North Carolina	Utah
New Mexico	West Virginia

*States without institutions of this character.

Total estimated amount needed to inaugurate these hospitals, $4,000,000.

2. The establishment, under church control, of at least one general hospital for Negro people in each of the following states:

*Alabama	*Missouri
Florida	*North Carolina
*Georgia	*South Carolina
*Kentucky	Tennessee
Louisiana	*Texas
*Mississippi	*Virginia

*States without institutions of this character.

Total estimated amount needed to inaugurate these hospitals, $3,100,000.

3. The establishment of a tuberculosis sanitarium in Arizona. For this the sum of $1,000,000 is needed.

4. The establishment, under church control, of at least four hospitals for incurables in the following states:

Massachusetts	Ohio
Missouri	Virginia

For these at least $6,000,000 will be required.

5. The establishment, under church control, of three children's hospitals, especially for orthopedic work.

It is suggested that they be located, one in Minneapolis-St. Paul; one in Texas and one in New York City.

At least $3,000,000 will be needed for these institutions.

Denominational institutions of this character do not now exist.

6. The establishment, under church control, of eleven training schools for executives for denominational hospitals in—

District of Columbia	New York
Georgia	Ohio
Illinois	Tennessee
Massachusetts	Tennessee (Negro)
Minnesota	Washington
Missouri (Kansas City)	

At least $1,100,000 will be needed for this work. This is a relatively small amount, due to the fact that they can be conducted in connection with large general institutions.

BLESSED is he that considereth the poor: Jehovah will deliver him in the day of evil.—*Psalm 41:10*.

HOMES FOR CHILDREN

TODAY, more than ever before, the world is living and working for the future. Every step made in the progress of science is carefully recorded and conserved for more ultimate purposes.

Governmental bodies, business interests and individuals tax their powers of foresight in an attempt to anticipate the conditions and needs of the future and evolve plans to meet them.

Material forces are continually striving to crowd out the spiritual element in human affairs.

It is therefore more necessary today than ever before that the spiritual forces be conserved and directed into the appropriate channels for saving future generations from a purely materialistic civilization.

Our efforts should be centered in the conservation and consecration of child life to Christian ideals and Christian service.

Christian nurture is conceded by all classes and creeds to be an essential element in the proper development of the child.

Normal parent-love covets for its offspring those elements of training which will tend to develop the higher ideals and fit the child for a worthy and useful place in its later associations.

Is there is anything more tragic than a child who through the hazards of life has lost the guidance of parental love and is thrown on the mercy of a busy and selfish world?

There are thousands of such helpless, innocent ones emerging yearly from the wreckage of homes only to have thrust upon them a lot which chance or circumstance may award. The majority enters an environment which is entirely lacking in the great

Church Responsibility. "But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not for of such is the Kingdom of God."—***Luke 18:16.***

Church Fulfilment. For every homeless and destitute child received by the church into its homes ten are turned away. No Room!

essential to the proper unfolding of child life—love! Such an atmosphere is not conducive to the development of the religious nature, but tends to an accentuated development in the direction of morbidity, perversity, and unsocial conduct.

Dependent and defective children are thus being turned into delinquents, simply through our indifference and neglect. Neglected souls and bodies mean otherwise preventable human suffering, social deterioration and economic loss.

LOST, STRAYED AND STOLEN

OUR survey investigators find that hundreds of young lives have been wasted through neglect and disease. Thousands of our Protestant children are caught up yearly by the Roman Catholic Church and we lose them forever.

A staff officer of the American Hospitals and Homes Department recently visited the nursery and children's hospital in a city of five hundred thousand. Entering a ward he saw twenty helpless little children (under six years of age) without caretaker or nurse. They were uncared for and conditions were most insanitary. The children scrambled towards him and clung to him, until with difficulty he released himself from them. And when he finally closed the door against the saddest scene of his life he found it impossible to shut out its memory.

This institution receives many children through the local juvenile court. They are returned to the city authorities when they are six years old. Then they are almost invariably turned over to the Roman Catholics (though the Roman Catholics do not support the institution). The matron told an investigator that "recently the Roman Catholic priest raised quite a storm because one of the children, reaching six, was placed in a Protestant home before he knew it was being given out."

The Interchurch World Movement should make such conditions impossible.

Preventive philanthropy should be recognized as of greater necessity then remedial effort.

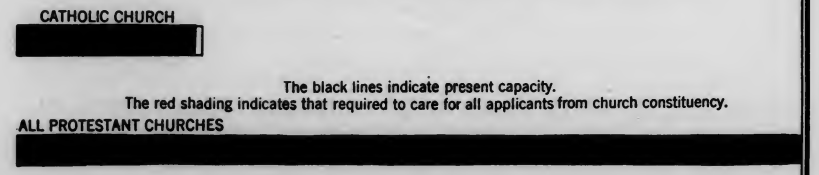
As long as unfortunate and bereaved children are found, and forsaken babies continue to arrive on doorsteps, in hallways, in hospitals, in court-rooms and other places, we must save their lives and provide a place for them. Inhuman parents would often destroy their babies did they not know that some institution would care for them.

The crux of the problem is to surround these helpless and orphaned children with a truly homelike atmosphere where faith, hope and love inspire every act.

Turn not away thy face from any poor man, and the face of God shall not be turned away from thee.—*Tobit 4:7.*

COMPARATIVE SCALE

CAPACITY OF CATHOLIC AND PROTESTANT ORPHANAGES



CHURCH HOMES FOR CHILDREN

THE responsibility for seeking and bringing these little lambs into the fold is laid upon the church by the Good Shepherd who charges us with the duty—"watch my flock," "feed my lambs."

There are a few child-placing societies under the auspices of the churches in the United States which are faithfully performing this sacred duty. Hundreds of homeless orphans are placed in Christian homes where they soon occupy a place as one of the family.

NOT IDEAL BUT NECESSARY

THERE are today about four hundred Protestant church homes for children. They are not up to the standard of a private Christian home.

Institutional homes do not furnish an altogether ideal method of caring for abandoned and destitute children but conditions have proved their necessity. Many of them have the taint of institutionalism about them which militates against a high-grade of service.

On the other hand there are many homes on a higher plane of standardization which carry out a systematic course of training in the various arts and trades in which the children show special aptitudes, and are not lacking in a Christian, homelike and sympathetic atmosphere.

While the standards of education and the assurance of Christian training are, generally speaking, higher in church homes than in the average family, educational facilities in the former should be extended through close cooperation with denominational schools, with the well-defined idea of training as many children as possible for the Christian ministry and for the mission field. Many of our leading ministers, missionaries and evangelists of today are the product of church orphanages.

BANE OR BLESSING?

A CONSTANT stream of young life is flowing into these houses of mercy. Another stream is flowing out into the world to become a blessing or a bane to the coming generation. Upon our child life today rests the fate of our church and nation of tomorrow. For every one received into these homes ten are left without care. What becomes of them? To neglect these children is to cause social deterioration, the decay of church and nation, and to lose precious opportunities for the conservation of child life and its consecration to high and useful purposes.

MISSIONARIES' CHILDREN

SOME objections have been offered to homes for missionaries' children, but the fact of their foundation and continuance is a significant argument in their favor.

Our missionaries are out on foreign fields; they have reared their children in conformity with Christian principles and constraint. They desire these influences continued. Hence, special homes are urgently needed in college towns, where their children may be maintained at a moderate cost under the best care while they continue their education.

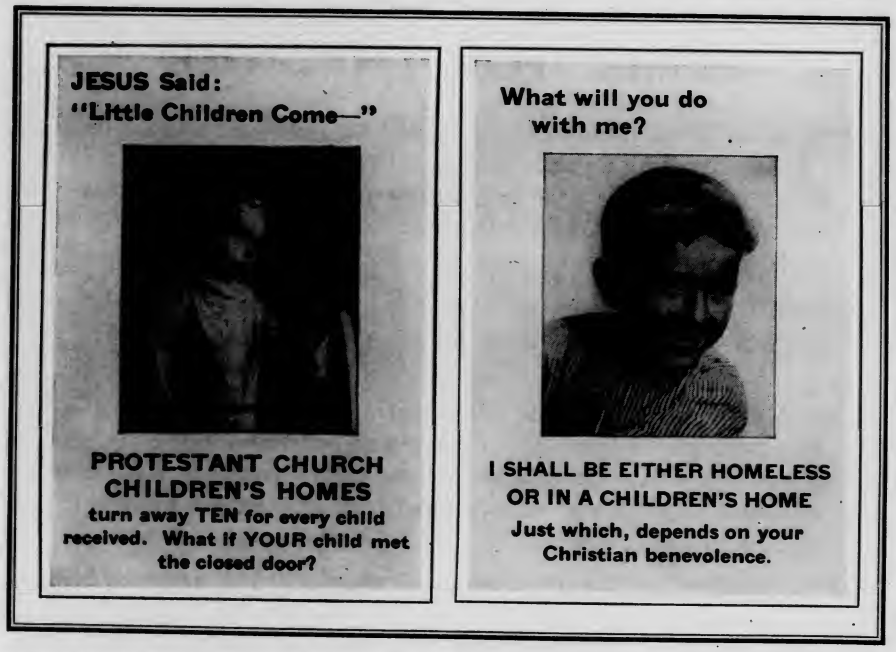
It has been conclusively demonstrated that missionaries' children are better cared for, on the average, in homes specially maintained for this purpose than in private homes.

THE CHURCH'S CHANCE

CHURCH homes give to children from broken families a care which cannot be assured in the ordinary private family. They give temporary care to another group whose parents, one or both, will want them later. Our church homes are often used by juvenile courts as safe places of detention for children. Child-placement in suitable homes is desirable, but does not provide for all, since many are not placeable. Besides, too many families, particularly in the country, want the boys or girls merely as servants and often work them too hard. We all remember the story of Riley's "Little Orphant Annie."

EDUCATIONAL FACILITIES

THE standards of education and Christian training in children's church homes are higher than the average family provides. Such



homes afford an opportunity for temporary training and become a stepping-stone to a permanent family connection. Some defective children, physically or morally weak, need institutional life and are made stronger thereby. Lastly, the demand shows the need. Our reports show that managers of homes are being constantly urged to care for more children. Last year one home in Richmond, Virginia, rejected 750; one Ohio home rejected 500; one Long Island home rejected 110; all because they had no more room.

A CONSTRUCTIVE PROGRAM

THE survey has brought out the fact that all existing church homes for children need financial support to carry out their programs of improvement and expansion. The large majority has not the means to carry out the improvements which are admittedly urgent.

All homes should be, in a measure, receiving stations for all applicants, transferring them to the proper homes indicated by their condition or needs.

The majority of homes need to make extensive improvements in plant, in equipment and in institutional programs.

Information through printed matter and from specialists on architecture, organization, best methods, etc., should be furnished to these institutions upon application.

Children's homes should afford the best possible conditions for the health, growth, happiness and moral development of their occupants.

There is urgent need for the establishment of at least three homes for colored children to be cared for by denominational boards in the states of northeastern South Carolina, Louisiana and Alabama. A total of $450,000 will be needed for this purpose.

These needs should be met so that each institution may render the largest possible service to the largest possible number.

HOMES FOR THE AGED

OLD age is inevitable to rich and poor alike. Care for old age is necessary even though riches accompany it. Many aged people, with means to pay for attention, prefer the independence and the social life of a public home to the isolation of a solitary residence or a boarding house.

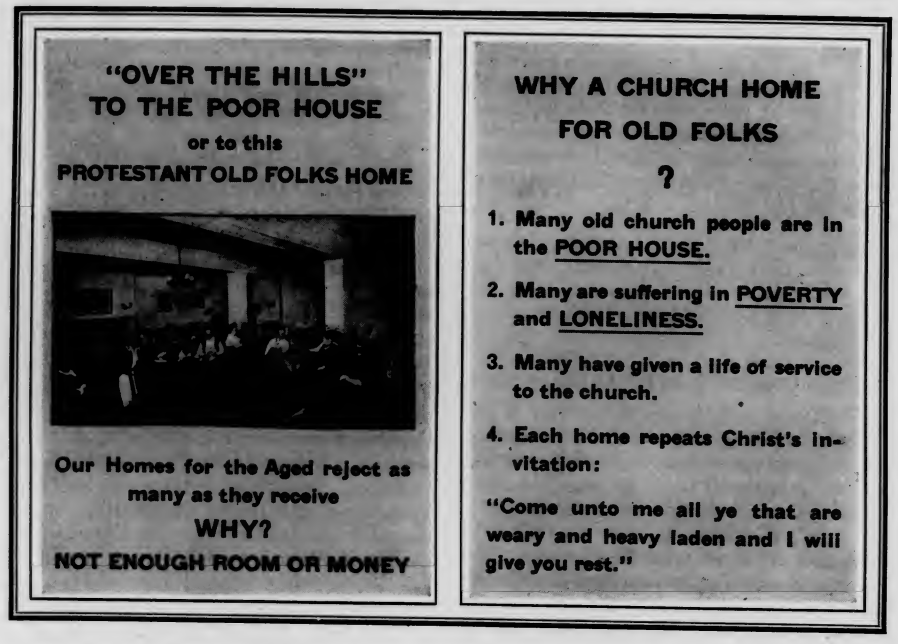
The partly dependent and the wholly indigent aged must be provided for, and it should be the duty and pleasure of the church to supply the loving care necessary to a happy old age after years of useful citizenship.

Jesus said: "Come unto me all ye that are weary and heavy laden and I will give you rest." We believe that Christ will give spiritual rest to all who trust in him. But what shall we say of that large number of men and women who bravely fought the battle of life but have not been able to make suitable provision for the temporal needs of their old age? They need rest of body and soul, and these depend in part upon food, clothing and shelter.

Much has been done by civic and philanthropic agencies to make provision for these things. All of these organizations are to be greatly commended for seeing the need and meeting the wants of so many destitute aged people. But even this service is too meagre for existing needs and in some cases does not supply that for which man hungers most. Christ said: "Man doth not live by bread alone." This is particularly true of the aged. In addition to food, shelter and clothing, they crave for fellowship, for love and for God. They need an atmosphere of warm Christian fellowship that shall make the evening of life peaceful and glad.

There are today some three hundred Protestant church homes for the aged to which these homeless unfortunates may retire to spend the remaining days of their lives in comfort, surrounded by the Christian atmosphere to which they have been accustomed in their days of health and strength. Who would deny this right to a single one of these worthy pilgrims? No one! Yet, for every one received into these homes, one is turned away for lack of room. Nothing is more saddening to the hearts of our institutional leaders than this necessity of turning away these needy ones. Theirs is a burden of sorrow. Ours is a burden of responsibility.

CAST me not off in the time of old age; Forsake me not when my strength faileth.—***Psalm 71:9***.



OUR DUTY A PRIVILEGE

IT IS our privilege to supply that material aid to these homes which shall mean more room, better facilities and increased happiness. We firmly believe that this is the duty of the church, but may we not lift this above a sense of duty and think of it and approach it as our God-given privilege? Some of us can testify that many of these old people have made great contributions to our thinking and living. They have brought us to the deep wells of life from which *they* have drawn the refreshing water for *their* souls.

AGED MARRIED COUPLES

WHILE we are setting ourselves to solve the problem of improving and enlarging the existing homes there is great need for many new ones in different parts of our land. There are several states in which no homes for the aged exist and where the need is pressing.

It is a great satisfaction to us and to many needy aged couples to know that provision has been made on the part of a few of our homes whereby man and wife may live together and so continue to the end that most sacred relationship of life. In keeping with our ideals to make all institutions approach the home idea as nearly as possible we trust that opportunities will be greatly multiplied for man and wife to live together in their latter days.

RETURNED MISSIONARIES

MISSIONARIES and their wives give up their homes to labor among alien peoples in foreign countries. Many of these upon return to their native land find their near relatives scattered and quite often suffer discomfort and financial embarrassment. We shall not have done our full duty to these devoted men and women until a home for their temporary residence, while on furlough, has been provided and its permanency assured.

HE THAT hath pity on the poor lendeth unto Jehovah.—***Proverbs 19:17***.

AGED MINISTERS

WHAT a fine example some denominations have set for the rest of us in the provision they have made for these servants of God! They provide separate houses in which returned and retired missionaries may live with their families and where they may set up anew the family altar.

But for the greater part little provision has been made for aged ministers. Some of them are now spending their last days in the county poor house. May God forgive us for so great a sin and neglect.

PENSIONS NOT AVAILABLE

IT IS now well known that many of our churches in recent years have begun to make provision for a reasonable support of our ministers by pensions in their old age. In many cases these pensions, however, are only to serve the new generation. In some denominations older men are barred from these benefits. The minister has not only made a large contribution to the church and society through his high ideals and splendid service, but through his ideals for the education of his children he has rendered an unusually fine service to the future well-being of his country. This, however, has made saving for old age difficult and in some cases impossible. As an aged minister testified, with no bitterness or regret, his only assets at the age of sixty-five were several college-bred children! He did not have the $500 necessary to place him within the ranks as a beneficiary of the ministerial relief fund of his denomination.

THE RETIRED MISSIONARY

ALL of this applies equally well to the aged missionary whose sacrifices have been greater even than those of the minister. In most cases family ties are broken which may never be reunited. Like St. Paul, they are often exposed to stripes, imprisonment and death. Much of the noblest and most far-reaching work for the kingdom of God has been done by them. When the complete story of the conquest of Christianity is written, these men and women will be known as the great heroes of the church.

When missionaries retire from active service where are they to go? The inadequate salaries paid them and their tendency to give not only themselves but also liberal gifts from their small surplus, leaves them but scant savings, if any, for old age. Can they be blamed for this, they who have entirely lost themselves in their zeal for the advancement of the kingdom! In thus losing themselves and all financial gain "for His sake and the gospel's," they have found a wealth of joy and satisfaction and laid up for themselves a rich reward in the kingdom where values are measured in terms of unselfish service. Theirs will be a royal welcome there!

How shall we entertain these royal guests during their few remaining days with us? The church has been sadly neglectful of its duty and privilege. Do we wish such a state of affairs to continue? Or shall we provide suitable places where these aged heralds of the cross may be housed in comfort and enjoy the Christian fellowship of a church home?

May the church rise up in a sense of deep gratitude and make it impossible that any of these men and women shall in any degree or in anything want that which we can provide of the comforts of life and of genuine Christian fellowship.

THE CHURCH'S PROGRAM

THE American Hospitals and Homes Department, as a result of its survey, recommends the following program for the development of this beneficent work:

Existing institutions suitably located should be enlarged and equipped to care for all worthy applicants.

All institutions should be supplied with an endowment proportionate to their capacity. Under present conditions, with inadequate endowment, only persons of fair health, possessing a certain sum of money and over a given age, can usually be admitted.

These barriers leave the most needy totally unprovided for. Unless they are removed by the thoughtfulness and liberality of the church, the latter will have denied her faith in a ministry of service.

In a given region where the expansion of existing institutions is inadvisable, new institutions should be established having in view centers of population, favorable transportation and convenience of location. Our survey has disclosed the urgent need for the establishment and distribution of such new institutions as follows:

1. The establishment, under church control, of at least seven homes for the aged and infirm in the following states:

*Colorado	Kentucky
Delaware	North Carolina
Georgia (Negro)	Washington
Iowa	

*No denominational institution of this character exists in this state.

For these institutions at least $5,250,000 will be needed.

2. The establishment of homes for retired ministers and missionaries and their wives and widows in the following states, where there are no denominational institutions of this character at present:

California Florida Greater New York

At least $1,500,000 will be needed for this purpose.

It is suggested that all these homes be managed by the denominational ministerial relief boards.

3. The establishment of at least four homes for missionaries on furlough, their management to be under the direction of individual mission boards:

California	Florida (Enterprise)
Colorado (Denver)	New York City

A total of $1,000,000 will be required for this purpose.

The Budget Tables

NO ACTION could be taken with reference to assembling and compiling institutional askings until after the conference of the General Committee at Atlantic City, January 7 to 9. Their ruling with reference to institutions belonging to denominations at present not cooperating with the Interchurch World Movement necessitated the preparation of a certificate of authorization and letters of explanation, which were sent to all institutions. These were to be made out by the institutional management and indorsed by a regional denominational authority.

Because of the short period of time within which this had to be completed, many institutions were unable to meet the requirements and secure inclusion of their financial needs.

The askings as finally reported and approved, are included in Table VI, on pages 308-309.

What shall it Profit a Christian

THOUGH he be considered a great leader, yet neglects the helpless; though he win praise and renown, yet regards not Christ's suffering ones; though he gain distinguished honor for great things, yet gives not the helping hand!

AMERICAN HOSPITALS AND HOMES
SURVEY DEPARTMENT

Regional Budget Statement for

AMERICAN HOSPITALS AND HOMES

By Denominations and States

† To comply with the decision of the General Committee of the Interchurch World Movement, it has been necessary to divide the budgets for hospitals and homes into two classes: the first comprising those budgets included in the national denominational budgets; the second comprising those budgets of *local* denominational organizations which have received the requisite denominational approval. This statement includes only the budgets of the second type and is made up of the individual budgets of 42 Hospitals, 38 Homes for Children and 27 Homes for the Aged, analyzed by denominations and states.

DENOMINATION	Total	Arizona	California	Colorado	District of Columbia	Florida	Illinois	Indiana	Idaho	Iowa	Kansas	Kentucky	Louisiana	Massachusetts	Maryland	Maine
CHRIST CHURCHES OF CHRIST.	$2,000															
BRETHREN CHURCH OF THE BRETHREN	279,000						$37,000	$42,000							$200,000	
EVANGELICAL EVANGELICAL SYNOD OF N. A	546,500						20,000			$157,000						
FRIENDS SOCIETY OF FRIENDS IN AMERICA	28,250		$2,000							26,250						
LUTHERAN AUGUSTANA SYNOD	884,250						553,500			330,750						
JOINT SYNOD OF OHIO	2,500															
IOWA SYNOD	210,000															
INDEPENDENT LUTHERAN CHURCH	500,000						500,000									
NORWEGIAN LUTHERAN CHURCH	50,000															
METHODIST METHODIST EPISCOPAL CHURCH	9,614,366	$250,000			$205,000	$205,000	260,000		$60,000	310,000	$1,179,500	$16,000		$670,000	300,000	$145,000
METHODIST EPISCOPAL CHURCH, SOUTH	1,040,500												$525,000			
FREE METHODIST CHURCH OF N. A	24,000															
COLORED METHODIST EPISCOPAL CHURCH	60,000											60,000				
PENTECOSTAL PENTECOSTAL CHURCH OF THE NAZARENE	25,000												25,000			
PRESBYTERIAN PRESBYTERIAN CHURCH IN THE U.S.A.	2,227,608		328,108	$375,000	5,000		525,000						250,000			
PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)	82,250												35,000			
PROTESTANT PROTESTANT EPISCOPAL CHURCH	704,750		60,000							152,500						
REFORMED REFORMED CHURCH IN AMERICA	105,000															
TOTAL	$16,385,974	$250,000	$390,108	$375,000	$210,000	$205,000	$1,895,500	$42,000	$60,000	$976,500	$1,179,500	$76,000	$835,000	$670,000	$500,000	$145,000

DENOMINATION	Michigan	Minnesota	Montana	Missouri	Nebraska	North Dakota	New Jersey	New York	Ohio	Pennsylvania	Rhode Island	South Carolina	South Dakota	Tennessee	Texas	Virginia	Vermont	Wisconsin	Washington
CHRIST CHURCHES OF CHRIST.				$2,000															
BRETHREN CHURCH OF THE BRETHREN																			
EVANGELICAL EVANGELICAL SYNOD OF N. A								$2,000										$210,000	
FRIENDS SOCIETY OF FRIENDS IN AMERICA																			
LUTHERAN AUGUSTANA SYNOD	$157,500								$2,500										
JOINT SYNOD OF OHIO									210,000										
IOWA SYNOD																			
INDEPENDENT LUTHERAN CHURCH																			
NORWEGIAN LUTHERAN CHURCH						$50,000													
METHODIST METHODIST EPISCOPAL CHURCH	76,316		$811,500	183,750			$100,000	1,218,500	3,135,050		$150,000			$50,000			$183,750	105,000	
METHODIST EPISCOPAL CHURCH, SOUTH				10,500								$205,000		50,000		$250,000			
FREE METHODIST CHURCH OF N. A								24,000											
COLORED METHODIST EPISCOPAL CHURCH																			
PENTECOSTAL PENTECOSTAL CHURCH OF THE NAZARENE																			
PRESBYTERIAN PRESBYTERIAN CHURCH IN THE U.S.A.					$567,000				$157,500					$20,000					
PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)																47 250			
PROTESTANT PROTESTANT EPISCOPAL CHURCH		$285,000						5,000	109,650				$25,000	12,600					$55,000
REFORMED REFORMED CHURCH IN AMERICA								105,000											
TOTAL	$233,816	$346,500	$811,500	$196,250	$567,000	$50,000	$100,000	$1,354,500	$3,457,200	$157,500	$150,000	$205,000	$25,000	$112,600	$20,000	$297,250	$183,750	$315,000	$55,000

† Decision of the General Committee of the Interchurch World Movement in Conference at Atlantic City, January 7 to 10, 1920: "The budget of any philanthropic organization shall be included in the budget of the Interchurch World Movement only by first being included in the budget of a national denominational body, except that the budget of any local, denominational, philanthropic organization which is approved by the denominational authority of the State Conference or other like area in which it is located, may be included in the denominational budget of that area"—(or region).

MINISTERIAL SALARIES AND PENSIONS

MINISTERIAL SALARIES AND PENSIONS

THE survey by the Ministerial Salaries, Pensions and Relief Survey Department covers only Protestant churches in the United States. It does not include non-evangelical organizations, localized societies, religious communes, cults, etc., or denominations which do not aim to provide a regular support for active ministers and pensions or relief for those retired.

No attempt has been made to gather information as to the support given ministers by home missionary boards, the purpose of the survey being to present in various ways a summary of the amounts paid for ministerial salaries by local churches.

The survey has been prepared from the use of questionnaires on ministerial salaries and plans for pensions and relief; by checking the results with official reports and putting them in tabular form; by compiling the statistics according to denominations and states; and by assembling the findings in such a manner as to present an educational financial program sufficient to solve the problems involved.

Many authorities have been consulted in the effort to secure all possible information. These include officials of denominational boards; reports and tabulations of the Statistical Department of the Interchurch World Movement; denominational yearbooks and reports; reports and bulletins of the United States Census and Bureau of Labor; the Council of Church Boards of Education; the Cambridge Conference on Theological Schools; investigating commissions of commercial and industrial bodies; Dun's and Bradstreet's commercial registers; pension plans of industrial and other corporations; and pension plans of denominations.

The purpose of the survey is to bring before the church a clear showing of the inadequate support given its ministry, both active and retired; and to arouse the church to accept fully the New Testament declaration, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The immediate objective of the survey was a budget, which would give an estimate of the amount required by the denominations cooperating in the Interchurch World Movement in order to provide income sufficient to meet the just claims of retired ministers and the widows and orphans of ministers. This estimate will be found on pages 293, and 296.

Another objective of the survey was to make a study of the problem of adequate support for the active ministry. This is more difficult, but a beginning has been made.

The cost of living has increased 81 per cent. since July, 1914. The average ministerial salary has not increased even 20 per cent. Church janitors and secretaries have had a salary increase of from 50 to 80 per cent.

Ministerial salaries must be increased at least 60 to 80 per cent. to put an end to the unequal struggle against the mounting costs of even a bare living.

The self-respect of the minister, supplementing his single-hearted devotion to the gospel, forbids him to make monetary consideration a controlling issue. Yet the minister is the key man in the life of the church and a support that enables him to devote all his strength, time and thought to the work of the church is one of the necessary conditions of its success.

The church weakens her claim upon the best young men for the ministry when she does not offer them an adequate support in old age.

IT IS all very well for us to talk about the virtue of a self-sacrificing ministry, but most of us appreciate the virtue when some one else is doing the sacrificing. It is simply impossible for vast numbers of our ministers to work effectively on the salaries they are now receiving.

SET our ministry free from the exactions of temporal affairs, that they may be men of vision, seers of God, that the people may live and not perish, and that the mighty movements of our times may live and progress.

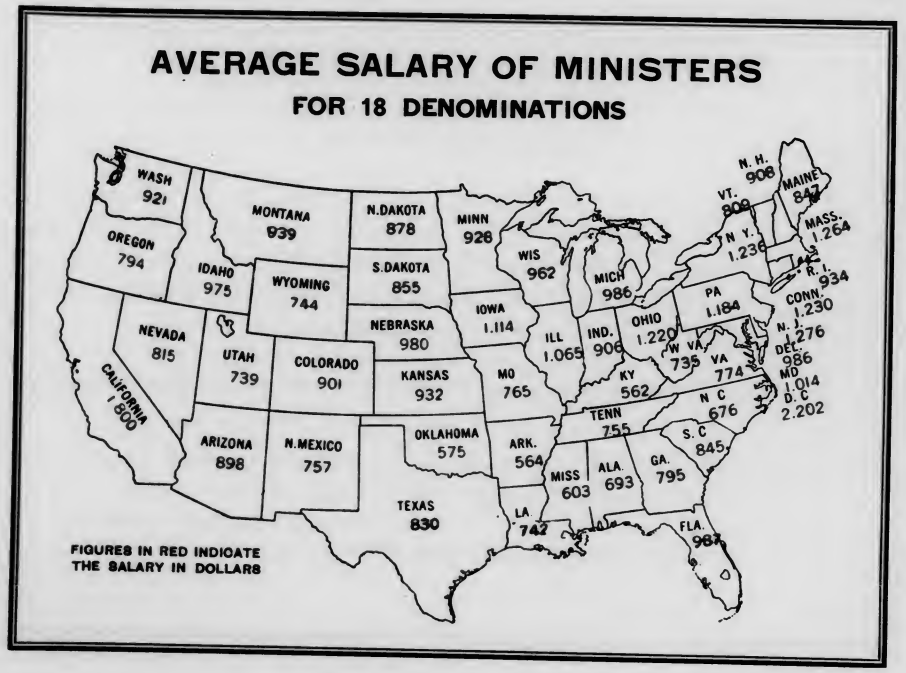
MINISTERIAL SALARIES

The minister is exploited for every good cause, while the plight of his family is little less than tragic. This is unfair and cruel and makes it impossible for him or his family to benefit by the schools, hospitals and other products of his labor except on the basis of charity.

THIS section of the survey deals exclusively with ministerial salaries; discloses the acute situation relative to them now existing in the churches; and the duty and imperative necessity that rest upon the laymen to provide adequate support for their active ministers.

The information contained in this section relates directly to the support of pastors in the Christian ministry and, consequently, to the success of every form of church activity.

It presents in various ways the salaries paid and classifies them by denominations and states. It also shows the average salaries in each denomination and for each



state, and the average amount contributed per member in the denominations and states named.

The average of salaries varies, as some reports include ministers who give only part time to the work of the ministry, while others do not separate salaries from other items in the local expense budget. This survey is intended to cover only ministers who are regularly ordained and who give full time to ministerial work.

The importance of this information is accentuated by the present high cost of living and the inadequacy of ministerial salaries. The cost of living is not uniform throughout the country. It is lower in the southern part than in the northern. In general, $800 in the warmer parts of the country may be considered as the equivalent (in living expense) of $1,000 in the colder sections.

The total salaries paid in 1916 to the 170,000 ministers in the United States was $125,000,000. Not half of them received more than $700. The greater number received less than the minimum amount necessary to maintain an ordinary family. Even with allowances for rent-free houses, the cost of food alone, in many instances, would exhaust the minister's income.

It is greatly to the credit of the Christian ministers as a class that they place their own financial compensation last in the order of their interests.

The thoughts of the church have been turned to many great and worthy enterprises, but this most sacred of all causes has been overlooked.

United States income tax returns—which give the entire income not the salary alone—show that in 1918 only 1,671 of the 170,000 active ministers—not one per cent. —came within the tax limit of $3,000. Of this number 438 had an income of $3,000 to $4,000; 404 of $4,000 to $5,000; 275 of $5,000 to $6,000; 162 of $6,000 to $7,000; and only 392 above $7,000.

THERE is one thing left for the prince of darkness to do in order to destroy the church of God, and that is to starve the preacher: to shut out from our pulpits by inadequate salaries men of brains, men of sterling integrity, men of magnetism and power.

SALARIES BY STATE GROUPS

FOR the sake of analysis and as a matter of convenience and comparison, the states of the Union have been arranged in five groups as follows:

1. The New England States: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont.

2. The North Atlantic States: Delaware, District of Columbia, Kentucky, Maryland, New Jersey, New York, Pennsylvania, Virginia, West Virginia.

3. The South Atlantic and Gulf States: Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas. The report for the South Atlantic group is limited by the fact that the salaries of the Southern Baptist Convention and of a number of other denominations were not reported.

4. The Central States: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Wisconsin.

5. The Rocky Mountain and Pacific States: Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming.

The condition of the church as to ministerial salaries in these state groups is shown by the following table which gives the combined summary for all the reporting denominations:

TABLE OF MINISTERIAL SALARIES

THIS table is significant. (See pages 286, 287.) Returns are by no means complete since information is not always obtainable. The percentages given in the following classification are larger than those of the church as a whole, and their lesson is impressive.

Salaries—Classification by Percentages

1	per cent.	of ministers	receive	$4,000	or more
1.4	"	"	"	3,000	to $4,000
4.6	"	"	"	2,000	to 3,000
9.3	"	"	"	1,500	to 2,000
32.6	"	"	"	1,000	to 1,500
38.6	"	"	"	500	to 1,000
12.7	"	"	"	500	or less

Group	Average pastoral salary	Average payment per member	CLASSIFICATION OF SALARIES								
			Less than $500	$500 to $1000	$1000 to $1500	$1500 to $2000	$2000 to $2500	$2500 to $3000	$3000 to $4000	$4000 to $5000	$5000 and Over
1. New England States	1085	5.84	368	872	738	286	136	68	63	16	16
2. North Atlantic States	1034	4.00	476	1453	576	682	372	181	87	26	19
3. South Atlantic and Gulf States	737	3.38	245	259	94	32	9	2	4	..	..
4. Central States	960	4.75	1194	3902	4160	1220	409	188	102	33	31
5. Rocky Mountain and Pacific States	926	6.00	360	812	688	213	86	46	29	9	5
The United States	937	4.39	2643	7298	6256	2433	1012	485	285	84	71

SALARIES IN CITIES

PARSONAGES are found principally in cities or larger towns, where only one-sixth of all the ministers live and where salaries are uniformly larger, as indicated by the following table:

	Average salary
Cities of 300,000 or more	$1,223
" " 300,000 to 100,000	1,110
" " 100,000 to 50,000	1,063
" " 50,000 to 25,000	972
" below 25,000	573

ISHPEMING AND MUJIISHKU-DANG

TAY-BAY-WAIN-DUNG, an Ojibway Indian medicine man, explained the future life to his adopted son, Kee-tchee-me-wah-nah-nah-quod.

The first "layer" of that life is a sort of Ojibway purgatory, out of which after awhile an Indian may make his escape to earth. If he finds the tribal totem-pole he may climb up into the first "layer" of heaven. In due time, he may pass through the second and third "layers" of the upper world into the fourth heaven, "Ishpeming," where "Monedoo," the great and good God lives.

The conditions disclosed by the survey of ministerial support are significantly illustrated by "Negaunee", the new and strange land upon which the young minister enters, and "Ishpeming," his Heaven of generous provision, in contrast to "Mujiishku-dang," the "land of deepening shadows," terminating in poverty, penury and helplessness.

DENOMINATIONAL SALARIES

THE Congregational body, after eliminating stated supplies and occasional pastors, paid in 1916 to one-half of its entire ministry less than $1,000 a year. The increase in the average salary during twenty-six years (1890 to 1916) was but one and one-tenth per cent. Reports from 4,971 of the 6,103 Congregational churches showed that

2,783	churches paid	less than	$1,000	
1,340	"	" from	1,000 to	$1,500
517	"	" "	1,500 to	2,000
165	"	" "	2,000 to	3,000
89	"	" "	3,000 to	4,000
40	"	" "	4,000 to	5,000
37	"	"	5,000 or	more

The Protestant Episcopal Church usually pays its ministers better than do other denominations, yet half of them receive less than $1,500 a year—a sum regarded by government economists as the minimum needed to maintain a family.

In New England, the Middle West and on the Pacific Coast—where salaries are higher than the average—twenty-eight receive less than $500 a year; fifty-three from $500 to $750; eighty-four from $750 to $1,000; 506 from $1,000 to $1,500; and only fifty-eight, including bishops and general officers, receive $3,000 or more.

The highest of these salaries is about the same as that of an expert roller in a steel mill; the lowest is lower than any wages paid in the steel industry.

The Presbyterian Church has 10,518 churches with salaries (including house-rent) as follows: 13 per cent. or 1,367 ministers receive less than $400 per year; 12 per cent. or 1,262 ministers receive from $400 to $600 per year; 17 per cent. or 1,788 ministers receive from $600 to $800 per year; 19 per cent. or 1,998 ministers receive from $800 to $1,000 per year; 17 per cent. or 1,788 ministers receive from $1,000 to $1,200 per year; 22 per cent. or 2,315 ministers receive $1,200 or more.

The Disciples of Christ pay average salaries to their ministers and to groups of ministers at different ages as follows:

Age of minister	Average current salary	Average during their entire ministry	Group ages	Average salary
21	$983	$700	20–29	$1043
25	998	701	30–39	1305
30	1225	856	40–49	1577
35	1217	900	50–59	1383
40	1531	1046	60–64	1188
45	1387	939	65–69	957
50	1469	1014	70–74	658
55	1167	902	75 plus	450
60	1396	1153	.....	....
65	1035	840	.....	....
70	719	600	.....	....
75	480	550	.....	....

The Methodist Episcopal Church reports for 1918 that—

1,932	ministers received	less than	$500	
4,136	ministers received	from	$ 500 to	$1,000
4,719	"	"	1,000 to	1,500
1,739	"	"	1,500 to	2,000
776	"	"	2,000 to	2,500
374	"	"	2,500 to	3,000
179	"	"	3,000 to	4,000
48	"	"	4,000 to	5,000

15 ministers received $5,000 or over.

The Northern Baptist Convention pays only eight per cent. of its ministers as much as $1,500 per year; and with the exception of a few men residing in large cities the average salary is $683, not one-half of the present wages of an untrained, unskilled laborer.

WHAT soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?—***1 Cor. 9:7.***

DENOMINATIONAL AVERAGES

AVERAGES are misleading because the greater number of ministers is in the small-salary list. The larger salaries make the average a maximum amount for most of them. The average of the salaries below $1,000 would be much less than $700.

There is a wide range of difference in the denominational averages as shown by the following table:

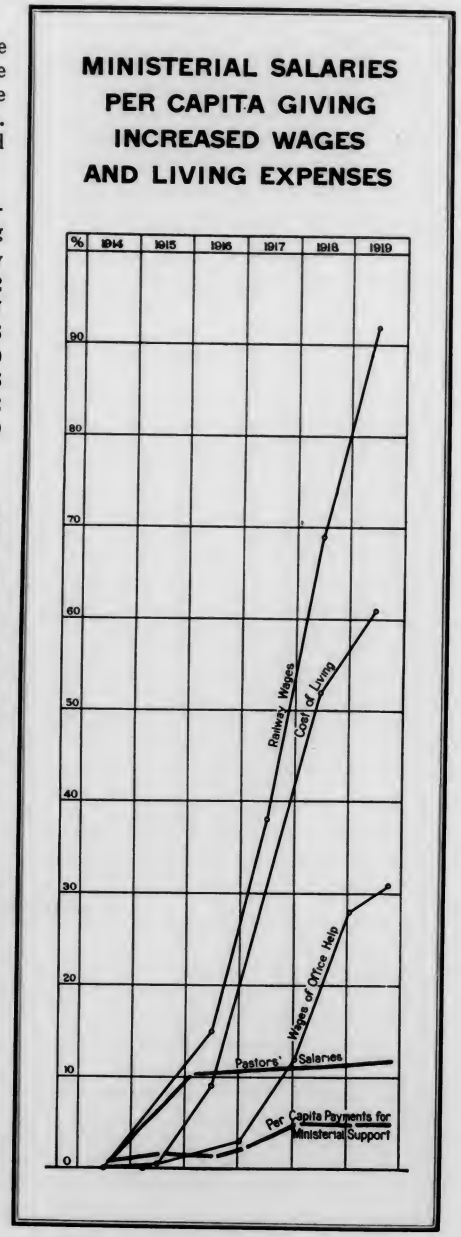
	Average salary
Episcopalian	$1,242
Presbyterian (North)	1,177
United Presbyterian	1,096
Reformed (Dutch)	1,170
Methodist Episcopal	1,176
Congregational	1,042
Baptist (North)	950

PROFESSORS AND PREACHERS

A COMPARISON of incomes in the several professions indicates the low level of ministerial salaries. The United States income tax returns for 1916 show that 22,273 lawyers and 20,348 physicians had incomes in excess of $3,000, as against only 1,671 preachers. The minister has one chance in a hundred of having a $3,000 income; the lawyer, one in five; the doctor, one in seven; and the architect, engineer and manufacturer, one in ten. Eleven lawyers and eight physicians or manufacturers out of every hundred have an income of $5,000, but only four ministers in a thousand have such an income.

Yale University, recognizing the inadequacy of the salaries paid to its faculty and the loss of men who were compelled to leave the staff for more profitable work, has adopted a budget which adds $300,000 annually to the salaries of its professors. Normal salaries of full-time professors have been increased as follows: $4,000 salaries to $5,000; $4,500 to $6,000; $6,000 to $7,000; and a few to $8,000.

Columbia adopted a similar budget for 1920. Harvard is now driving for a $15,000,000 endowment fund to ensure a living wage for her professors. Princeton, Cornell and other large colleges and technical schools are doing likewise.



But no such increase has come to the ministry. In normal times the low level of salaries was a source of financial stress and embarrassment, and this condition is accentuated today by the increased cost of living. Had the increase in ministers' salaries kept pace with the increasing cost of all the necessities of life, the present $1,000 salary would be $2,650, whereas the average increase of 20 per cent. makes it only $1,200.

Wholesale prices have advanced 78 per cent. since 1914 and 265 per cent. during the last twenty years.

The retail price of fifteen varieties of food advanced 92 per cent. in the ten years from 1907 to 1917, and from 12 per cent. to 20 per cent. since then. According to the National Industrial Conference Board, which is a federation of twenty manufacturers' associations, the cost of living for the ordinary American family was 71 per cent. higher than in July, 1914.

MINISTERS AND OTHER MEN

INDUSTRIAL investigators find that the normal income of a workingman's family today should be from $1,100 to $1,500, and that wages have been advanced proportionately. In this manner the increased cost of living has been provided for.

From September, 1914, to March, 1919, the average wages of men in eight leading industries increased from 74 per cent. to 112 per cent., the highest percentage of increase being in work where the earnings had been relatively low. This increase enabled workers in general to maintain and even improve their 1914 standard of living.

In March, 1919, the highest average weekly earnings of males in any industry were $29.35 (as against $14 in 1914)in rubber manufacturing;the lowest was $17.10 (as against $10 in 1914) in cotton manufacturing.

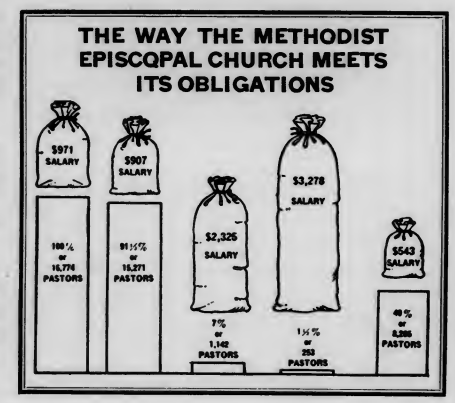
Since the preparation of the accompanying graph the cost of living and the wages of office help have both advanced, and some progress has been made toward a better support for the ministry.

The following table gives the range of average weekly wages for male workers in detail and is significant:

Industries	Sept. 1914	Sept. 1918	Mar. 1919	Percentage of increase	
				1914-1918	1914-1919
Metal	$13.18	$26.80	$24.75	103	88
Cotton	10.00	20.60	17.10	106	71
Wool	11.52	23.21	18.61	102	62
Silk	11.77	21.54	22.69	83	93
Boots and shoes	14.70	24.04	25.90	64	76
Paper	12.73	22.40	22.40	76	76
Rubber	14.00	28.60	29.35	104	110

While wages in some industries increased over 80 per cent., the salaries of ministers increased less than 20 per cent. To even approximate the standard of ten years ago the minister's salary should be advanced from 60 to 80 per cent. *"That the minister makes ends meet stamps him as the master business man of his time."*

Few men have been less fortified by increased compensation to meet the demands created by this condition than the Methodist minister. Seldom if ever adequately paid, the steadily dwindling purchasing power of the preacher's salary is making his predicament unbearable



and is threatening a disastrous crisis. The inadequate financial support accorded him in 1914 has been increased less than 15 per cent. which makes his present salary actually, or relatively, much less than it was four years ago.

According to the report of the Commission on Finance for the year 1918, 15,271 of the 16,774 Methodist Episcopal pastors in the United States, or 91 per cent., received an average salary, including house rent, of $907.

The remaining 9 per cent. received salaries generous enough to bring the total average of pastors' support up to the cash basis of $971, or $1,106 including parsonage.

THIS picture is not a family group. Dr. Seth Reed of Flint, Michigan, now in his ninety-eighth year, one of the oldest living ministers; and Dr. P. B. Hoyt, retired, seventy years of age, represent the past; two pastors, forty-five and twenty-five years old respectively, represent the present and the three boys represent the future. See further explanation on page 275, opposite, where a serious question is raised for the churches to answer.

Paying Less than their Fathers

THE failure of the laity to meet its financial obligations is the principal cause of scant salaries. The attendant difficulties of recruiting an acceptable ministry and the loss of men who are forced to engage in business enterprises in order to provide for their families threaten the ministerial supply and the life of the church.

That in the face of a doubled membership and large property accumulation the laymen individually pay no more than their fathers did is a startling fact which is true in most churches. As a rule *the more members and wealth the churches have the less they give per capita*.

The prophet's confession, "I am not better than my fathers," will come to the lips of the laymen who study the per capita giving of church members and learn that, notwithstanding unparalelled prosperity, the average layman today not only proportionately but in actual amount per member is paying no more for the support of the ministry than his father or grandfather or great-grandfather did.

Had payments by Christian laymen for the support of the ministry increased in proportion to increased wealth, salaries could have been doubled and millions provided for the extension of the kingdom.

More important than all, hundreds of high-grade, well-trained, effective ministers would not have been forced into secular pursuits in order to provide for their families had it not been for the lack of financial vision on the part of the lay membership.

Young men of parts and learning, seeing that the laymen were willing to share their prosperity with them even as in the past the ministers shared the poverty of the laymen, would not have had the lure of their call clouded by the forecast of a helpless and dependent old age; and many a fine, high-minded, devoted young man would have invested his life in the Christian ministry.

The men in the group picture are alike in their devotion to the church; but the average laymen of an earlier generation paid more to the support of Dr. Reed and his associate than the laymen today, who are bound by like vows, pay for the support of their ministers.

But what about the three boys, one year, eight years and sixteen years of age, who represent the future? What about them? Will they pay less for the support of the ministry than their fathers? If so, the curve which represents the decreased payments

to ministerial support will continue to descend and the church will bar its doors against the best.

These boys will be in the ranks of either the laity or the ministry. If they shall be laymen, and when they shall reach the age of the four men in the picture, they too must confess, "We are not better than our fathers;" then their ministers will not be equal to the task, the church will be swamped in the mire of material prosperity and the Light of the World will be obscured.

RICH BUT NIGGARDLY

THE munificent contributions, running up into hundreds of millions of dollars, to the many interests both in church and out of it, prove that low ministerial salaries are not due to the poverty of the laity. Mr. Carnegie called a certain denomination "the richest institution in all the land." Mr. Carnegie was clearly right, for American Protestantism has an aggregate property worth of two billion dollars—equal to an equipment of $12,000 per minister.

With this vast wealth in its possession the inadequate support of the church's ministers must be caused by a low appreciation of their value to the community and the individual, and to an unworthy standard of Christian giving by the laity.

IN THE HANDS OF THE LAYMEN

LAYMEN can change the situation if they will. They must cease to think of the support of the ministry, active or retired, as a benevolence. Self-respecting, worthy, high-grade men cannot be secured for a calling in which their salaries are considered as a charity. Christian ministers are entitled to support on the same basis as other men, both while they serve and while they wait the final call.

STARTLING DISCLOSURES

THIS department investigated fifty prosperous representative churches of the Middle West as to the per capita payment for the support of the ministry at four periods during the last half century. Some of the disclosures are as follows:

The individual church member in three fine Kansas churches paid nine cents per week *less* in 1916 than he did in 1870; four cents *less* per week than in 1890, and one cent *less* per week than in 1910.

The findings in fourteen cases are shown in the following table. These facts spell disaster unless conditions are changed.

Location of churches	1870	1890	1910	1916
Kansas	$7.56	$6.00	$4.85	$3.16
"	8.20	4.04	3.00	2.76
"	7.00	4.29	2.17	2.30
Average	$7.58	$4.78	$3.34	$2.74
Minnesota	$6.25	$5.95	$3.68	$3.00
Michigan	4.93	2.15	2.14	2.70
"	4.30	4.90	3.18	2.92
"	4.38	5.73	3.61	4.02
Average	$4.86	$4.68	$3.15	$3.16
Illinois	$5.28	$3.00	$3.96	$2.74
"	6.00	4.08	4.71	3.80
"	....	2.55	1.75	1.93
Average	$5.64	$3.21	$3.47	$2.82
Missouri	$6.00	$5.98	$4.82	$3.89
"	9.56	4.61	3.51	3.71
Average	$7.78	$5.29	$4.16	$3.80
Iowa	$4.40	$3.01	$2.37	$3.28
"	....	4.13	3.27	2.69
Average	$4.40	$3.57	$2.87	$2.98

COMMERCIALIZING THE MINISTRY

THE fear of commercializing the ministry is groundless as long as ministers' salaries are so far below any real purchasing power.

Laymen do not pay the cost value of the men whose services they use, basing that cost on the outlay of time and money needed for preparation.

Special ability and capacity are demanded of ministers, whose characters must be beyond reproach and who must and do possess learning, culture, a knowledge of affairs and administrative ability.

Laymen who pay generously for such qualifications in business cannot be indifferent to the equal value of these in the ministry. They cannot remain guiltless if adequate compensation is not given to the minister.

PROSPEROUS GROUPS OF LAYMEN

MINISTERS are preaching to prosperous groups of laymen, each member of which pays to someone who does very ordinary work more than the entire group pays to the minister who renders invaluable service!

Ministers preach to laymen who individually pay chauffeurs more to run their automobiles than they collectively pay a minister to run their church!

Ministers have in their congregations men who personally, in one month, earn more than is paid in a year by their entire group for ministerial support!

Rural ministers are preaching to groups of farmers who individually pay more to the "hired man" than their combined church group pays for the support of their minister!

Down in the cottonfields, negro ministers are preaching to fifty or more cotton pickers who individually are paid more for picking cotton than their entire neighborhood pays to the minister in a year!

FINANCIAL CONSCIENCE SLEEPING

INCREASED strength and prosperity have not resulted in a clearer sense of responsibility on the part of the laymen but rather in putting their financial consciences to sleep. From 1915 to 1918 three classes of churches in one denomination stood out from others because they either paid the largest salaries, had the largest membership, or owned the most valuable property. They were the "high-salaried," "large," and "rich" churches.

But the laymen of these prosperous churches paid less per member for the support of the ministry than did their denomination as a whole, and very much less than did the smaller churches. They paid less themselves than they did ten years ago.

Instead of helping to bear the burdens of the weak they did not carry burdens equal to those of the weak. They are not great givers. God's great givers are not always those who give largely but those who have felt the thrill of sacrificial giving.

Five hundred and forty-eight "high-salaried churches" paid a salary of $3,000 or more. In spite of the fact that the years surveyed were years of great financial prosperity, these "high-salaried" churches paid four cents *less* per member in 1918 than in 1915. The higher salaries were not due to enlarged liberality. They were paid by a larger membership.

One hundred and seventy-seven "large churches" had a membership of 1,000 or more.

NO MAN is able to give his most effective service to the church if he is unable to meet promptly those financial obligations compelled by due regard to physical necessities and a decent respect for social proprieties.

From 1915 to 1918 the per capita payment of their members *decreased* eleven cents, showing that churches with the largest membership pay less per member for ministerial support than do the smaller churches. Instead of saying, "because we have more members we can pay a more adequate salary," they seem to say, "because we have more members we need not pay as much."

Two hundred and eight "rich churches" had a property valuation of $100,000 or more. Their per capita payments to ministerial support *decreased* nineteen cents per member, showing that wealth, unfortunately, is not always accompanied by consecration and liberality.

THE HORIZONTAL LINE

THE statistical scheme of the Methodist Episcopal Church, more complete and covering a larger period than that of other denominations, shows that the per capita giving in 1918 was $5.30; in 1917, $5.07; in 1916, $5.01; in 1915, $5.00; in 1914, $5.04; in 1913, $5.08; and in 1912, $5.10. The average member paid only two-fifths of a cent more per week in 1918 than he did in 1912; and since 1900 the per capita weekly payment increased only nine-tenths of one per cent.

The graphic line which represents the changes in per capita payments to ministerial support has been almost horizontal for thirty-four years. Meanwhile the total growth of the wealth of the nation, according to government reports, has increased to over $250,000,000,000 or $8,500 per family.

A TITHE OF A TITHE

THE average income of the members of the Protestant churches has been estimated at $400 a year. A tithe on such incomes would yield enough money to pay all that was paid last year and then leave a billion dollars for the seed-corn of the kingdom.

The combined membership of the Congregational, Baptist, Presbyterian and Methodist Episcopal churches is 11,500,000. Their combined income (at $400 per year) would be $4,600,000,000. A tithe of a tithe (one per cent.) on that amount would yield $46,000,000. The income of the six million Methodists (at $400 each) would be almost $2,500,000,000. They paid their ministers $25,000,000, or one per cent. of that amount—not a tithe, but one-tenth of a tithe. There is no reason to believe that the other denominations make a better showing.

It is not strange that the increase in the salaries of ministers has been less than 20 per cent. during the last twelve years. How could the increase be larger when the per capita giving of the laymen has not increased?

AN AROUSED CONSCIENCE

ONLY when an aroused conscience shall inspire a higher standard of Christian giving will conditions improve. It is easy to become enamoured of large totals but it is well to remember that totals of ministerial support are made up of a multitude of small salaries, the smallness of which seriously affects the personal interests of the pastors and their families.

Church membership is increasing more rapidly than the population. The curve which represents population ascends less rapidly than that which shows church membership. If this condition continues it is mathematically certain the church membership will some day overtake the population.

This would be encouraging were it not accompanied by the threatening fact that financially the church, in the support given to its ministry, is on the downward path. Unless this is changed there can be only one result—disaster.

THE MINISTER EXPLOITED

HOSPITALS are needed and the minister is asked to raise money for them; but should he or members of his family fall sick the expenses for hospital care and a trained nurse must be paid out of his meagre salary.

In the majority of cases this salary is less than $20 a week, or half the amount he must pay for a trained nurse. Such emergencies can only be met on a charity basis.

To self-respecting ministers a state institution supported by taxes which he helps to pay is less offensive than the ordinary charitable offer of a free bed to be charged to "compulsory charity."

Colleges must be built and endowed and the minister is asked to work for them. To his credit and to the amazement of those who know the conditions, he has in some way managed to send his children to college.

But what layman has any realization of the scrimping and saving, the humiliating charitable discounts, reduced term charges or scholarships to which he must have recourse?

Laymen who contribute to educational institutions and provide scholarships should think of these things and be willing to pay their ministers adequately.

THE INDISPENSABLE MAN

IN ORGANIZED Christianity the minister is the "indispensable man." Every great church movement has relied on his faithfulness and the possibility of exploiting him to see the program through. He has always been the willing servant of the kingdom and has followed his ideals to the extent of sacrifices in carrying out great tasks.

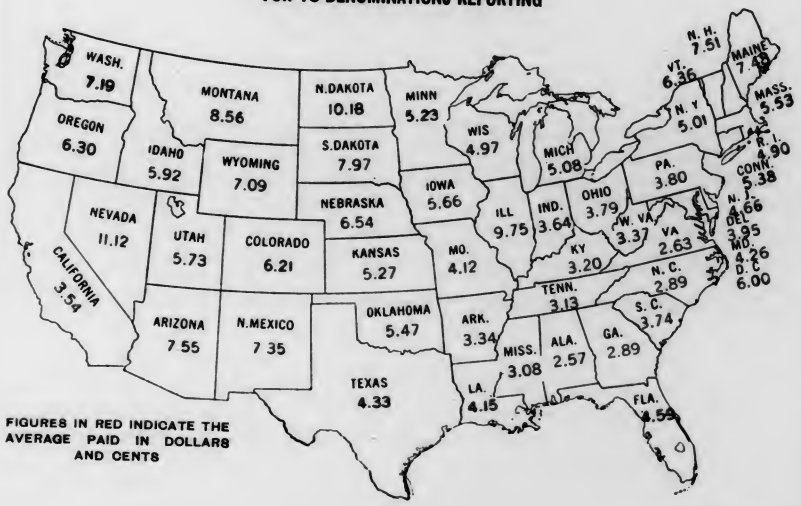
Strength is given to the Interchurch World Movement because of its basic proposition that the minister's position, rights and compensation shall be fully recognized and that he shall be adequately provided for both during his active years and in his old age.

His condition has gone far beyond that of willingness to make personal sacrifices. It is a question of sacrificing his success, his home and his family.

To be willing to make the sacrifice is magnificent but to be sacrificed needlessly by a well-to-do laity, engrossed in its own personal enterprises, is a great tragedy and falls little short of a crime.

AVERAGE PAYMENT PER CHURCH MEMBER FOR MINISTERIAL SALARIES

FOR 18 DENOMINATIONS REPORTING



FIGURES IN RED INDICATE THE AVERAGE PAID IN DOLLARS AND CENTS

RESULTS OF INADEQUATE SALARIES

THE results of the inadequate support of the ministry are serious. They affect the whole life of the church. The minister is the essential man in all church activities. Whatever impairs his efficiency reacts upon the church. The results of inadequate support are:

1. *A Trained but Inefficient Ministry*

No men are more devoted to their life work than ministers. In general, where there is inefficiency it is not caused by lack of devotion but by—

a. Physical disability and mental poverty due to inadequate food and scanty literary equipment.

b. Burdensome debts made necessary in preparing for the ministry; and exacting economies making a "side-line" necessary.

c. The inclination to change to a more lucrative occupation at an early age in order to provide for present needs and future disabilities. This causes an unsettled state of mind.

2. *A Dearth of Ministers*

Intelligent and well-equipped young men are lost to the ministry because influenced to accept positions in detached service or to turn aside to other callings.

In one denomination 3,388 congregations did not have regular pastoral care. In another there were 994 fewer ministers than in 1914. In the New England section of one denomination 35 per cent. of the congregations was without regular ministers in 1915. One denomination reports:"2,000 churches pastorless and shepherdless because of poor salaries."

In a denomination having 963 congregations only 627 have settled pastors. Another reports a net gain in three years of 25,680 members, but of only thirty-four ministers.

Another denomination needs a thousand ministers a year to fill the gaps, but had in 1919 less than 600.

3. *Decrease in Theological Students*

Between 1870 and 1910 increases in the student body of three professions were as follows: dentistry 5405 per cent.; law, 1083 per cent.; theology only 238 per cent.

In 1911 there was a total decrease of 178 theological students as compared with 1910; in 1913 there was 20 per cent. less than in 1912. The summaries of one denominational group report a decrease of twenty-five theological students in two years—from ninety-two to sixty-seven. Another group reports the loss of fifty-four students from 1891 to 1916; another, a decrease of 126 students from 1896 to 1914.

These losses occurred during a period marked by a large increase in the number of church members and of college students; by extensive evangelistic campaigns; by special religious work in colleges; and by the Student Volunteer Movement.

4. *Increase of Untrained Ministers*

The proportion of untrained men in the ministry is increasing. An investigation covering 3,500 ministers of one denomination showed that 50 per cent. was without college education, and not one in four had both college and seminary degrees.

In one denomination 1,624 more unordained "supply preachers" were used in 1918 than in 1898.

In another, out of 986 ministers only 476 gave their full time to ministerial work.

THE church must take better care of her ministers or be content with an inferior class of men for her work, and that spells failure. Ministers need the best possible intellectual equipment.

A survey of an Ohio county reveals the folly of dividing a minister's time; the percentage of gain in churches which had one-quarter of the minister's time was 26 per cent.; those which had one-third of his time, 35 per cent.; those with only one-half of his time, 39 per cent. But when the church had all of the minister's time, the gain was 60 per cent.

5. *The Church Suffers*

This is a tragedy. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity but the sacrificial service of its ministers. By ignoring their just requirements it disheartens those already in its service and weakens its claim upon young men of promise and ability.

THE WAY OUT

THE way out is to give the facts to the church. The same principles which assure cooperation, loyalty, industry and contentment in business affairs apply equally well to the ministry and church affairs.

Churches have been compelled to add from 50 to 80 per cent. to the salaries of their janitors and church secretaries. They cannot get their executive work done and keep their plants warm and clean without paying more for it.

What about the chilly winds of unmet needs which blow against the parsonage where resides the minister who, with his family, is not working for money, and is tied to his task by his vows and ideals? Do not compel him to break them.

The laymen who have dealt liberally with world-wide and national charities but who are paying less each year to support the ministry, must assume larger responsibilities.

They are under vows to support the ministry and the institutions of the church. The injunction, "Vow and pay thy vows!" is as binding on them as on the ministry.

MEETING THE CRISIS

MINISTERS are the officers of the army of the Lord. The nation that loses its officers loses its army; and if the army be lost the nation is lost; and if the nation be lost all is lost. The only way that the nation can survive is to provide trained officers.

America came late into the World War, not from lack of men willing to follow the flag but because of the time necessary to train officers to lead them.

It is so in the church. If we lose the ministers we lose the army of the Lord and have only an unorganized religious mob; and if we lose the Christian army we lose the church; and to lose the church is to lose all. The only way the church can survive is to have trained ministers.

Through its trained inspired ministry the church receives its vision; but where there is no ministry there is no vision; and "where there is no vision the people perish."

THE YOUNG MAN'S CALL

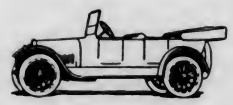
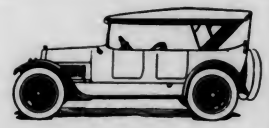
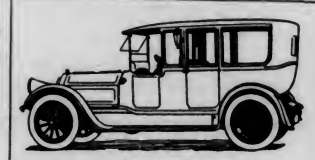
YOUNG men do not determine their call to the ministry on the basis of salary. But the church that puts a low estimate on the value of their services and the importance of their task is not likely to appeal successfully to the young man who prizes the life he has to live and wants to make it count in the world.

Young men are not drawn to the ministry by the lure of luxurious things, but the church can never make a compelling appeal to its best until it gives a fair financial recognition to the value of their services and acknowledges that "the laborer is worthy of his hire."

AN ADEQUATE support for every minister will be a really constructive work for the kingdom of God, and should be one of the church's supreme concerns.

MINISTERIAL SUPPORT IN TERMS OF AUTOMOBILE COST AND UPKEEP

**INTRINSIC VALUES AND PRICES ARE NOT THE SAME THING.
A GOOD MAN IS WORTH FAR MORE THAN ANY MACHINE.
THE WORLD NEEDS TO BE EDUCATED UP TO THIS IDEA.**

Ministers' Salaries	Note that:	Types of cars
Class 1. Salary $600 a year.	These ministers receive, for a whole year's work, a sum less than the initial cost of the cheapest car on the market.	
Class 2. Salary $600 to $900 a year.	Many an individual layman spends more for and on his car than the whole congregation pays for its minister's entire yearly salary.	
Class 3. Salary $900 to $1,500 a year.	A car is only one item in the business man's budget. A minister has to support his family for a whole year often on less than this one item costs his parishioner.	
Class 4. Salary $1,500 to $3,000 a year.	A car can serve at best but a few people. A minister serves the whole community all the time. A car is a constant liability. A good minister is a permanent asset.	
Class 5. Salary $3,000 to $5,000 a year.	It is often more profitable to act as chauffeur in a luxurious limousine than to shepherd a thousand souls. This inequality is neither just nor necessary. Let us help change it.	

"How much better is a man than a machine!"

The Task Before the Churches

Ministers, with few exceptions, are full-time men on half pay. An average salary of less than $800 was paid in 1918, while industrial experts state $1,500 is the minimum amount needed to support an ordinary family.

THE foregoing survey brings the church face to face with an imperative duty which must be promptly acknowledged and performed for the sake of all interests related to the kingdom of God.

That duty is to make adequate provision for those who have been divinely called to the responsibility of spiritual leadership. These are the church's own, given to it by its divine head. They are members of its family and as such have special claims upon its resources. To the relation of the church to them may be applied the declaration: "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The church cannot escape the application of these words, severe as the implication may be.

The minister has been called "the strategic man" in all forward movements in the church, and for that reason whatever is in any way detrimental to his highest efficiency ought to be removed if it is within the power of the church to remove it.

That the majority of ministers are handicapped by the inadequate salaries paid; that the church suffers in consequence and that it is within the power of the church to change the situation for the better, have been clearly shown in the foregoing pages.

WHAT IS NEEDED

THE imperative need is for such an increase in ministerial support as shall assure to each minister a minimum salary of, at least, $1,500 and a house.

The survey has revealed the fact that a large number of ministers are far from this minimum standard in the support they receive. For instance: In sixteen denominations there are 4,829 ministers who received in 1918 a salary of less than $500; there are 14,423 ministers who received between $500 and $1,000, and there are 12,873 ministers who received between $1,000 and $1,500. This makes a total of 32,125 ministers who received less than $1,500 salary.

To bring the support of those represented by the first class up to $1,500, assuming that the average received by each was $500, would require an addition for each of $1,000, or a total amount of $4,829,000.

Assuming that the second class received an average of $800, it would require an average of $700 for each minister to bring the level up to $1,500, or a total amount of $10,096,100.

Assuming that class three received an average of $1,200, it would require an average increase of $300 for each minister to bring this class up to the minimum stated above, or a total amount of $3,861,900.

To bring these classes of ministers in the sixteen denominations up to a minimum support of $1,500 would require an annual increase of $18,786,900. This appears to be a large sum

in the total, and it is; but it is a very small per capita amount when distributed over a membership of about 11,200,000. Distributed over this membership it would be an average of only *four cents per week*, and this small contribution would meet the increase for salaries and leave a balance of over $3,000,000. The statistics for the Methodist Episcopal Church are compiled in such detail that the following statement of the number of ministers who receive less than $1,500 is accurate:

1,932 ministers in this denomination receive salaries of $500 or less. Assuming all in this class receive $500, it would require $1,000 each to bring it close up to the level of $1,500, or a total of $1,932,000.

4,136 ministers receive from $500 to $1,000. Assuming they averaged $800 each, it would take an average of $700 each to raise this class to the level of $1,500, or $2,895,200.

4,179 ministers receive from $1,000 to $1,500. Assuming the average would be $1,200, an average increase of $300 would be needed to level this class up, or a total of $1,253,700.

The total increase for the whole denomination is $6,080,900, or less than an average of three cents per week per member for this denomination.

It is not possible to give in such detail the statistics for other denominations, because in many of them the pastor's salary is not published as an item separate from the local budget. But there is no reason to believe that the other denominations would make a showing much different than that of the Methodist Episcopal Church.

FOUR WAYS OUT

THAT a change can be brought about there is no reason to doubt. The most important thing to consider is the way in which the change may be accomplished.

No problem is more difficult if it is considered apart from the relationship to it of the local church.

No plan that looks toward temporary relief will suffice, for the emergency is not a temporary one.

The situation has not come suddenly upon the church. It has been developing for decades but has been overlooked. It is now disclosed as having reached the acute stage and cannot longer be ignored. No arrangement for temporary relief will be satisfactory either to men now in service or to capable young men who are needed to fill the widening gaps in the ranks.

The change must be permanent.

Four ways of bringing about this permanent change are conceivable:

1. *A Sustentation Fund*

Such a fund to be established for each denomination, the income to be used to supplement inadequate salaries. Such funds now exist in some churches and the work done by them is done in others by the use of annual collections for home missions and sustentation. The task should be to increase such funds till they were adequate to meet all needs. Such funds should be used, however, only to increase the salaries paid by parishes manifestly unable to provide an adequate support for the minister, and which may be regarded as mission stations.

It is as possible to pauperize a church as it is to pauperize an individual, by granting unnecessary aid.

2. *A Foundation Fund*

This might solve the problem. It means the creation of a foundation similar to the Carnegie Foundation for the Advancement of Teaching, to be administered in a similar way, and which would guarantee to every active minister an adequate salary. This would require a fund of about two billion dollars invested at five per cent. The strongest objection to this plan would be the possible injurious effect upon the vital spirituality of the local church, which would be thus relieved of a large measure of its responsibility for the support of its minister.

The underpaid minister is always an unappreciated minister, and such treatment of the minister reacts severely upon the church, as injustice is always certain to do. Gifts, however great, to noble and worthy causes cannot liquidate the church's obligations to their ministers. Justice is not attained in that way.

3. *Ministerial Salary First*

The problem could be solved by adopting the principle that in making up the local budget the salary of the minister should be regarded as fundamental and receive consideration as a first claim upon the financial resources of the local church. This would not relieve the local church of any responsibility for other causes, but would restrain it from regarding any other interest of the church, however important, as being paramount to the support of its minister.

4. *The Local Appeal*

The problem might be solved by each denomination fixing a minimum salary for its ministers and using all proper means to persuade local churches to adopt it. This plan is already in operation in various ways by some ecclesiastical bodies, as is shown by the following:

a. The Pittsburgh Presbytery of the United Presbyterian Church requires $1,800 for an ordained minister and family.

b. The Commission on Finance of the Methodist Episcopal Church recommends a minimum salary, larger than the average, with a larger percentage of increase for the smaller salaried ministers. The result is that most annual conferences have adopted a minimum salary which at present varies from $1,000 to $1,500.

c. The Disciples of Christ has recommended a conscientious effort by all local churches to increase salaries and has urged the following scale of increase: salaries under $1,500, increase 25 per cent.; between $1,500 to $2,000, increase 20 per cent.; between $2,000 to $3,000, increase 15 per cent.; above $3,000, increase 10 per cent.

"We consider it vital to the maintenance of our ministry in adequate strength that the salary question be taken up by the laymen and disposed of adequately and immediately."

d. The Presbyteries of Brooklyn and Nassau County, N. Y., recently recommended $2,000 with manse, and $2,500 without manse, for married ministers; and $1,500 for those unmarried.

For the first time in the history of Protestantism in America this important cause is now brought before the churches in a combined manner. This has been possible only through the Interchurch World Movement which includes in its campaign program of education such a presentation of this subject to all the churches as shall result in an adequate support for the ministry.

FOR God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints and still do minister.—***Hebrews 6:10.***

KNOW ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?—***1 Cor. 9:13.***

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Table Showing

MINISTERIAL SALARIES

By States for All Denominations

NOTE: The following statistics include only denominations reporting and able to furnish information on ministerial salaries. Some denominations do not report the minister's salary separate from the local budget.

NAME OF STATE	Number of Communicants	Number of Churches	PASTORAL SALARIES			CLASSIFICATION OF SALARIES								
			Total All Salaries	Average Salary	Average Paid Per Communicant	Less than $500	$500 to $1000	$1000 to $1500	$1500 to $2000	$2000 to $2500	$2500 to $3000	$3000 to $4000	$4000 to $5000	$5000 and Over
ALABAMA	244,664	906	$627,627	$693	$2.57	49	16	3	.....	1	.....	.....	.....	.....
ALASKA	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ARIZONA	12,485	105	94,312	898	7.55	14	9	5	3	.....	.....	.....	.....	.....
ARKANSAS	152,962	908	511,558	564	3.34	18	13	6	1	.....	.....	1	.....	.....
CALIFORNIA	125,853	253	455,529	1,800	3.54	78	298	275	81	29	6	5	1	3
COLORADO	99,215	683	615,694	901	6.21	41	78	91	35	14	2	5	2	
CONNECTICUT	118,807	520	639,476	1,230	5.38	33	177	144	65	43	12	19	4	8
DELAWARE	25,209	101	99,593	986	3.95	9	28	42	11	.....	.....	.....	.....	.....
DIST. OF COLUMBIA	22,020	60	132,125	2,202	6.00	3	5	7	8	5	4	3	2	1
FLORIDA	76,169	444	349,266	987	4.59	25	25	15	6	3	2	1	.....	.....
GEORGIA	279,439	1,016	807,327	795	2.89	30	8	4	1	.....	.....	.....	.....	.....
IDAHO	37,586	230	224,360	975	5.92	26	47	27	13	2	2	.....	.....	.....
ILLINOIS	767,780	3,433	3,651,551	1,065	9.75	167	553	615	217	96	41	25	6	11
INDIANA	575,733	2,316	2,099,539	906	3.64	131	455	246	105	28	17	3	2	1
IOWA	428,414	2,176	2,425,306	1,114	5.66	81	261	524	203	63	23	15	2	
KANSAS	331,836	1,877	1,750,556	932	5.27	153	313	344	100	23	12	2	1	1
KENTUCKY	305,449	1,740	976,342	562	3.20	35	52	13	3	2	2	.....	.....	.....
LOUISIANA	67,635	378	280,508	742	4.15	11	21	14	1	.....	.....	.....	.....	.....
MAINE	44,278	391	331,221	847	7.48	116	152	108	31	5	2	3	.....	1
MARYLAND	137,768	579	587,216	1,014	4.26	20	104	78	50	24	10	9	2	.....
MASSACHUSETTS	225,961	988	1,248,940	1,264	5.53	99	248	290	147	67	42	37	9	6
MICHIGAN	333,998	1,722	1,697,857	986	5.08	76	452	321	79	25	11	11	1	3
MINNESOTA	244,137	1,377	1,277,269	928	5.23	83	259	249	63	23	15	7	2	3
MISSISSIPPI	153,590	786	474,258	603	3.08	1	4	1	.....	.....	.....	.....	.....	.....
MISSOURI	478,256	2,574	1,970,156	765	4.12	82	293	167	37	14	4	4	7	2
MONTANA	32,250	294	276,069	939	8.56	33	83	51	17	10	3	1	.....	.....
NEBRASKA	203,368	1,356	1,329,356	980	6.54	67	320	368	68	14	7	5	2	1
NEVADA	1,303	19	15,488	815	11.12	7	6	2	1	.....	.....	.....	.....	.....
NEW HAMPSHIRE	33,618	278	252,392	908	7.51	49	127	95	13	10	6	1	2	.....
NEW JERSEY	273,728	999	1,274,701	1,276	4.66	61	170	151	91	62	4	3	2	3
NEW MEXICO	17,414	169	127,945	757	7.35	17	13	7	4	2	20	12	3	.....
NEW YORK	696,040	2,819	3,486,156	1,236	5.01	191	514	635	180	116	55	49	14	12
N. CAROLINA	326,668	1,398	944,816	676	2.89	33	24	7	1	.....	.....	.....	.....	.....
NORTH DAKOTA	44,252	514	450,676	878	10 18	47	107	98	32	7	2	1	.....	.....
OHIO	837,281	2,599	3,171,396	1,220	3.79	133	410	720	180	82	40	24	6	8
OKLAHOMA	171,954	1,633	938,890	575	5.47	71	121	87	21	7	4	.....	2	.....
OREGON	73,950	586	465,548	794	6.30	59	82	65	23	8	8	1	1	.....
PENNSYLVANIA	1,045,358	3,348	3,961,920	1,184	3.80	92	400	525	315	152	101	17	5	3
RHODE ISLAND	22,320	117	109,275	934	4.90	12	15	27	14	3	3	2	1	1
S. CAROLINA	146,708	650	549,152	845	3.74	.....	2	1	.....	.....	.....	.....	.....	.....
SOUTH DAKOTA	58,464	545	466,084	855	7.97	47	103	143	45	7	2	3	.....	.....
TENNESSEE	288,960	1,199	904,781	755	3.13	57	73	25	9	1	.....	1	.....	.....
TEXAS	454,033	2,370	1,965,147	830	4.33	21	74	18	13	4	.....	1	.....	.....
UTAH	60,278	467	345,310	739	5.73	10	11	2	1	.....	.....	.....	.....	1
VERMONT	41,486	326	263,758	809	6.36	59	153	74	16	8	3	1	.....	.....
VIRGINIA	276,346	940	727,455	774	2.63	25	43	31	1	.....	.....	.....	.....	.....
WASHINGTON	114,805	897	825,806	921	7.19	70	163	140	30	17	4	5	2	1
WEST VIRGINIA	216,161	1,022	751,044	735	3.47	50	137	94	23	11	5	6	1	.....
WISCONSIN	208,729	1,083	1,041,523	962	4.97	56	255	278	70	20	10	2	2	1
WYOMING	8,440	81	60,279	744	7.09	5	22	23	5	4	1	.....	.....	.....
TOTAL	10,943,158	51,272	$48,031,648	$937	$4.38	2,653	7,299	7,256	2,433	1,012	485	285	84	71

Table Showing

MINISTERIAL SALARIES

By Denominations for all States

NOTE—The following table contains the statistics as completely as could be gathered from the denominations through personal interviews, correspondence, and year books. Because of incomplete data the Northern Baptist Convention and the Presbyterian Church in the U. S. A. are not included in the classification of salaries or the totals.

DENOMINATION	Number of Communicants	Number of Churches	PASTORAL SALARIES			CLASSIFICATION OF SALARIES							
			Total all Salaries	Average Salary	Average paid per Communicant	Less than $500	$500 to $1,000	$1,000 to $1,500	$1,500 to $2,000	$2,000 to $2,500	$2,500 to $3,000	$3,000 to $4,000	$4,000 to $5,000	$5,000 and Over
BAPTIST														
NORTHERN BAPTIST CONVENTION	1,283,120	9,053	$804,900	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
CONGREGATIONAL														
CONGREGATIONAL CHURCHES	770,875	4,045	4,938,767	$1,440	$6.63	405	1,120	1,284	443	202	105	107	36	56
DISCIPLES														
DISCIPLES OF CHRIST	1,217,598	9,657	6,194,012	641	5.08	.....	.....	.....	.....	.....	.....	.....	.....	.....
EVANGELICAL														
EVANGELICAL ASSOCIATION	106,392	935	838,443	897	7.88	40	538	37	14	.....	.....	.....	.....	.....
EVANGELICAL SYNOD OF AMERICA	260,213	993	950,000	900	3.65	.....	.....	.....	.....	.....	.....	.....	.....	.....
LUTHERAN														
AUGUSTANA SYNOD	195,025	1,152	819,950	712	4.20	.....	.....	.....	.....	.....	.....	.....	.....	.....
SYNOD OF MISSOURI	590,698	2,129	2,046,735	961	3.47	5	1,355	715	37	8	1	.....	.....	.....
METHODIST														
FREE METHODIST CHURCH OF N.A.	28,830	934	472,843	506	16.40	374	313	37	3	.....	.....	.....	.....	.....
METHODIST EPISCOPAL CHURCH	3,312,130	14,140	14,486,578	1,025	4.37	1,932	4,136	4,719	1,739	776	374	179	48	15
METHODIST EPISCOPAL CHURCH, SOUTH	2,141,716	6,117	6,136,445	1,003	2.87	958	2,371	1,761	598	249	96	73	5	6
METHODIST PROTESTANT CHURCH	174,302	1,016	672,033	661	3.86	378	390	161	42	13	3	3	.....	.....
WESLEYAN METHODIST CONNECTION OF AMERICA	20,000	638	119,794	201	5.98	.....	.....	.....	.....	.....	.....	.....	.....	.....
MORAVIAN														
MORAVIAN CHURCH	16,048	76	79,346	1,044	4.94	1	40	35	5	1	.....	.....	.....	.....
PRESBYTERIAN														
PRESBYTERIAN CHURCH IN THE U. S. A.	522,462	5,412	7,536,975	1,393	4.95	.....	.....	.....	.....	.....	.....	.....	.....	.....
PRESBYTERIAN CHURCH IN THE U. S.	363,942	1,351	2,176,661	1,346	5.98	.....	346	617	244	95	43	21	15	5
REFORMED PRESBYTERIAN CHURCH	2,279	13	16,500	1,269	7.24	2	2	4	2	3	.....	.....	.....	.....
UNITED PRESBYTERIAN CHURCH	171,706	1,022	1,122,532	1,098	6.54	.....	.....	.....	.....	.....	.....	.....	.....	.....
REFORMED														
REFORMED CHURCH IN AMERICA	133,783	727	1,000,000	1,500	7.50	.....	65	315	135	44	30	22	4	6
REFORMED CHURCH IN THE U. S.	330,039	1,785	.....	1,669	.....	.....	56	234	341	75	24	15	.....	.....
UNITED BRETHREN														
CHURCH OF THE UNITED BRETHREN IN CHRIST	342,230	1,668	1,432,600	859	4.19	305	593	506	109	16	5	.....	.....	.....
UNITED EVANGELICAL														
UNITED EVANGELICAL CHURCH	88,169	501	503,614	1,005	5.71	22	256	173	50	.....	.....	.....	.....	.....
TOTAL	11,788,427	54,839	$51,543,828	$940	$4.29	4,423	11,681	10,600	3,762	1,582	671	420	108	88

Table Showing

SUPPORT OF RETIRED MINISTERS
and Widows and Orphans of Ministers

Classification of Beneficiaries

Denomination	Beneficiaries												
	Present number of beneficiaries				Classification of beneficiaries by amounts received								
	Ministers	Widows	Children	Total	Under $100	From $101 to $200	From $201 to $300	From $301 to $400	From $401 to $500	From $501 to $600	From $601 to $700	From $701 to $800	From $801 to $900
BAPTIST:													
Northern Baptist Convention	261	227	102	590	.....	.....	.....	.....	.....	.....	.....	.....	.....
Seventh Day Baptist	3	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
CONGREGATIONAL:													
Congregational Churches	175	147	13	335	54	138	94	39	9	.....	.....	.....	.....
DISCIPLES:													
Disciples of Christ	140	84	14	238	33	95	62	45	2	.....	1	.....	.....
EVANGELICAL:													
Evangelical Association	46	18	.....	64	14	17	17	16	.....	.....	.....	.....	.....
Evangelical Synod of N.A.	77	168	49	294	49	231	30	.....	.....	.....	.....	.....	.....
LUTHERAN:													
United Lutheran Church in America	45	96	3	144	.....	72	69	.....	.....	.....	.....	.....	.....
Augustana Synod	48	95	1	144	10	119	.....	.....	.....	.....	.....	.....	.....
METHODIST:													
Methodist Episcopal Church	3,154	3,601	563	7,318	1,827	1,923	1,650	813	379	96	35	8	5
Methodist Episcopal Church, South	1,000	1,074	.....	2,074	2,074	.....	.....	.....	.....	.....	.....	.....	.....
Methodist Protestant Church	11	15	.....	26	.....	13	3	7	2	1	.....	.....	.....
Free Methodist Church of N. A.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MORAVIAN:													
Moravian Church	18	25	40	83	.....	42	26	15	.....	.....	.....	.....	.....
PRESBYTERIAN:													
Presbyterian Church in the U. S. A., North	736	976	70	1,782	32	819	564	356	21	.....	.....	.....	.....
Presbyterian Church in the U. S., South	107	160	27	294	53	120	65	36	13	6	1	.....	.....
United Presbyterian Church	30	91	3	124	1	20	63	40	.....	.....	.....	.....	.....
REFORMED:													
Reformed Church in America	23	67	.....	90	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Church in the U. S.	29	41	.....	70	5	49	10	3	1	.....	.....	.....	.....
UNITED BRETHREN:													
Church of the United Brethren in Christ	.....	252	38	290	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL	5,908	7,137	923	13,963	4,152	3,658	2,653	1,370	427	103	37	8	5

MINISTERIAL PENSIONS

OLD age pensions belong to modern civilization. Fifty years ago employees did not expect a pension in recognition of long and faithful service, but now a considerable portion of the working people of America work in the twilight glow of an expected retirement annuity. An irresistible law of justice has produced the new order.

Pension plans adopted by commercial, industrial, public service and other institutions indicate this change. The entire trend throughout the commercial world is to recognize some moral responsibility toward those whose best years have been given to the corporation's interests and to discharge that responsibility by pension provision.

The International Harvester Company, an industrial corporation, provides an old age annuity of from $30 to over $208 a month.

The Standard Oil Company, a producing corporation, provides an annuity, payable monthly, for all employees who have been twenty years or longer in continuous active service; also a death benefit, payable to the beneficiaries of employees.

The Pennsylvania Railroad Company provides a pension or annuity for all employees, the amount determined by the wages received and the years of service.

The American Telegraph and Telephone Company, a public service corporation, provides an annuity for all employees who have been in its service for twenty years or more; also sick, disability and death benefits.

The Carnegie Foundation, an endowed corporation, was established for the benefit of retired college professors and instructors. The pension is based on the years of service and amounts to one-half of the average salary paid during the last five years plus $400.

The First National Bank of Chicago, a financial corporation, pays a pension to its employees amounting to one-fiftieth of their salary (at date of retirement) for each year of service, with a maximum pension of $6,000.

Secular corporations are in advance of the churches in plans for providing old age and disability pensions.

How far in advance is shown by the following comparison between the pensions assured by the foregoing corporations and those planned by six representative churches, all placed on the same basis.

CORPORATION PENSIONS COMPARED

THE pensions assured by these six corporations, based on thirty-five years of service and a salary or wage of $2,000 during the last ten years of employment, are as follows:

Pennsylvania Railroad Company	$700
International Harvester Company	*1,050
Standard Oil Company	1,400
American Telegraph & Telephone Co.	1,400
First National Bank, Chicago	1,400
Carnegie Foundation	1,400
Average pension	$1,358

*Pension based upon "the ten consecutive years during which the employee received the largest salary or wages."

The pensions promised by six representative denominations on the same basis are as follows:

Church A	$875
Church B	500
Church C	500
Church D	500
Church E	470
Church F.	350
Average pension	$533

In only one instance does a denomination propose to provide a pension in excess of the minimum sum paid by any of the above corporations; and then it is based on the assumed ministerial salary of $2,000 during the ten years preceding retirement, which would be an exceptional amount.

Most of the church plans are uncompleted and the retired ministers do not receive the promised amounts. The church—"the richest institution in all the land"—is shown by this comparison to be sadly delinquent in its duty to her old ministers.

PENSION PLANS OF CHURCHES

THE Christian church which taught the principle of economic justice to a thousand commerical, industrial and municipal corporations has been herself slow to recognize the faithful, indispensable and life-long services of her ministers.

With the exception of funds held by conventions, presbyteries, conferences, etc., pension plans are of recent origin and no denomination has as yet an adequate pension fund endowment.

Some progress is being made, however, and pension plans are being formed in several denominations.

These plans fali into three general classes: 1. Support or pension based on years of service; 2. Relief or disability help; and 3. Contributory annuity.

RELIEF AND DISABILITY FUNDS

THE oldest and most general plan is that of relief, and in some churches it is the only method. This plan cannot be entirely dispensed with because it aims to meet special needs. The newer tendency, however, is toward an actuarially defined pension based on years of service. Disability benefits are also sometimes provided by a contributory organization which helps a minister in an emergency.

Many denominations combine their plans for pensions and relief and a few have both in operation.

Recent growth has, however, been in the direction of contributory annuity provisions.

THE church which fails to take care of its ministers when they have worn themselves out in its service, will shortly have no ministers wearing themselves out for it.

Pension Funds on a Contributory Basis

DETAILED information required for the organization of a contributory annuity or pension fund cannot be given in this brief resumé. We simply indicate the kind of information required and give analyses of the Pension Fund plan of the Protestant Episcopal Church and the Annuity Fund for Congregational Ministers.

Each denomination must adapt its plan to special conditions, and since a contributory pension or annuity fund assumes clearly defined financial obligations, it should not be adopted unadvisedly.

Data must be secured and this requires time, patience, technical skill and money.

THE EPISCOPAL CHURCH PLAN

THE Protestant Episcopal Church provided an advance budget of $150,000 for actuarial work, tabulation, analysis and preparation. An initial reserve of $5,000,000 provides for the "accrued liabilities"; a permanent pension account, to which 7½ per cent. of the clergymen's salaries are paid each year, has been created; other funds have been merged into this account.

At the age of 68 an annuity equal to 1¼ per cent. of the clergyman's average annual income, multiplied by the number of years in which assessments have been paid by him is promised; the minimum being $600 and the maximum 50 per cent. of the average income since ordination, but with special limitations. There is also a disability benefit equal to 40 per cent. of the average income for the five years preceding the disability, with a minimum of $600; and a widow's annuity to which her husband would have been entitled. For orphans there is a payment of $100 a year if under the age of seven; $200 from seven to fourteen; $300 from fourteen to twenty-one.

EVEN to old age I am he, and even to hoar hairs will I carry you.—*Isaiah, 46:4.*

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

THIS fund will receive the income of the five million dollar "Pilgrim Memorial Fund." The new, expanded plan goes into effect January 1, 1921, as follows:

1. *Benefits:* (1) An old age annuity—beginning at the age of 65; minimum $500. (2) Protection for the widow or other dependents in the event of the member's death prior to the age of 65. (3) Additional disability benefits in case of death or permanent disability prior to the age of 65, for which additional payments are required. (4) A share of the distributable income of the "Pilgrim Memorial Fund" to be credited on the next year's dues. (5) Option to receive an old age joint life annuity in which the widow will share; or a deferred old age life annuity with larger benefits.

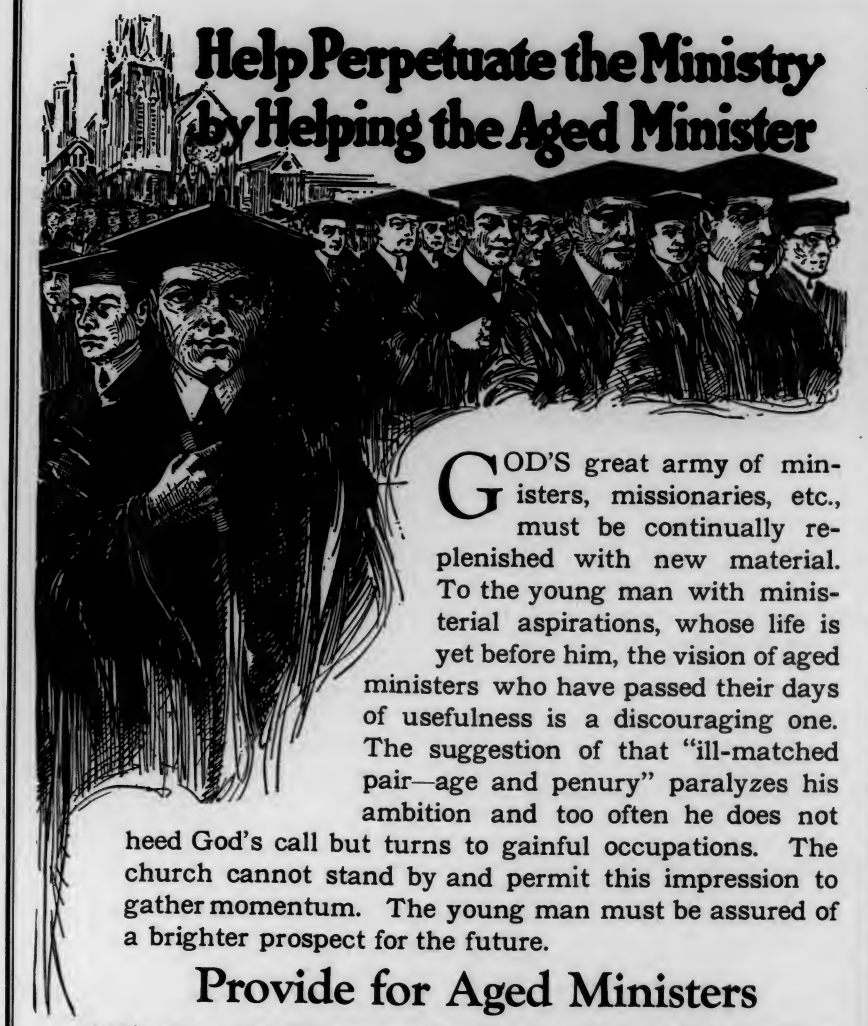
2. *Dues:* 6 per cent. of the salary received each year (based on a minimum of $1,000) to cover the old age annuity; additional dues to cover other benefits.

In working out the plan actuarial determination was made as to the annuities which could be purchased by accumulated credits under varying conditions.

The amount of the annuity resulting from the payment of $60 annually during a period of 35 years, closing at the age of 65, was $514.72—more than 50 per cent. of the assumed salary of $1,000.

NUMBER OF BENEFICIARIES

THE number of ministers in seventeen reporting denominations who may in time become eligible to old age benefits is 73,703. The number reported by these churches as now being beneficiaries is 15,772. The returns are incomplete and difficult to classify. In some denominations every retired minister, minister's widow and dependent orphan child is automatically a beneficiary; while in others formal application and action is required.



Help Perpetuate the Ministry by Helping the Aged Minister

GOD'S great army of ministers, missionaries, etc., must be continually replenished with new material. To the young man with ministerial aspirations, whose life is yet before him, the vision of aged ministers who have passed their days of usefulness is a discouraging one. The suggestion of that "ill-matched pair—age and penury" paralyzes his ambition and too often he does not heed God's call but turns to gainful occupations. The church cannot stand by and permit this impression to gather momentum. The young man must be assured of a brighter prospect for the future.

Provide for Aged Ministers

and this obstacle will be removed. The future will hold promise. The barrier will be raised. Recruits will not refuse the ministry before they see the larger meaning of the Divine Call.

The 15,772 beneficiaries above referred to may be classified as follows: 6,580 retired ministers, 7,833 widows and 1,359 dependent orphans. Of these 12,413 could be further classified according to the amounts received as follows:

4,152	beneficiaries	received	less than	$100
3,658	"	"	from $100 to	$200
2,653	"	"	" 200 to	300
1,370	"	"	" 300 to	400
427	"	"	" 400 to	500
103	"	"	" 500 to	600
37	"	"	" 600 to	700
8	"	"	" 700 to	800
5	"	"	" 800 to	900

TWO HUNDRED A YEAR

ONLY 580 out of the 12,413 beneficiaries, less than 6 per cent., received over $500; three-fifths of them, 7,810, received less than $200; and one-third of them, 4,152, received less than $100. The returns cover 60 per cent. of the total number of beneficiaries in the Protestant churches and are sufficiently large to show the inadequacy of the present provisions for the support of the retired ministers, widows and orphans.

The laymen cannot, even if they would, set themselves against such massed facts. The veterans of Christ are without reasonable protection in their day of need, while business corporations, with sound economic judgment, guard the old age of their employees with adequate pensions. How can the church expect the world to heed its urgent appeal for social justice unless it squares its own practise with its own teaching?

ANNUAL INCOME REQUIRED

THE total amount of income required annually to meet the obligations for pensions and relief of seven of the twenty-one denominations which reported to this department was $4,385,162.

The total annual income reported by six of these denominations was $1,715,366.

The net additional amount needed to pay in full the claims of all the retired ministers, widows and orphans of these six denominations is $1,742,151.

This amount, expressed in the terms of endowment, at 5 per cent., would be $34,843,020.

Add to this the amount needed by twelve additional denominations, viz.: $25,332,306, and the total endowment required by these eighteen denominations is seen to be $60,175,326.

PENSIONS AND MINISTERIAL EFFICIENCY

THE care of the aged minister is closely related to ministerial efficiency as well as to the task of recruiting vigorous and intelligent young men for the ministry.

The fear of want in old age lessens the present efficiency of the conscientious worker who, burdened by this fear of dependency, is compelled to limit the means necessary to keep abreast of the times, and must work amid forebodings of the wolf at the door at eventide.

The facts as to inadequate salaries presented in the first part of this survey are accentuated when the minister is retired. The pathos of his situation is emphasized by the fact that the meagre support received during his active years makes it impossible for him to provide for his old age, and when retirement comes his earning power is gone.

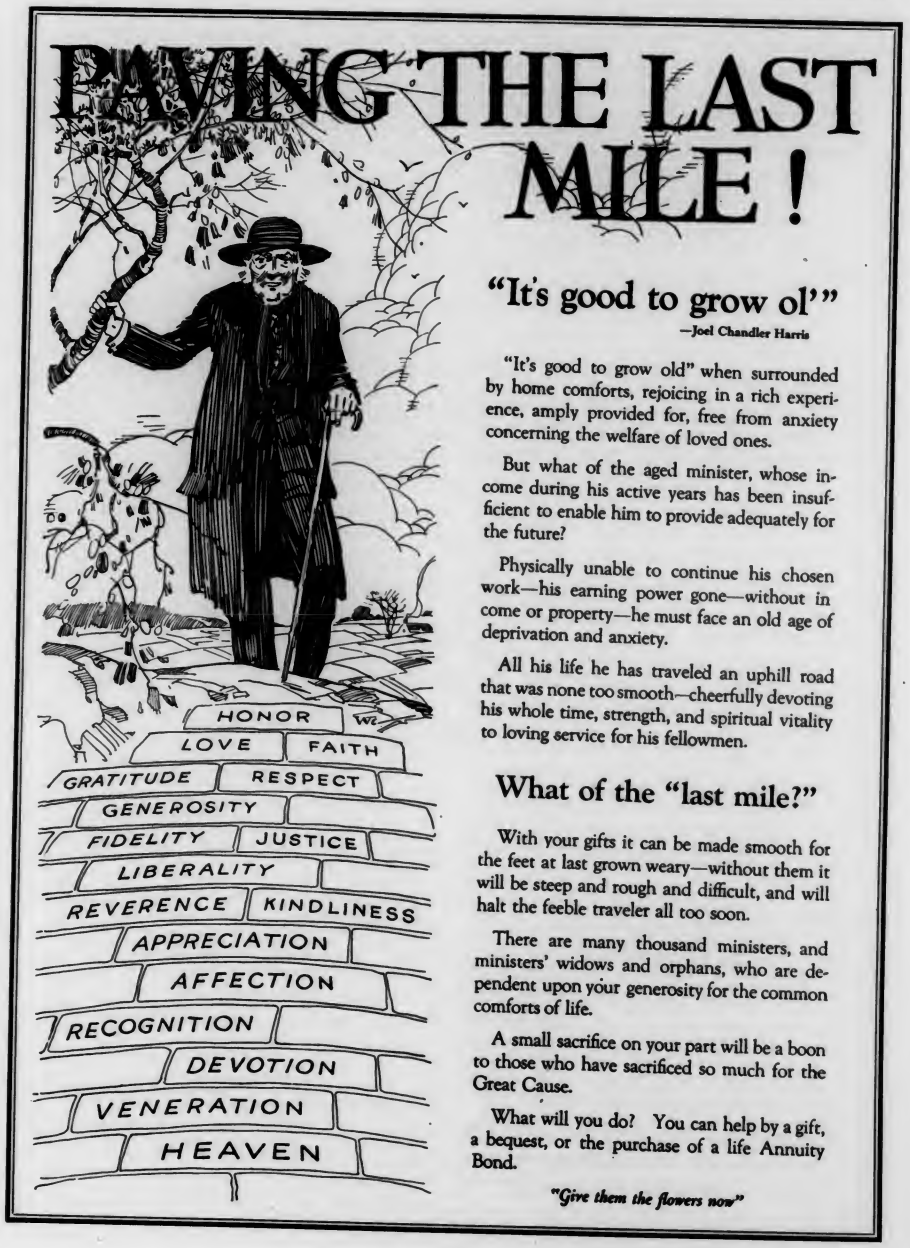
Adequate pensions drive away from a minister and from those dependent upon him the grim spectres of unemployment, disability and death.

Until something is done to take the minister out of a position of humiliating dependence in old age, desertions to more lucrative professions may be expected.

PENSIONS AND RECRUITS

THE best young men are not deterred from coming into the ministry from fear of sacrifices during their active life. But they are unwilling to face poverty at the end of their career.

The church has lost and will continue to lose valuable men from the ministry until the laymen wake up to the responsibility of taking proper care of the old and disabled ministers in the same manner that business houses provide for their retired employees.



"It's good to grow ol'"

—Joel Chandler Harris

"It's good to grow old" when surrounded by home comforts, rejoicing in a rich experience, amply provided for, free from anxiety concerning the welfare of loved ones.

But what of the aged minister, whose income during his active years has been insufficient to enable him to provide adequately for the future?

Physically unable to continue his chosen work—his earning power gone—without income or property—he must face an old age of deprivation and anxiety.

All his life he has traveled an uphill road that was none too smooth—cheerfully devoting his whole time, strength, and spiritual vitality to loving service for his fellowmen.

What of the "last mile?"

With your gifts it can be made smooth for the feet at last grown weary—without them it will be steep and rough and difficult, and will halt the feeble traveler all too soon.

There are many thousand ministers, and ministers' widows and orphans, who are dependent upon your generosity for the common comforts of life.

A small sacrifice on your part will be a boon to those who have sacrificed so much for the Great Cause.

What will you do? You can help by a gift, a bequest, or the purchase of a life Annuity Bond.

"Give them the flowers now"

These men whose lives are filled with efforts to cheer the weary and give heart to the discouraged must themselves be heartened in things which concern the most sacred obligations of life—the care today and tomorrow of those who are bound to them and to their tasks by ties of nature, affection and consecration.

ECONOMIC JUSTICE

IN THIS day when states, cities, schools, corporations, industrial and other establishments are providing for their old and faithful employees—not as a charity but as a matter of economic justice—it would be strange indeed if the last among faithful servants to be thus rewarded should be the retired minister. But the statistics show this to be true!

THE PROGRAM DEFINED

IT SHOULD be kept in mind, in speaking of "the Interchurch Program" that the Interchurch World Movement is not a superchurch with executive functions. Its "program," therefore, is only the "program" of its constituent members writ large and promoted by the Interchurch World Movement by every resource at its command.

But the execution of the "program" will be carried out (as it must be and should be) by each denomination as best fits in with its needs and plans except where closer cooperation with other Christian agencies is advisable and feasible.

AS TO MINISTERIAL SUPPORT

FORTUNATELY the plans of the forward movements of all the cooperating denominations have so much in common that they can best be promoted as a whole.

Thus, the serious shortage in the ministry and the need for ministerial recruits is felt by every denomination. In so far as these are due to inadequate salaries and pension plans, the conscience of the whole Christian constituency and of each religious body must be roused by a statement of the facts, the needs and the requirements to meet the situation and prevent its continuance. Salaries which are 50 per cent. below the actual cost of living must be raised or the ministry will soon be depleted beyond recovery and no new recruits can be expected. This is so obvious as to need no argument.

AS TO MINISTERIAL RELIEF

THE program of ministerial relief is even more pressing than that of ministerial support. Its appeal is radically different and lacks the stimulus that comes from the expectation of a return from a good investment, as in the case of a minister in active service, a community asset of considerable value.

And yet, ministerial relief, in the form of a pension, is only a fair and just return for "service rendered." The services of a clergyman in service survive in Christian characters formed, developed, trained and directed, and in permanent community projects planned and still functioning long after the minister—usually their architect and director—has had to retire from active service.

Industrial and other business organizations recognize their obligations to those who have helped to create and develop the commercial success from which all—masters and servants alike—derive their financial support. They look upon a pension as a just reward for initiative and fidelity as well as for mere "service rendered" in the ordinary daily round of time. Wisdom in planning, developing and above all in carrying on a business to higher levels of success is not always adequately rewarded by even a liberal wage or salary during service. Disability on the part of a faithful worker—whether partial or complete—creates an obligation on the part of his fellow-workers to make his involuntary retirement as little worrisome as possible.

In this matter of ministerial relief the raising of large general endowment funds is desirable and necessary. Individual parishes cannot support both an active and a retired minister. The church at large must care for its veterans and should do so with gratitude and generosity, remembering how much it owes to them, not merely for "services rendered" in the past, but for ever-abiding and ever-enriching influences set in motion and forever rendering their beneficent services to all succeeding generations.

SUPPORT OF RETIRED MINISTERS
and Widows and Orphans of Ministers

Statement of Endowments needed by Reporting Denominations

The figures given by some denominations include amounts for support of retired missionaries.

Denomination	Financial Program					
				Additional Endowment Needed		
	Total Income Needed to Pay 1920 Claims	Present Income	Additional Income Needed	Endowment Necessary to Produce Additional Income Needed	Present Non-Productive Endowment Which Will Become Productive	Net Additional Endowment Needed
BAPTIST:						
Northern Baptist Convention	.....	$163,933	.....	$10,000,000	.....	$10,000,000
Seventh Day Baptist	.....	600	.....	50,000	.....	50,000
CONGREGATIONAL:						
Congregational Churches	$242,000	142,000	$100,000	8,000,000	$6,000,000	2,000,000
DISCIPLE						
Disciples of Christ	.....	48,980	.....	5,140,000	.....	5,140,000
EVANGELICAL:						
Evangelical Association	.....	23,050	.....	315,000	.....	315,000
Evangelical Synod of N. A	85,000	37,600	47,400	1,000,000	.....	1,000,000
LUTHERAN:						
United Lutheran Church in America	90,000	100,000	.....	1,000,000	.....	1,000,000
Augustana Synod	.....	14,814	.....	1,000,000	.....	1,000,000
METHODIST:						
Methodist Episcopal Church	2,503,462	1,397,616	1,105,846	22,200,000	7,200,000	15,000,000
Methodist Episcopal Church, So	.....	38,947	.....	9,500,000	.....	9,500,000
Methodist Protestant Church	.....	7,150	.....	.....	.....	.....
Free Methodist Church of N. A	.....	19,516	.....	390,326	.....	390,326
MORAVIAN:						
Moravian Church	43,000	18,000	25,000	500,000	.....	500,000
PRESBYTERIAN:						
Presbyterian Church in the U. S. A.	1,469,645	.....	.....	10,000,000	.....	10,000,000
Presbyterian Church in the U. S.	.....	67,448	.....	430,000	.....	430,000
United Presbyterian Church	52,055	20,150	31,905	650,000	.....	650,000
REFORMED:						
Reformed Church in America	.....	35,000	.....	1,000,000	.....	1,000,000
Reformed Church in the U. S	.....	24,355	.....	1,200,000	.....	1,200,000
UNITED BRETHREN:						
Church of the United Brethren in Christ	.....	101,345	.....	1,000,000	.....	1,000,000
TOTAL	$4,385,162	$2,260,504	$1,742,151	$73,375,000	$13,200,000	$60,175,326

The above table is given for information only, and is not related to the Budget for the simultaneous financial campaign of April 25—May 2, 1920.

BUDGET TABLES

Notes on the Budget Tables

THE following explanatory notes will make clear the general considerations upon the basis of which the Budget Tables on the succeeding pages were formulated and why some tables appear only in one volume while other tables appear in both the American and the Foreign volumes.

NOTE I: To set forth the Campaign Budget of the Interchurch World Movement, nine budget statements or tables are required. They are:

Table I.	Foreign Mission Work.
Table II.	Home Mission Work—By Denominations and Boards.
Table III.	Home Mission Work—By Types of Work.
Table IV.	Educational Work in the United States.
Table V.	Sunday School and Young People's Work.
Table VI.	American Hospitals and Homes.
Table VII.	Support of Retired Ministers.
Table VIII.	Special Items.
Table IX.	General Summary.

Of the foregoing, Table I, Foreign Mission Work, appears only in the Foreign Volume of the World Survey and Tables II, III, IV, V, VI and VII appear only in the American Volume. Tables VIII and IX are printed in both volumes.

NOTE II: The total number of denominations included in the budget statements is thirty.

NOTE III: The total number of boards and other agencies is 182.

NOTE IV: The budget also includes the state organizations of most of the denominations and in some cases the city organizations (several hundred in number).

NOTE V: In addition to the foregoing the following denominational *boards* have endorsed the Movement, but for various reasons do not this year participate in the *financial* campaign. The budgets of some of these are included in those of other organizations.

DISCIPLES:
- Foreign Christian Missionary Society
- Christian Women's Board of Missions
- Association for the Promotion of Christian Unity

METHODIST:
- Board of Missions, Methodist Episcopal Church, South

UNITED PRESBYTERIAN:
- Freedman's Board

UNITED BRETHREN IN CHRIST:
- Woman's Missionary Association

MORAVIAN:
- Society of the United Brethren for Propagating the Gospel among the Heathen (Moravian Church)

NOTE VI: The following *general* denominational bodies have also endorsed the Movement:

- American Christian Convention
- Commission on Missions of the National Council of Congregationalists.
- Convocation Committee of the United Presbyterian Church
- Executive Committee of the Five-Year Meeting of the Friends in America
- Executive Committee of the National Baptist Convention
- General Assembly of the Presbyterian Church in the U. S. (South)
- General Assembly of the Presbyterian Church in the U. S. A. (North)
- General Board of Administration of the Church of the United Brethren in Christ
- General Assembly of the United Presbyterian Church
- General Synod of the Reformed Church in America
- General Synod of the Reformed Church in the U. S.
- Joint Centenary Commission of the Methodist Episcopal Church (North and South)
- National Council of the Congregational Churches in the U. S.
- New World Movement of the United Presbyterian Church
- Northern Baptist Convention
- Seventh Day Baptist General Convention
- United Missionary and Stewardship Committee of the Reformed Church in the U. S.

NOTE VII: The foregoing lists and statistical summaries do not include interdenominational organizations, many of which have endorsed the Movement, since by the terms of the Cleveland action they do not participate in the campaign and budget.

Table II.—HOME MISSIONS
SURVEY DEPARTMENT

General Budget Statement for

HOME MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

A—By Denominations and Boards

The field of Home Missions as covered by this Budget Table includes Continental United States (with Alaska), Hawaii, the West Indies and, in the case of some boards, Mexico.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	$35,000	
Woman's Home and Foreign Missionary Society		$35,000
BAPTIST		
Northern Baptist Convention	*46,220,304	
American Baptist Home Mission Society (W) including City Mission Societies and State Conventions		*46,220,304
National Baptist Convention	*3,850,000	
Home Mission Board		*1,300,000
Church Extension Board		*350,000
Independent State Budgets		*2,200,000
General Baptist	57,500	
Home Mission Board		37,500
Joint Board		20,000
BRETHREN		
Church of the Brethren	532,800	
General Mission Board		532,800
Brethren Church	45,000	
General Missionary Board		45,000
CHRISTIAN		
Christian Church	211,468	
Home Mission Board (W)		181,128
Foreign Mission Board(H)		30,340
CONGREGATIONAL		
Congregational Churches	5,920,000	
American Missionary Association		2,050,000
Home Missionary Society (W)		a2,230,000
Church Building Society		1,425,000
Sunday School Extension Society		215,000
DISCIPLES		
Disciples of Christ	2,064,965	
United Christian Missionary Society		2,064,965
EVANGELICAL		
Evangelical Association	432,760	
Missionary Society (W)		432,760
United Evangelical Church	305,983	
Home and Foreign Missionary Society and Board of Church Extension		305,983
Evangelical Synod of N. A.	153,000	
Central Board of Home Missions		150,000
Immigrant Mission Board		3,000
FRIENDS		
Society of Friends in America	588,043	
Board of Home Missions		448,416
Associated Executive Committee on Indian Affairs		24,527
Freedmen's Association		4,000
Board of Foreign Missions		111,100
Society of Friends of California	.....	
HOLINESS		
Holiness Church	.....	
MENNONITE		
General Conference of Mennonites	.....	
METHODIST		
Methodist Episcopal Church	b$11,782,872	
Woman's Home Missionary Society		607,872
Board of Home Missions and Church Extension		c$10,500,000
Freedmen's Aid Society		675,000

Table II.—HOME MISSIONS
SURVEY DEPARTMENT
(Continued)

General Budget Statement for

HOME MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

A—By Denominations and Boards

The field of Home Missions as covered by this Budget Table includes Continental United States (with Alaska), Hawaii, the West Indies and, in the case of some boards, Mexico.

Denomination and Board	Denominational Total	Analysis
METHODIST: (*Continued*)		
Methodist Protestant Church	$473,300	
Board of Home Missions and Independent State Boards		$440,300
Woman's Board of Home Missions		33,000
Free Methodist Church of N. A.	*2,247,180	
General Missionary Board		*2,247,180
African Methodist Episcopal Zion Church	50,000	
Board of Church Extension		50,000
Colored Methodist Episcopal Church	.....	
Reformed Zion Union Apostolic Church	17,263	
Church Erection Board		17,263
PRESBYTERIAN		
Presbyterian Church in the U. S. A.	d 14,584,251	
Board of Home Missions including Self-supporting Synods		9,882,303
Board of the Church Erection Fund		2,189,418
Board of Missions for Freedmen		829,645
Woman's Board of Home Missions		1,068,701
Women's Department of the Board of Missions for Freedmen		180,672
Permanent Committee on Evangelism		121,483
Committee on Sabbath Observance		59,939
Assembly's Permanent Committee on Men's Work		52,090
Board of Foreign Missions (H)		200,000
Presbyterian Church in the U. S. (South)	2,730,091	
Executive Committee of Home Missions, including Self-supporting Synods		2,730,091
Associate Reformed Presbyterian Synod	43,814	
Board of Home Missions and Church Extension		43,814
Reformed Presbyterian Church of N. A., Synod	.....	
United Presbyterian Church	*8,705,305	
Board of Home Missions (W) including Board of Freedmen's Missions and Board of Church Extension		*8,705,305
REFORMED		
Reformed Church in America	1,101,441	
Board of Domestic Missions		769,200
Women's Board of Domestic Missions		332,241
Reformed Church in the U. S.	*5,796,780	
Board of Home Missions (W)		*5,796,780
UNITED BRETHREN		
Church of the United Brethren in Christ	**1,999,917	
Home Missionary Society		638,980
Church Erection Society		785,937
Annual Conference Missions		575,000
TOTAL	$109,949,037	$109,949,037

* Five-year budget to be subscribed in 1920.

** $1,339,000 of this amount a two-year budget to be subscribed in 1920; $660,917 a one-year budget.

(H) For work included in Home Missions classification.

(W) Including women's work.

a Includes $300,000 for the Hawaiian Board of Missions.

b Includes $10,500,000 Centenary amount already subscribed.

c First year Centenary subscription for Home Missions; includes Church Extension, Maintenance (or Home Missions) and Reconstruction.

d Includes budget for hospitals and homes.

Table III.—HOME MISSIONS
SURVEY DEPARTMENT

General Budget Statement for

HOME MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

B—By Types of Work

The field of Home Missions as covered by this Budget Table includes Continental United States (with Alaska), Hawaii, the West Indies and, in the case of some boards, Mexico.

Type of Work	Amount
Cities	$44,905,032
Town and Country	38,623,025
Negro Americans	7,970,180
New Americans	1,953,346
Migrants	1,165,370
North American Indians	506,905
Spanish-speaking People in the U. S.	379,740
Orientals in the U. S.	453,350
Alaska	202,720
Hawaii	312,340
West Indies	1,855,495
Recruiting and Training Workers	442,180
Promotion	231,000
Administration	4,748,897
Miscellaneous and Unclassified Amounts	6,199,457
TOTAL	$109,949,037

Table IV.—AMERICAN EDUCATION SURVEY DEPARTMENT

General Budget Statement for

EDUCATIONAL WORK IN THE UNITED STATES

under the control of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Institutions and Work

Denomination and Board	Total	Colleges and Junior Colleges	Theological Seminaries and Training Schools	Secondary Schools	Work of the Boards	Unanalyzed
ADVENT						
Advent Christian Church	.....	.....	.....	.....	.....	.....
BAPTIST						
Northern Baptist Convention Board of Education	*$33,940,000	*$19,012,000	*$3,770,000	*$3,390,000	*$7,768,000	.....
National Baptist Convention Educational Board	*a2,600,000	.....	.....	.....	.....	*$2,600,000
General Baptist Board of Trustees of Oakland City College	b170,000	150,000	.....	.....	20,000	.....
BRETHREN						
Church of the Brethren General Educational Board	2,000,000	.....	.....	.....	.....	2,000,000
Brethren Church Board of Trustees of Ashland College	75,000	75,000	.....	.....	.....	.....
CHRISTIAN						
Christian Church Board of Education	406,500	335,500	.....	70,000	1,000	.....
CONGREGATIONAL						
Congregational Churches Education Society	c2,246,400	700,000	.....	.....	346,400	1,200,000
DISCIPLES						
Disciples of Christ Board of Education	6,000,000	5,320,000	615,000	.....	65,000	.....
EVANGELICAL						
Evangelical Association	.....	.....	.....	.....	.....	.....
United Evangelical Church	.....	.....	.....	.....	.....	.....
Evangelical Synod of N. A.	100,000	.....	.....	.....	.....	100,000
FRIENDS						
Society of Friends in America Board of Education	*3,250,000	*3,000,000	.....	*250,000	.....	.....
Society of Friends of California	.....	.....	.....	.....	.....	.....
HOLINESS						
Holiness Church	.....	.....	.....	.....	.....	.....
MENNONITE						
General Conference of Mennonites	.....	.....	.....	.....	.....	.....
METHODIST						
Methodist Episcopal Church Board of Education	d2,050,000	2,050,000	.....	.....	.....	.....
Methodist Protestant Church Board of Education	406,644	325,260	66,584	.....	14,800	.....
Free Methodist Church of N. A. General Board of Education	*1,406,250	*635,000	*715,000	.....	*56,250	.....
African Methodist Episcopal Zion Church Board of Education	e60,000	.....	.....	.....	.....	60,000
Colored Methodist Episcopal Church Board of Education	f250,000	.....	.....	.....	.....	250,000
Reformed Zion Union Apostolic Church	.....	.....	.....	.....	.....	.....

Table IV.—AMERICAN EDUCATION SURVEY DEPARTMENT
(Continued)

General Budget Statement for

EDUCATIONAL WORK IN THE UNITED STATES

under the control of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Institutions and Work

Denomination and Board	Total	Colleges and Junior Colleges	Theological Seminaries and Training Schools	Secondary Schools	Work of the Boards	Unanalyzed
PRESBYTERIAN						
Presbyterian Church in the U. S. A. General Board of Education	$6,661,425	$3,062,463	$3,498,962	.....	$100,000	.....
Presbyterian Church in the U. S. (South) Executive Committee of Christian Education and Ministerial Relief	1,606,600	1,190,600	196,000	$30,000	190,000	.....
Associate Reformed Presbyterian Synod Board of Trustees of Bryson College	150,000	150,000	.....	.....	.....	.....
Reformed Presbyterian Church of N. A., Synod Budget reported through Foreign Mission Board	354,472	354,472	.....	.....	.....	.....
United Presbyterian Church Board of Education	*8,264,960	*6,444,512	*986,460	.....	*833,988	.....
REFORMED						
Reformed Church in America Board of Education	c220,250	110,250	22,750	57,250	30,000	.....
Reformed Church in the U. S. Forward Movement Commission	*3,850,000	.....	.....	.....	.....	*$3,850,000
UNITED BRETHREN						
United Brethren in Christ Board of Education	**2,768,930	2,155,000	358,930	84,000	171,000	.....
TOTAL	$78,837,431	$45,070,057	$10,229,686	$3,881,250	$9,596,438	$10,060,000

* Five-year budget to be subscribed in 1920.

** $1,216,000 of this amount a two-year budget, to be subscribed in 1920; $1,552,930, a one-year budget.

a $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

b For Oakland City College in 1920, $150,000; for Young Ministers' Loan Fund in 1920, $20,000.

c Item of $700,000 for colleges covers only deficits and current expense aid; unanalyzed item of $1,200,000 designated for work in "affiliated institutions."

d Special items for three colleges.

e Item for five years only reported; 1920 item arbitrarily computed as one-fifth of the five-year item.

f $100,000 undertaken jointly by Board of Education and Board of Home Missions for schools.

Table V.—AMERICAN RELIGIOUS EDUCATION SURVEY DEPARTMENT

General Budget Statement for

SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Work

Denomination and Board	Total	Headquarters Expenses	Field Workers	Equipment	Extension	Special Promotion	Young People	Publication, Endowments, etc.	Unanalyzed
ADVENT									
Advent Christian Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
BAPTIST									
Northern Baptist Convention									
American Baptist Publication Society	*$2,721,125	*$234,613	*$469,225	*$469,225	*$703,836	*$309,613	*$534,613	.....	.....
National Baptist Convention									
Baptist Young People's Union	*185,000	.....	.....	.....	.....	.....	*185,000	.....	.....
Sunday School Publication Board	*500,000	.....	.....	.....	.....	.....	.....	*$500,000	.....
General Baptist									
Board of Publications	10,000	1,000	.....	.....	4,500	.....	1,000	3,500	.....
BRETHREN									
Church of the Brethren									
General Sunday School Board	40,000	3,000	15,000	1,000	5,000	6,000	10,000	.....	.....
Brethren Church									
Brethren Publishing Company and Ohio Corporation	20,000	.....	.....	.....	.....	.....	.....	.....	$20,000
CHRISTIAN									
Christian Church									
Sunday School Board	8,000	2,500	3,500	.....	600	.....	.....	1,400	.....
Christian Endeavor Board	2,000	.....	.....	.....	.....	.....	2,000	.....	.....
CONGREGATIONAL									
Congregational Churches									
Sunday School Extension Society	18,600	.....	.....	.....	.....	.....	.....	.....	18,600
DISCIPLES									
Disciples of Christ									
American Christian Missionary Society	197,331	49,300	86,600	6,000	13,600	32,831	9,000	.....	.....
EVANGELICAL									
Evangelical Association	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Evangelical Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical Synod of N. A.									
Board of Sunday Schools	17,500	3,500	5,250	1,750	3,500	3,500	.....	.....	.....
FRIENDS									
Society of Friends in America									
Bible School Board	27,500	2,000	3,500	800	1,800	2,400	3,000	14,000	.....
Society of Friends of California	.....	.....	.....	.....	.....	.....	.....	.....	.....
HOLINESS									
Holiness Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
MENNONITE									
Gen. Conference of Mennonites	.....	.....	.....	.....	.....	.....	.....	.....	.....
METHODIST									
Methodist Episcopal Church									
Board of Control of the Epworth League	100,000	.....	.....	.....	.....	.....	100,000	.....	.....
Methodist Protestant Church									
Board of Young People's Work	25,912	4,000	12,000	1,912	4,000	4,000	.....	.....	.....

Table V.—AMERICAN RELIGIOUS EDUCATION SURVEY DEPARTMENT
(Continued)

General Budget Statement for

SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Work

Denomination and Board	Total	Headquarters Expenses	Field Workers	Equipment	Extension	Special Promotion	Young People	Publication, Endowments, etc.	Unanalyzed
METHODIST: *(Continued)*									
Free Methodist Church of N. A.									
General Sunday School Board	*$50,000	.....	.....	.....	.....	.....	.....	.....	*$50,000
African Methodist Episcopal Zion Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colored Methodist Episcopal Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Zion Union Apostolic Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
PRESBYTERIAN									
Presbyterian Church in U. S. A.									
Board of Publication and Sabbath School Work	1,114,569	*$25,569	*$75,000	*$8,000	*$554,000	*$92,000	.....	*$360,000	.....
Presbyterian Church in U. S. (South									
Presbyterian Council of Publication	100,000	15,000	35,000	10,000	25,000	15,000	.....	.....	.....
Associate Reformed Presbyterian Synod	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Presbyterian Church of N. A., Synod	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Presbyterian Church									
Board of Home Missions	*103,943	*10,000	*25,000	*10,000	*25,000	*10,000	$*5,000	*18,943	.....
REFORMED									
Reformed Church in America									
Board of Publication and Bible School Work	14,400	1,000	1,500	500	1,000	1,000	.....	9,400	.....
Reformed Church in the U. S.									
Publication and Sunday School Board	*550,000	*200,000	*50,000	.....	*20,000	*30,000	.....	*250,000	.....
UNITED BRETHREN									
Church of the United Brethren in Christ									
Board of Sunday School, Brotherhood and Young People's Work	**126,045	**7,500	**15,000	**15,000	**20,000	**25,000	**16,000	**27,545	.....
TOTAL	$5,931,925	$558,982	$796,575	$524,187	$1,381,836	$531,344	$865,613	$1,184,788	$88,600

* Five-year budget to be subscribed in 1920.

** $111,000 of this amount two-year budget to be subscribed in 1920; $15,045 a one-year budget.

Table VI.—AMERICAN HOSPITALS AND HOMES SURVEY DEPARTMENT

General Budget Statement for

AMERICAN HOSPITALS AND HOMES

under the direction of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

†To comply with the decision of the General Committee of the Interchurch World Movement, it has been necessary to divide the budgets for hospitals and homes into two classes: the first comprising those budgets included in the national denominational budgets; the second comprising those budgets of *local* denominational organizations which have received the requisite denominational approval. The budgets of the first type appear in the column headed "Authorized for inclusion in the National Budget," and those of the second type (made up of the budgets of 42 Hospitals, 38 Homes for Children and 27 Homes for the Aged) appear in the column headed "Authorized for Inclusion in Local or Regional Budget."

Denomination and Board	Authorized for Inclusion in National Budget for 1920	Authorized for Inclusion in Local or Regional Budget for 1920
ADVENT		
Advent Christian Church	.....	.....
BAPTIST		
Northern Baptist Convention		
Board of Promotion	*$1,000,000	.....
National Baptist Convention	.....	.....
General Baptist	.....	.....
BRETHREN		
Church of the Brethren	.....	$279,000
Brethren Church		
General Missionary Board	15,000	.....
CHRISTIAN		
Christian Church	.....	.....
CHURCHES OF CHRIST		
Churches of Christ	.....	2,000
CONGREGATIONAL		
Congregational Churches	.....	.....
DISCIPLES		
Disciples of Christ		
National Benevolent Association	1,499,050	.....
EVANGELICAL		
Evangelical Association		
Forward Movement	538,500	
United Evangelical Church	.....	.....
Evangelical Synod of N. A.		
General Board	300,000	546,500
FRIENDS		
Society of Friends in America	.....	26,250
Society of Friends of California	.....	2,000
HOLINESS		
Holiness Church		
General Board	50,000	.....
LUTHERAN		
Norwegian Lutheran Church of America	.....	50,000
Lutheran Joint Synod of Ohio	.....	2,500
Lutheran Iowa Synod	.....	210,000
Augusta Synod	.....	884,250
Independent Lutheran Church	.....	500,000
MENNONITE		
General Conference of Mennonites	.....	.....
METHODIST		
Methodist Episcopal Church		
Woman's Home Missionary Society	427,865	9,614,366
Methodist Episcopal Church, South	.....	1,040,500

Table VI.—AMERICAN HOSPITALS AND HOMES SURVEY DEPARTMENT (*Continued*)

General Budget Statement for

AMERICAN HOSPITALS AND HOMES

under the direction of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

†To comply with the decision of the General Committee of the Interchurch World Movement, it has been necessary to divide the budgets for hospitals and homes into two classes: the first comprising those budgets included in the national denominational budgets; the second comprising those budgets of *local* denominational organizations which have received the requisite denominational approval. The budgets of the first type appear in the column headed "Authorized for inclusion in the National Budget," and those of the second type (made up of the budgets of 42 Hospitals, 38 Homes for Children and 27 Homes for the Aged) appear in the column headed "Authorized for Inclusion in Local or Regional Budget."

Denomination and Board	Authorized for Inclusion in National Budget for 1920	Authorized for Inclusion in Local or Regional Budget for 1920
METHODIST—(*Continued*)		
Methodist Protestant Church		
Forward Movement	$172,975	.....
Free Methodist Church of N. A.	.....	$24,000
African Methodist Episcopal Zion Church	.....	.....
Colored Methodist Episcopal Church	.....	60,000
Reformed Zion Union Apostolic Church	.....	.....
PENTECOSTAL		
Pentecostal Church of the Nazarene	.....	25,000
PRESBYTERIAN		
Presbyterian Church in the U. S. A.	.....	2,227,608
Presbyterian Church in the U. S. (South)	.....	82,250
Associate Reformed Presbyterian Synod	.....	.....
Reformed Presbyterian Church of N. A., Synod	.....	.....
United Presbyterian Church		
Woman's Association	*1,013,075	.....
PROTESTANT EPISCOPAL		
Protestant Episcopal Church	.....	704,750
REFORMED		
Reformed Church in America	.....	105,000
Reformed Church in the U. S.	.....	.....
UNITED BRETHREN		
Church of the United Brethren in Christ		
General Board	100,000	.....
TOTAL	$5,116,465	$16,385,974

*Five-year budget to be subscribed in 1920.

† Decision of the General Committee of the Interchurch World Movement in conference at Atlantic City, January 7 to 10, 1920: "The budget of any philanthropic organization shall be included in the budget of the Interchurch World Movement only by first being included in the budget of a national denominational body, except that the budget of any local, denominational, philanthropic organization which is approved by the denominational authority of the State Conference or other like area in which it is located, may be included in the denominational budget of that area" or region.

Table VII.—MINISTERIAL SALARIES, PENSIONS AND RELIEF SURVEY DEPARTMENT

General Budget Statement for

SUPPORT OF RETIRED MINISTERS AND THE WIDOWS AND ORPHANS OF MINISTERS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

An explanation of the method of compiling this table will be found on the following page.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	.....	.....
BAPTIST		
Northern Baptist Convention		
Ministers' and Missionaries' Benefit Board	*$8,550,500	
National Baptist Convention		*a$8,550,500
Benefit Board	*350,000	
General Baptist		*E350,000
Superannuated Ministers' Fund	20,000	
BRETHREN		P20,000
Church of the Brethren		
Ministerial Relief	40,000	
Brethren Church		40,000
CHRISTIAN	.....	.....
Christian Church	.....	.....
CONGREGATIONAL		
Congregational Churches		
Board of Ministerial Relief	1,720,000	
Pilgrim Memorial Fund		P520,000
DISCIPLES		1,200,000
Disciples of Christ		
Board of Ministerial Relief	226,000	
EVANGELICAL		P226,000
Evangelical Association		
Superannuation Fund	315,000	
United Evangelical Church		b315,000
Evangelical Synod of N. A.	.....	.....
Board of Ministerial Pension and Relief	1,000,000	
FRIENDS		E1,000,000
Society of Friends in America		
Ministerial Support and Relief	25,000	
Society of Friends of California		25,000
HOLINESS	.....	.....
Holiness Church	.....	.....
MENNONITE	.....	.....
General Conference of Mennonites	.....	.....
METHODIST		
Methodist Episcopal Church		
Board of Conference Claimants	2,125,000	
New England Annual Conference Endowment Fund		E2,000,000
Methodist Protestant Church		c125,000
Superannuate Fund	200,000	
Free Methodist Church of N. A.		E200,000
Board of Conference Claimants	*390,326	
African Methodist Episcopal Zion Church		*390,326
Board of Ministerial Relief	40,000	
Colored Methodist Episcopal Church		E40,000
Reformed Zion Union Apostolic Church	.....	.....
PRESBYTERIAN	.....	.....
Presbyterian Church in the U. S. A.		
Board of Ministerial Relief and Sustentation	2,055,839	
		E2,055,839

Table VII.—MINISTERIAL SALARIES, PENSIONS AND RELIEF SURVEY DEPARTMENT
(Continued)

General Budget Statement for

SUPPORT OF RETIRED MINISTERS AND THE WIDOWS AND ORPHANS OF MINISTERS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

Denomination and Board	Denominational Total	Analysis
PRESBYTERIAN: *(Continued)*		
Presbyterian Church in the U. S. (South)	$500,000	
Department of Ministerial Relief		d$500,000
Associate Reformed Presbyterian Synod	.....	.....
Reformed Presbyterian Church of N. A., Synod	.....	.....
United Presbyterian Church	*1,352,634	
Board of Ministerial Relief		*e1,352,634
REFORMED		
Reformed Church in America	.....	.....
Reformed Church in the U. S.	*1,200,000	
For Sustentation		*1,000,000
For Ministerial Relief		*200,000
UNITED BRETHREN		
Church of the United Brethren in Christ	***400,000	
Preachers' Pension Fund		***400,000
TOTAL	$20,510,299	$20,510,299

* Five-year budget to be subscribed in 1920.
*** Two-year budget to be subscribed in 1920.
(E) For endowment.
(P) For current use.
a $8,000,000 of this amount for Ministers' Boards; $550,500 for operating expenses for 1919–1924.
b To complete endowment for the five-year period; $250,000 for annuities; $65,000 for relief.
c To complete Annual Conference Endowment.
d $400,000 of this amount for endowment; $100,000 for current use.
e $1,164,262 of this amount for endowment; $175,600 for current use; $12,772 for underwriting.

Budget of the Ministerial Salaries, Pensions, and Relief Survey Department

As the purpose to provide adequate endowment funds for the support of retired ministers is comparatively new, the plans of some of the denominations are not developed far enough to include actuarial studies of the claims. The items, therefore, for some churches, are based upon close estimates of the amounts required to meet the needs of the retired ministers, widows and orphans.

In other churches, very thorough actuarial investigations have been carried on for some time, and where these have been completed the items in the budgets for such churches are the results.

The Budget includes twenty-two separate items, almost all of which relate exclusively to ministerial relief and pensions. In one case pensions for missionaries are included in the amount given, and in one other the item is entirely for the benefit of young men who are studying for the Christian ministry.

The Budget is the result of the cordial and painstaking cooperation of the boards represented in it with this division of the Interchurch World Movement. Through this cooperation estimates have been repeatedly changed as the work of investigation advanced. Several boards that cordially cooperated with this division have askings not included in the Budget. This is due to the fact that no official authorizations of the askings were received before the date fixed for closing the Budget; or, the governing denominational bodies have not yet authorized cooperation with the Interchurch World Movement. It is with regret that these cannot be included in the above statement.

Table VIII.—SPECIAL ITEMS

General Budget Statement for

SPECIAL ITEMS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

Includes such items as Temperance, War Relief, etc., not classifiable in the six departmental tables and columns.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	.....	
BAPTIST		
Northern Baptist Convention	*$4,060,000	
Board of Promotion		*$4,000,000
Northern Baptist Convention		*60,000
National Baptist Convention	*565,000	
Women's Convention		*500,000
Administration and Contingent		*65,000
General Baptist	.....	
BRETHREN		
Church of the Brethren	.....	
Brethren Church	.....	
CHRISTIAN		
Christian Church	.....	
CONGREGATIONAL		
Congregational Churches	50,000	
Bible Society, etc		50,000
DISCIPLES		
Disciples of Christ	25,440	
Board of Temperance		25,440
EVANGELICAL		
Evangelical Association	.....	
United Evangelical Church	.....	
Evangelical Synod of N. A	.....	
FRIENDS		
Society of Friends in America	297,500	
War Relief		100,000
Underwriting		50,000
Undesignated		147,500
Society of Friends of California	.....	
HOLINESS		
Holiness Church	.....	
MENNONITE		
General Conference of Mennonites	.....	
METHODIST		
Methodist Episcopal Church	1,500,000	
Board of Temperance		1,500,000
Methodist Protestant Church	.....	
Free Methodist Church of N. A	.....	
African Methodist Episcopal Zion Church	10,000	
New Era Movement		10,000
Colored Methodist Episcopal Church	.....	
Reformed Zion Union Apostolic Church	.....	
PRESBYTERIAN		
Presbyterian Church in the U. S. A	2,022,987	
New Era Movement		1,833,542
Board of Temperance		189,445
Presbyterian Church in the U. S. (South)	.....	
Associate Reformed Presbyterian Synod	.....	
Reformed Presbyterian Church of N. A., Synod	.....	
United Presbyterian Church	.....	
REFORMED		
Reformed Church in America	.....	
Reformed Church in the U. S	.....	
UNITED BRETHREN		
Church of the United Brethren in Christ	***240,000	
Expenses of Enlistment Campaign		***165,000
Undesignated		***75,000
TOTAL	$8,770,927	$8,770,927

* Five-year budget to be subscribed in 1920.

*** Two-year budget to be subscribed in 1920.

Table IX.—SUMMARY

General Summary of

ALL BUDGET STATEMENTS

of the Denominations and Boards Cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Departments

Denomination	Total Campaign Budget 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes†††	American Ministerial Support and Relief	Special Items (Not classifiable in preceding columns, e. g. War, Relief, Temperance, etc.).	Portion of Campaign Budget to be Paid in 1920
	$	$	$	$	$	$	$	$	$
ADVENT									
Advent Christian Church	35,000	.....	35,000	.....	.....	.....	.....	.....	35,000
BAPTIST									
Northern Baptist Convention	*130,533,000	*34,041,071	*46,220,304	*33,940,000	*2,721,125	*1,000,000	*8,550,500	*4,060,000	26,106,600
National Baptist Convention	*10,250,000	*2,200,000	*3,850,000	*2,800,000	*685,000	.....	*350,000	*565,000	2,050,000
General Baptist	272,500	15,000	57,500	170,000	10,000	.....	20,000	.....	272,500
BRETHREN									
Church of the Brethren	3,219,598	606,798	532,800	2,000,000	40,000	.....	40,000	.....	3,219,598
Brethren Church	200,000	45,000	45,000	75,000	20,000	15,000	.....	.....	200,000
CHRISTIAN									
Christian Church	727,693	99,725	211,468	406,500	10,000	.....	.....	.....	727,693
CONGREGATIONAL									
Congregational Churches	16,508,470	6,553,470	5,920,000	2,246,400	18,600	.....	1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
EVANGELICAL									
Evangelical Association	1,394,260	108,000	432,760	.....	.....	538,500	315,000	.....	1,394,260
United Evangelical Church	305,983	.....	305,983	.....	.....	.....	.....	.....	305,983
Evangelical Synod of N. A	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000	.....	1,846,521
FRIENDS									
Society of Friends in America	4,532,861	344,038	588,043	*3,250,000	27,500	.....	25,000	297,500	1,932,061
Society of Friends of California	40,000	40,000	.....	.....	.....	.....	.....	.....	40,000
HOLINESS									
Holiness Church	50,000	.....	.....	.....	.....	50,000	.....	.....	50,000
MENNONITE									
General Conference of Mennonites	82,000	82,000	.....	.....	.....	.....	.....	.....	82,000
METHODIST									
Methodist Episcopal Church	c34,485,737	a16,500,000	b11,782,872	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000	.....	1,745,866
Free Methodist Church of N. A	*5,234,936	*2,141,230	*2,247,180	*1,406,250	*50,000	.....	*390,226	.....	1,246,997
African Methodist Episcopal Zion Church	212,000	52,000	50,000	750,000	.....	.....	40,000	10,000	212,000
Colored Methodist Episcopal Church	250,000	.....	.....	250,000	.....	.....	.....	.....	250,000
Reformed Zion Union Apostolic Church	17,263	.....	17,263	.....	.....	.....	.....	.....	17,263
PRESBYTERIAN									
Presbyterian Church in the U. S. A	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569	.....	2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)	7,865,445	2,928,754	2,730,091	1,606,600	100,000	.....	500,000	.....	7,865,445
Associate Reformed Presbyterian Synod	392,264	††198,450	43,814	150,000	.....	.....	.....	.....	392,264
Reformed Presbyterian Church of N. A., Synod	529,472	175,000	.....	354,472	.....	.....	.....	.....	529,472
United Presbyterian Church	*31,977,457	*12,537,540	*6,705,305	*8,264,960	*103,943	*1,013,075	*1,352,634	.....	6,395,491
REFORMED									
Reformed Church in America	2,136,091	800,000	1,101,441	†220,250	14,400	.....	.....	.....	2,136,091
Reformed Church in the U. S	*16,916,985	*5,519,305	*5,796,780	*3,850,000	*550,000	.....	*1,200,000	.....	3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ	**6,546,662	**911,770	**1,999,917	**2,768,930	**126,045	100,000	***400,000	***240,000	4,546,662
TOTAL	336,777,572	107,861,488	109,949,037	78,837,431	5,931,925	†††15,116,465	20,510,299	8,770,927	175,446,249

*Five-year budget to be subscribed in 1920.

**Budget to be subscribed in 1920; part to be paid in 1920, part in two years.

***Two-year budget to be subscribed in 1920.

†One-fifth of five-year budget.

††Budget not yet approved by national board.

†††Budgets approved by national boards only are included in this column. For local or regional budgets see pages 260, 261.

a—The Methodist Episcopal Foreign Missions Budget is composed of:

1. $10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.
2. $6,000,000—the budget of the Woman's Foreign Missionary Society

b. The Methodist Episcopal Home Missions Budget is composed of:

1. $10,500,000—the Centenary amount of the Board of Home Missions and Church Extensions, which has already been subscribed.
2. $607,872—the budget of the Woman's Home Missionary Society.
3. $675,000—the budget of the Freedman's Aid Society.

c. This total includes $21,000,000 which was subscribed in the Centenary Campaign.

d. $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

INDEX

Page

Alaska . . . 125

American Education . . . 149
—religious impulse . . . 151
—needed . . . 152
—policies . . . 170
—problems . . . 183

American Indians . . . 121

Americans, Negro . . . 85

Bryce, Viscount (quoted) . . . 94

Budget Tables . . . 297

Childhood, Spiritual Neglect of . . . 239

Children under 25 years (tables) . . . 207
—and Sunday schools (tables) . . . 210
—and crime . . . 214
—missionaries . . . 254
—in the N. Y. metropolitan area . . . 51

Church, The, and the Public Schools . . . 183
—members, increase (Negro) . . . 100
—membership, declining . . . 63

Churches, the Task Before the . . . 283
—country . . . 57

Clarke, J. F. (quoted) . . . 172

Community, The (N. Y. metropolitan area) . . . 51
—centers . . . 63

County, A Typical . . . 66
—259 . . . 66
—981 . . . 68

Colleges, Junior . . . 161
—denominational . . . 157
—independent . . . 162
—Interchurch World Movement and the . . . 161

Cuba . . . 137

Denominational College Groups . . . 162
—colleges . . . 157

Education, American . . . 149
—religious . . . 201
—higher (Negro) . . . 96
—conditions of Negro . . . 95

Economic Life (Negro) . . . 87

Farmers, Foreign-born . . . 66

Financial Conscience Sleeping . . . 277

Foundation Fund, A . . . 285

Foreign-Language press . . . 81
—church . . . 82
—congregations . . . 82

Frontier, The . . . 60

Page

Hawaii . . . 133

Health, Rural . . . 66
—service (urban) . . . 55
—conditions of Negro . . . 91
—education of Negro . . . 92

Homes for Aged and Children (Negro) . . . 92
—hospitals and . . . 243
—for children . . . 252
—for aged . . . 256

Hospital (Negro) . . . 92
—and homes . . . 243
—church . . . 259
—church, program . . . 250

Housing Campaigns (Negro) . . . 90
—conditions (Migrants) . . . 106

Humboldt, William von (quoted) . . . 200

Illiteracy . . . 78

Incurables, Homes for . . . 249

Independent Colleges . . . 157

Indians, American . . . 121

Industrial Communities, Rural . . . 61

Interchurch Surveys, The . . . 50

Jonson, Ben (quoted) . . . 200

Laymen, Prosperous Groups of . . . 277

Metropolitan Area, New York . . . 47
—problems . . . 49
—program . . . 54
—business ethics . . . 55
—strangers in . . . 55
—council of experts . . . 56
—joint headquarters . . . 56

Migrant Groups . . . 103
—harvest hands . . . 103
—cannery workers . . . 105
—lumbermen . . . 107
—loggers . . . 108
—problems . . . 112
—policies proposed . . . 116

Migration, Northern, of Negro . . . 86

Minister Exploited, The . . . 279
—retired (table) . . . 296
—and other men . . . 273
—salaries and pensions . . . 265

Ministry, Commercializing the . . . 276

Neglected Areas (rural) . . . 69

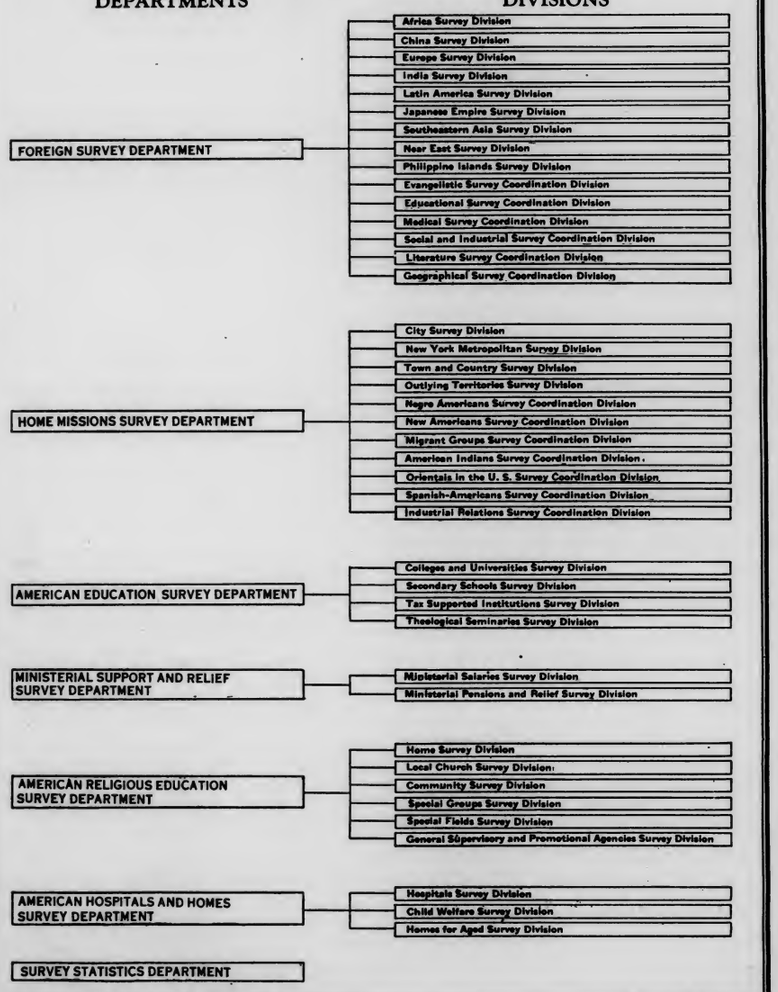
Negro Americans . . . 85

Newspapers, Christian . . . 132

	Page
New York Metropolitan Area	47
Normal Schools, State	182
Orientals in the United States	127
Pensions, Ministerial	265, 289
—corporation	290
—church	290
—on contributory basis	291
—Episcopal Church plan	291
—Congregational plan	291
—and efficiency	293
—and permits	293
Preachers and Professors	272
Public Schools, The Church and the	183
Radicalism in the Woods	108
Recreation Situation (Negro)	93
Reconstruction, Spiritual	84
Relief and Disability Funds	290
—ministerial	295
Religious Education in the Home	214
Religious Life (Negro)	99
—education (Negro)	101
—education	201
Rural Industrial Communities	61
—problems	63
Roosevelt, Theodore (quoted)	61
Salary, Inadequate (rural)	66
Salaries, Ministerial	267
—by state groups	269
—in cities	269
—denominational	271
—inadequate, results of	280
—ministerial (tables)	286
Sustentation Fund, A	284
Schools, Secondary	173
—secondary (Negro)	97
—state normal	182
Seminaries, Theological, and Training Schools	190
—needs of	194
Students, Christian	188
Sunday School Boards	221
—statistics	212
Surveys, Interchurch	50
Spanish-speaking Peoples	135
Tax-supported Institutions	177
Teachers, Christian	188
Theological Seminaries and Training Schools	190
Times Square Section	52
—transients	53
—churches	53
—theaters	53
Tithe of a Tithe, A	278
Town and Country	57
—problems	63
—lack of leadership	63
War, The Effect of the (Negro)	86
—and the migrant	109
West Indies	137
—Cuba	137
—Porto Rico	139
—Jamaica	141
—Santo Domingo-Haiti	142
—smaller islands	144
Woman's Lot (cities)	76

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

DIVISIONAL ORGANIZATION OF THE SURVEY DEPARTMENTS



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WORLD SURVEY

Foreign Volume
and
A Statistical Mirror

REVISED PRELIMINARY EDITION

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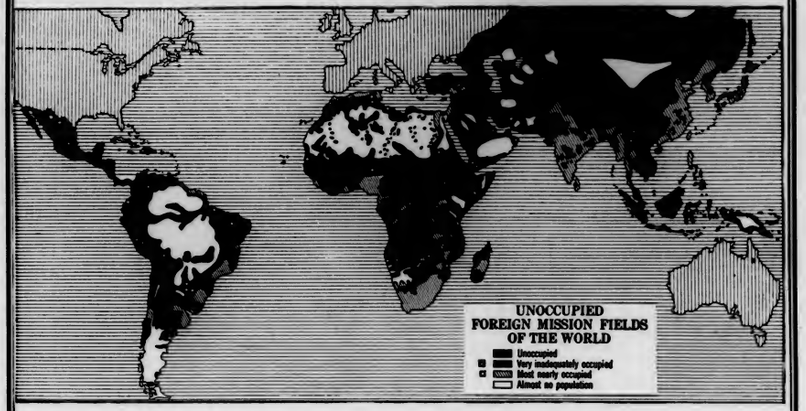
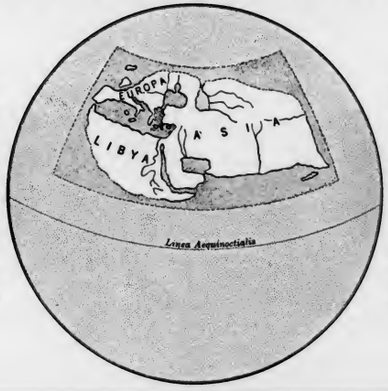
WHERE SICKNESS AND SIN ARE UNOPPOSED



A DEFECTIVE moral order can never be isolated. Uncared for, it will break every bound and eventually invoke the direst of physical as well as moral penalties upon the whole world. It must be cured. The black spots on the map are breeding places for sickness and sin. We must clean them up. The gospel cannot be wholly effective anywhere until it is effective everywhere.

THE WORLD ACCORDING TO STRABO

WHEN Christ said to His disciples: "Go ye into all the world and preach the gospel to every creature," the world, according to Strabo, the best geographer of the day, was not as large as any single continent as known to the present day geographer. But modern methods of transportation and communication make us all close neighbors.



THE lives and thought of peoples are more closely interrelated than ever before. We of the Christian nations now find it easy to go into all the world with our goods to sell at a good profit. We have preached strange political faiths in far-off places. But we have not yet fulfilled the divine command to carry the gospel to every living creature.

WORLD SURVEY
FOREIGN VOLUME

NOTICE

THE statements set forth in this and the accompanying volume of the WORLD SURVEY were presented originally at the World Survey Conference, held at Atlantic City, N. J., January 6 to 9, 1920. As a result of that conference, and in the light of further data derived in the progressive development of the survey, the original statements have been freely revised and expanded. They are, therefore, complete only in the measure that the survey itself is complete, and are here presented not so much as final statements as revised preliminary announcements of the facts thus far revealed by the extensive survey task, much of which is necessarily still being carried on.

With the progress of the survey, special problems, particular fields and important phases of work, will demand separate survey statements adequately to present the facts. These statements will be issued as auxiliary survey volumes, and will conform in size and style to the Handy Volume Edition of the WORLD SURVEY. Several auxiliary volumes are already in process of preparation. Others will follow as the need arises.

The first of these auxiliary volumes is a manual and guide entitled "How to Study the World Survey." It is a handbook for pastors, teachers and members of study groups who wish to use the WORLD SURVEY as a text book. Intended for use in the class room of school or college, or in missionary circles and young people's societies, it will be found invaluable in making the survey volumes yield the largest amount of important and interesting information. Uniform with the Handy Volume Edition of the WORLD SURVEY at fifty cents a copy, cash with order.

Copyright has been secured covering all the survey material here presented. Text, charts, maps and graphs are all included. Persons desiring to reprint any portion of the text or to reproduce any of the illustrations are requested to obtain the necessary permission from the Sales Department, Interchurch World Movement, 45 West 18th Street, New York City. Permission to reprint will be granted only with the understanding that a credit line also be run as follows: "Copyright by Interchurch World Movement of North America; reprinted with permission."

WORLD SURVEY

BY THE INTERCHURCH WORLD
MOVEMENT OF NORTH AMERICA

REVISED PRELIMINARY
STATEMENT AND BUDGET
IN TWO VOLUMES

VOLUME TWO

FOREIGN VOLUME
and
A STATISTICAL MIRROR

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CONTENTS

Page
Introduction 9

PART I
TOPICAL SECTION

Page
Area, Population and Government . . 15
Daily Bread 19
Health 23
Education 27
Literature 31
Women 35
Children 39
Religion 43

PART II
GEOGRAPHICAL SECTION

Page
Europe 53
Latin America 69
The Near East 77
Africa 89
India and Central Asia 99
Southeastern Asia 113
China 133
Japan 143

BUDGET TABLES

Page
Explanatory Notes 157
Table I—Foreign 158
Table VIII—Special Items . . . 160
Table IX—General Summary . . . 161

MAPS, CHARTS AND GRAPHS

Page
Where Sickness and Sin Are Unopposed . . . . . Frontispiece
The World According to Strabo
Division of World's Area and Population 14
Christians Rule Most of the World . . 17
Freedom to Worship God 18
Exporting Death to Non-Christians . . 22
Breeding Places of a Dread Disease . 22
Darkness Rules Where People Cannot Read 26
Centers of Influence: Christian Literature 34
How Child Life is Wasted 38
Religious Boundaries are Shifting Boundaries 42
What the World Believes 45
The Contest of Religions 46
Can Christianity Keep Pace? . . . 47
Predominant Faiths of the World . . 49
Vitality of the Protestant Church of France 57
Trade and Mission Growth 70
Effect of Cooperation in Mexico . . . 75

	Page
Rugs for America and Missionaries for Persia	81
Persia's Boundaries	82
The Holy Land of Mohammedans	87
Where the Word Is Never Heard	91
Conquering the Jungle	92
Only Honey for Medicine	93
Moslem Capital	96
Islam in Africa	97
Land of Many Tongues	100
Growth of the Cotton and Jute Industries	101
Religion and Education	103
Freeing Women of India	104
The Religious Map of India	105
Onward, Upward	107
Bringing Students to Christ	114
Philippine Islands—Number of Government Schools in Each Province	116
Church Membership in the Philippines	118
A Mission School Giving Training to Hands, Heads, Hearts	120
The Gospel in the South Seas	122
A Weak Sector in Christianity's Advance	124
Paring Down Siam	125
A Prime Requisite in Successful Mission Enterprise Is Adequate Occupation	127
Forgetting the Wild Man of Borneo	128
China—Areas Unclaimed by Protestant Missions	132
Growing Population	134
Mission Colleges and Universities	135
The Neglected Sick	136
Railroads and Schools	137
Key to China's Future	138
Protestant Church Members in China	139
Chinese Christian Mission Workers	140
What Missions Mean to China	141
Increase of Factory Workers in Japan	144
Transforming Ancient Cities	145
The Higher Cost of Living in Japan	146
Increase in Number of Protestant Church Members	149
Is Japan Evangelized?	150
Cooperation for a Common Cause	154
Service Flag of Foreign Fields	156

A Statistical Mirror 163

INTRODUCTION

A SURVEY of the dimensions of the kingdom of God on earth becomes, when executed, a survey of the extent of the recognition of the worth of human life.

The value which is accorded to men, women and children, as individuals, is a sure index to the value which is placed on their souls. Where human life is held cheapest, there moral pestilence is greatest, and the kingdom of God furthest removed.

If one would plan wisely for the kingdom, that it may cover the earth as the waters cover the sea, he must first know the present extent of the kingdom. And his goal is to raise the estimate which is placed on human life, regardless of color, race, sex, or citizenship, until that estimate reaches up to Christ's.

This volume contains the results of a preliminary survey of the non-Christian world, and of that part of the nominally Christian world which lies outside North America, viz., Europe and Latin America. It is written expressly for laymen, to present graphically some fundamental truths which demand attention. Americans as citizens, as well as Christians, cannot afford to ignore them, for with the solution of these problems of the non-Christian world is bound up the solution of our own national problems.

Hawaii, Alaska and the West Indies were included in the home missions field for purposes of the survey, and therefore they will not be touched upon.

The areas and the peoples dealt with lie outside our boundaries, but the problems themselves are as much domestic as foreign.

Human welfare is not safe in any nation until the Christian principle of the infinite value of the human soul has been accepted not only within that nation but by every other nation and race of mankind.

A single case of smallpox, unattended, imperils not only the community and the city, but also the entire nation. The laws governing physical sanitation apply also to moral sanitation, but with this exception, that a defective moral order can never be isolated. It must be cured. Uncared for, it will break every bound and eventually invoke the direst of physical as well as moral penalties upon the entire world. Surely the years through which we are passing make this clear.

Mankind is sick. Christendom is sick. The heathens say, "Why do the Christians rage?"

We need a far more searching diagnosis of human ills than we have yet received.

Therefore, when we, as American Christians, approach the world to survey it, to ask how near and how far removed is the kingdom of God, and to make offers of help, we must be very humble. Not yet even within our own borders have we learned how to deal in a Christ-like fashion with the foreign-speaking and with the colored peoples, nor have we yet achieved an entirely Christian standard of justice for womanhood, for the care of children, for the protection of the weak, or for industrial organization. America has not yet reached Christ's estimate of the value of the individual as a person with an immortal soul.

It is not with smug complacency that we find that other nations have set an even lower value on human life than have we. Mankind, of which we are part, is sick, waiting for the touch of the Great Physician who shall win it back to health.

In the truest sense we carry the gospel to every creature to save our own souls. The gospel must be applied to all alike. It cannot be wholly effective at any one spot on the map until it is effective everywhere, for the future of mankind is bound up as it never was before to political, commercial, intellectual and spiritual relationships which stop at no state boundaries. The world is in action. We must all be saved together or not at all, and fundamentally we must all be saved in the same way.

The purpose of American effort to evangelize the world is not to bring the world to America but to bring the world to Christ—to lead our neighbors out to the object of our own best aspiration.

We would do well to remember that the demands of some single school, hospital or church in Asia, Africa, Europe or Latin America, are, after all, parts of the demands of all mankind for knowledge, health and spiritual nourishment. These needs are universal.

When Christ's kingdom has come in its fullness, every man, woman and child—mind and body as well as soul—will possess transcendent value in the eyes of his neighbors. They do not have that value today, even in Christian lands, and they are valued even more cheaply in the non-Christian world.

The task of evangelizing the world concerns itself, therefore, with physical standards of living, with health, and with the degree of mercy which is shown to the unfit. When mankind has been saved and brought into harmony with the Creator's purpose, men will no longer suffer needless hunger or pain, and individuals will be free, constrained only by the requirements of brotherhood. If we would save the soul, we would do well to know where the body is, and how it lives.

The kingdom of God will not come except as the human mind is recognized for its worth and released from ignorance and superstition. A saved soul expressing itself through an ignorant mind, or, likewise, through a sick body, is of limited value as a neighbor or as a brother.

The status assigned to women and children is one of the unfailing standards by which to judge the unfinished task of the salvation of the world. No race ever rises above the standard set for its women. No people can be truly great or helpful in the society of mankind until childhood is crowned with intelligent care. The kingdom of God is a kingdom of justice or it is not God's kingdom at all.

Some may be impatient that this survey thus approaches the heart of the problem by what may appear to be so many detours. Health, education, social justice—are they not the very walls of the kingdom itself? They are the building of which the gospel is a blueprint, and Jesus Christ the architect. We are the workmen. We cannot know where to lay the next board until we know what boards are already in place, and what the plans demand.

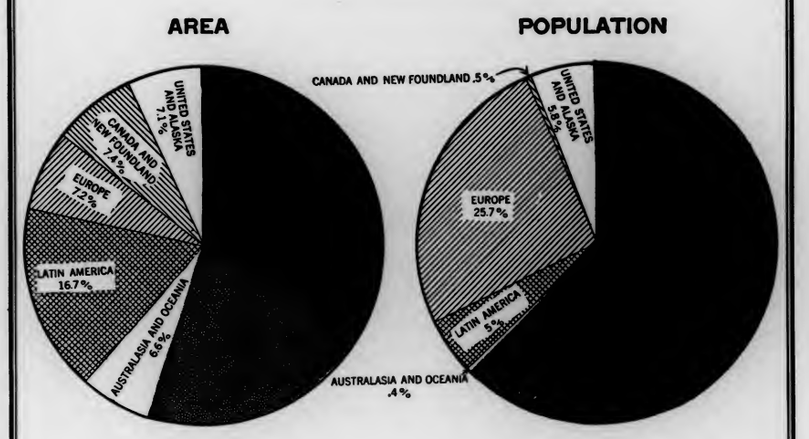
Moreover, the spiritual hunger of mankind does not easily lend itself to a survey. But to pass in review the facts about the physical and intellectual conditions under which the human race is living, leads one to know that the needs of the soul are unutterably great and are to be satisfied by no human remedy. Mankind is plunged in sin. Its salvation is alone by Jesus Christ.

The pages of this volume devoted to the presentation of the Foreign Survey are divided into two sections, one topical and the other geographical. The purpose of the topical section is to present a world-wide view which will afford a background for discriminating judgment when one comes to consider mission fields as units.

PART I.

TOPICAL SECTION

DIVISION OF WORLD'S AREA AND POPULATION



THE non-Christian world is greater in area and in population than the Christian world. Yet the entire non-Christian world, with nearly two-thirds of the earth's people and territory, is dependent politically on the good-will and fair-dealing of the Christian nations. So far, the political and commercial ambitions of the Christian world have outrun its ambitions for the kingdom of God. We must not forget that human welfare is not safe in any nation until the Christian principle of the infinite value of the human soul is accepted by every nation.

AREA, POPULATION AND GOVERNMENT

TO REDUCE immense sums to comprehensible figures, we may divide the world for the purposes of this survey into three parts: the United States, the balance of the nominally Christian world, and the non-Christian world.

We may think of the United States, both in area and population, as one of the sixteen equal units which comprise the entire world. The rest of the nominally Christian world comprises five more of the sixteen units. Out of a total of sixteen units of the size and population of the United States, the non-Christian world claims ten.

It must, of course, be remembered that such figures are only rough comparisons, and are chiefly useful for their graphic value. The United States is to the rest of the nominally Christian world, in area and population, as one is to five; and to the non-Christian world as one is to ten.

Important also is the fact that the total nominally Protestant population of the earth is not quite twice the population of the United States. The relation of the Protestant forces of the earth to the non-Christian forces is, therefore, as one is to six or seven.

More detailed comparisons of area and population indicate that these two factors are not always in equilibrium. Population is sparse in some areas, congested in others. This instability between the numbers of people on the land and the amount of land to live on is even more marked when one considers only the arable portion of the earth.

The density of population in the non-Christian world is, when one subtracts from the estimate the inarable land, one and one-half times that of the United States, while the density of population in South America is only one-third that of the United States.

China has three and one-half times, India five and one-half times, and Japan thirteen times the density of population of the United States for the arable land.

The highly congested centers of the world, with the exception of cities and certain small areas like Belgium, are non-Christian. Even more significant is the fact that the population of these congested areas is increasing much more rapidly than that of the Christian areas.

The annual increase of population in Japan, for which accurate figures are available, is 50 per cent greater than that of the United States. There is no reason to believe that the ratio of increase is more in Japan than in other non-Christian countries. If the normal increase of population continues and is not met by greatly accelerated evangelization, the prospects for an entirely Christian world are rather dreary.

When we pass to a study of government, we face two striking facts:

1. The non-Christian world contains the only absolute monarchies left on earth, while in all this territory there is no firmly established republican government.

2. England and that part of Europe having colonial possessions, representing one and one-half times the population of the United States, have obtained political suzerainty or control, mostly in the last century, over no less than five hundred millions of non-Christian peoples, including all but an infinitesimal portion of Africa and the greater part of Asia.

Even in those portions of the non-Christian world where national suzerainty is recognized, it is constantly imperilled by the imperialism of other nations.

If we include the United States among the Western colonial nations, we find that, together with other nations forming about one and one-half units of the world's population, we have already assumed the political responsibility, as well as many economic duties, for about one-third of the entire human race. Meanwhile the political and economic freedom of a fourth of the world's population, that of China, has been seriously threatened.

Indeed the entire non-Christian world, two-thirds of the human race, is now quite dependent, politically, on the good will and unconstrained fair-dealing of the Christian nations. The non-Christian races, with the exception of Japan, are entirely powerless in such matters as armies and navies.

Is it not astounding that the political and commercial ambitions of the Christian world have so far outrun its ambitions for the extension of the kingdom of God?

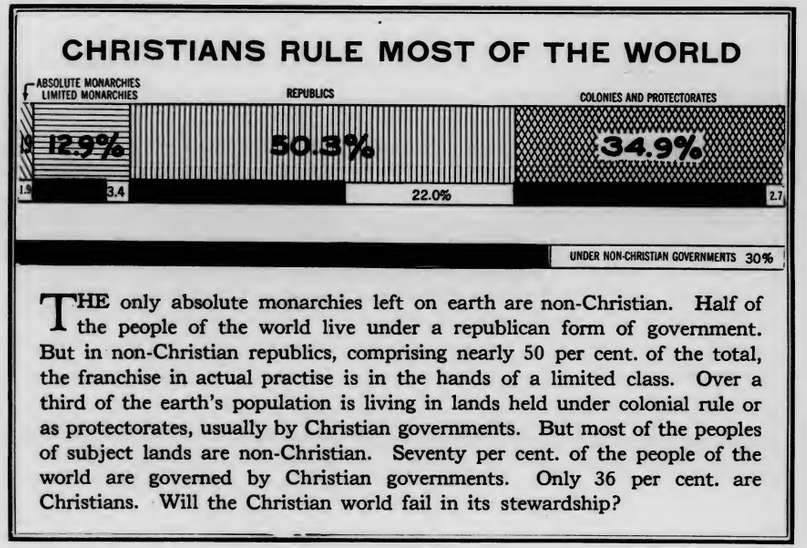
The share of the United States in the colonial arrangement of the world is small. The island dependencies of the United States contain only a little more than one-half of 1 per cent. of the world's population. There are ten persons in the United States to look after and assist every one of these islanders.

The many other Western colonial nations have assumed the care of populations greater than their own. The Netherlands has a colonial empire with nearly eight times the

population of the mother country. Belgium's colony has twice the population of Belgium. In the British Empire the non-Christians outnumber the nominal Christians at least ten to one.

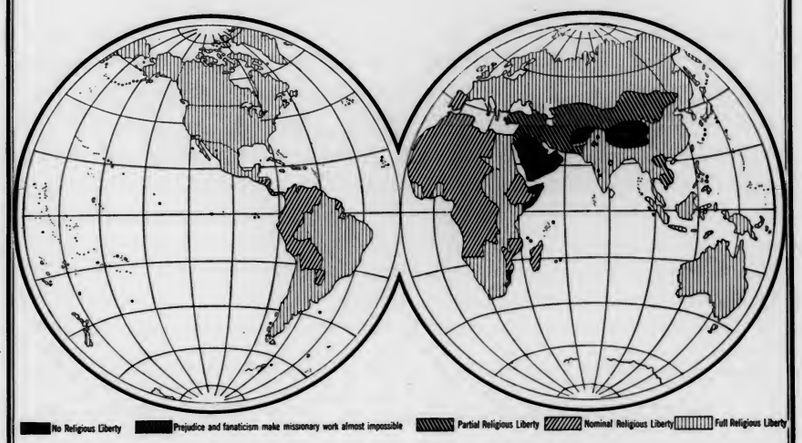
Great Britain and Europe are now impoverished by the recent loss of eleven million of their most energetic and productive citizens, as well as by the accumulation of almost immeasurable war debts. Furthermore, even in pre-war days, the entire Protestant world, outside of the United States, was maintaining in the foreign mission field only about the same number of missionaries as this country. In other words, American Protestantism had already assumed more than half of the responsibility, and now its share must be very much increased to maintain the work even at pre-war levels.

The task looks large, and yet there are in the world only about ten non-Christians for every American nominal Christian. As a matter of fact, if the twenty-six million Protestant church members in the United States were to assume much more than is necessary, viz., the responsibility for the evangelization of every non-Christian in the world after subtracting those for whom British and European Protestants have assumed the care, the load would be by no means overwhelming. The individual American responsibility would be for less than thirty-five persons.



THE only absolute monarchies left on earth are non-Christian. Half of the people of the world live under a republican form of government. But in non-Christian republics, comprising nearly 50 per cent. of the total, the franchise in actual practise is in the hands of a limited class. Over a third of the earth's population is living in lands held under colonial rule or as protectorates, usually by Christian governments. But most of the peoples of subject lands are non-Christian. Seventy per cent. of the people of the world are governed by Christian governments. Only 36 per cent. are Christians. Will the Christian world fail in its stewardship?

FREEDOM TO WORSHIP GOD



TIBET, Afghanistan, Nepal and Bhutan are the only lands where it is forbidden to preach the gospel. In Portuguese East Africa, the teaching of Christ is opposed in the area controlled by a great company which, though from a nominally Christian land, does not wish to be hindered in its ruthless exploitation of the native by the spread of the knowledge that all men are equal before God. The French Government forbids missionaries to cross the border from Siam into French Indo-China. In other limited areas, fanaticism and intolerance act as barriers against the Christian missionary. But with these few exceptions, the gospel can be preached today in every part of the world.

DAILY BREAD

THE extension of the kingdom of God in the non-Christian world does not avoid the question of how men get their daily bread. Is the aim of the missionary the establishment of a self-supporting, self-propagating, self-governing church? Then the economic condition of the people must be adequate to support a church in addition to meeting the insistent requirements of the body.

Are hospitals to be organized and measures taken for sanitation? Again, we must consider the available wealth of the people.

Would you have government which amply protects and guarantees both justice and liberty? Good government is expensive.

Is a school system necessary which will offer to every child the privileges of education? The margin of wealth must be sufficient to pay for schools and teachers, and the income of the family must be such as to permit the withdrawal of children from productive labor.

The very first problem which meets the Christian missionary, whether he be evangelist, physician, or teacher, is that back of the moral and spiritual problems of the non-Christian world is an economic background of waste and of failure to utilize the resources, physical, human, and intellectual.

The poverty of the backward races is not due to over-population so much as to under-production. Poverty is greatest where superstition, ignorance and tradition hold the people most in thrall and permit the least nearly complete utilization of natural wealth. The crowded sections of Europe have developed motor-power, machinery, industry and sanitation, thus conserving resources and providing increased production to meet increased need. The non-Christian world sticks to hand-production, ignores the mineral beds, scorns machinery, permits the rivers, except as waterways, to run to waste, and sets low values on human life.

The outstanding sin of the non-Christian world is waste.

The second obstacle to economic prosperity is lack of mutual confidence which can bind people together in cooperative undertakings, and this in turn grows out of a lack of fundamental moral qualities.

The increase of communications is causing the world to shrink. The nations of the

earth are becoming increasingly dependent on each other for raw materials, and the bulk of the raw materials of the earth was given by Providence to what are still the non-Christian races. The following portions of the world's supply of the materials named come from foreign mission lands:

Cotton	18 per cent.
Petroleum	20 per cent.
Gold	58 per cent.
Tin	75 per cent.
Rubber	98 per cent.

The bulk of the world's labor supply is non-Christian.

The wage standards of the backward races are a vital concern of the American workingman, as well as of the exporter who seeks a market where the purchasing power of the people is equal to buying his goods. Wage standards are of the utmost importance to the missionary, for only as they increase can the converts maintain self-supporting churches.

Only one person in a thousand in India pays an income tax on $330 or more.

There has been a steady increase, approaching 200 per cent., in wages throughout the world in the last twenty-five years, but the incomplete survey statement now in hand indicates that wages have by no means kept pace with the cost of living.

Five and one-half bushels of rice in Japan cost $2 a quarter of a century ago; now it costs $32. Coal has increased in the same period from $1.50 to $20.50. It is estimated that the cost of living in Tokyo is greater than in London or New York.

The bearing of such facts on the cost of sustaining missionary work is also very direct.

The race is on between God and Mammon among the backward races. Western civilization is commercializing them while the apostles of Christ are Christianizing them, and the former process is now going forward faster than the latter.

The evangelization of the non-Christian world must include two main policies which concern economic organization. It must assist the converts to increased production by vocational and industrial education, by the promotion of cooperative effort, and by supplying the moral ideals and dynamics which are born of Christian faith; it must also set up boldly the Christian teaching of the relation of man to property in such a way that the sins of Western commercialism and industrialism may be diverted from Asia.

In addition to the evils of the old economic order among the backward races, which

were very great, the advent of modern commerce and industry creates many new ones.

Singapore, Hongkong, Shanghai, Johannesburg, are all cities of the last hundred years, and the general growth of cities and congestion of population are marked wherever modern industry goes. The population in the Nile Valley and Delta has almost doubled since 1882.

The evangelization of the non-Christian city has become a problem in itself, and thus far has received far too little attention.

The new economic life of the backward races also is weakening the old religious and social ties. Home life changes, workingmen are becoming class-conscious, as is illustrated by the increase of strikes in India and Japan, and new social groupings are formed. Unless Christian influences begin to operate in modification of the present order, the advent of self-government in Asia will merely open the door to industrial conflicts bitter and wasteful in a degree now hardly realized.

It cannot be emphasized too often that Western civilization by itself does not introduce a Christian principle into the non-Christian commercial life. It merely intensifies the motive of production and trade for profit. Thus the trader releases an influence which often cuts squarely across the Christian ideal of life as a loving service for humanity.

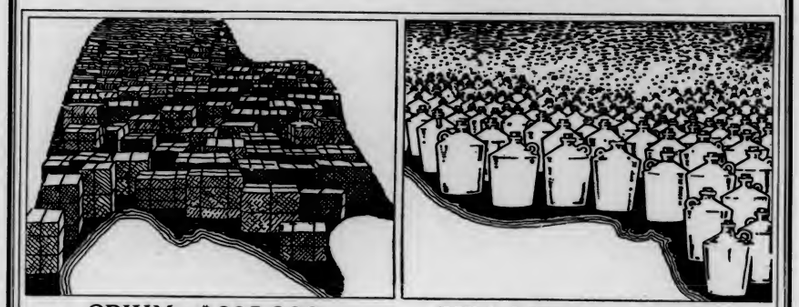
The supreme challenge of the non-Christian world to Christianity is to make life livable for the hundreds of millions of people upon whom the economic pressure is now so great as to cause immeasurable misery.

Not until we pray "give us this day our daily bread," and include as a part of "us" the non-Christian world, have we entered fully into the purpose of Christ.

Interchurch World Movement Estimates of Missionaries Needed for Special Work of Foreign Missions, including Industrial and Institutional Work, Business Management, etc.

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	46	142
China	80	208
India	25	65
Japanese Empire	17	54
Southeastern Asia	3	12
Philippines	15	32
Near East	25	70
Latin America	52	168
Total	263	751

EXPORTING DEATH TO NON-CHRISTIANS

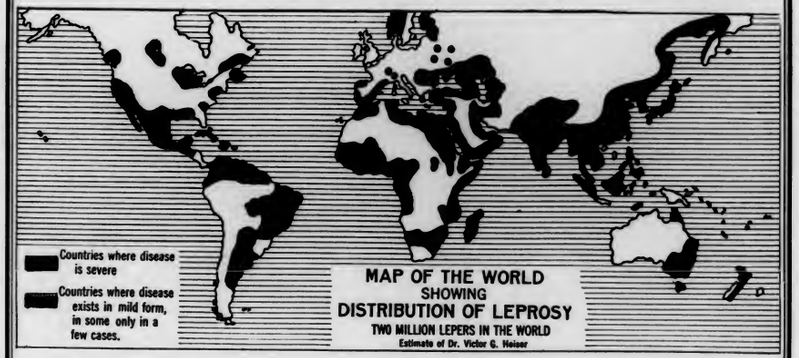


OPIUM – $325,000
IN ONE YEAR
to SIAM from BRITISH INDIA

RUM – 1,570,000 GALLONS
IN ONE YEAR
to WEST AFRICA from port of BOSTON

THE exploitation of the peoples of the non-Christian world is a blot against Christendom. The Christian missionary has to live down a long history of purveyors of drugs and rum, dishonest traders, unscrupulous diplomats.

BREEDING PLACES OF A DREAD DISEASE



THE great plague centers of the earth are in the non-Christian world. No part of the world can be isolated. If Christian mercy did not dictate the solving of this problem of the world's health, self-interest would.

HEALTH

HEALTH is one of the most obvious necessities in a realized kingdom of God. Ill health is a part of a vicious circle which cuts down production, diminishes resources, lowers standards of living already too far below humane requirements, and leaves too small a margin of wealth out of which to sustain industry, education, and even organized religious life.

Furthermore, continued disregard for human suffering is brutalizing, spreading a subtle poison in any social system and having a tendency to retard and even to nullify all individual and social aspirations or achievements.

Unlike the non-Christian world, the even nominally Christian civilizations have faced the problem of health, and at least mastered the principles of health conservation.

The average length of life in the United States is forty-five years for men, and forty-three years for women. The average length of life in India is little more than half that—twenty-five years for men, and only twenty-three for women. Twenty years of productive human life wasted!

Thanks to the victories of medical, sanitary and hygienic science, and to the high standards of public opinion, the death rate in New York City has been reduced to 13.6 per thousand people. The following death rates tell sad tales for those lands where the worth of human life is not so well recognized: Japan, 20.6; Ceylon, 24; India, 32.7; Chile, 25.7; and Malaysia, 29.2.

The non-Christian world is not statistically minded, and this in part accounts for the lack of exact facts as to the toll which premature death, ill health, and physical defects levy on peoples already impoverished. Is not the lack of facts also due to the lack of knowledge of a God who counts the fall of the sparrows, and reckons men of more value than sheep?

It is especially difficult to compute the appalling waste of infant life, and the proportionate waste of motherhood. Such estimates as are available indicate that more than half the babies of Siam and Indo-China die before they are two years old.

Meanwhile the Christian world has learned how to save its babies. The United States saves nine out of every ten; New Zealand, about nineteen in twenty.

From three to ten times as many babies die in the non-Christian world as in the United States.

In addition to the wastage through premature death, we must reckon with the vast army of physical defectives, most of them needlessly defective, who are non-productive, a drag on every community—a million blind, and at least four hundred thousand deaf in China, half a million blind in India, and one hundred thousand lepers wandering through Indian villages, exposing others to the dread disease. It is estimated that nearly 5 per cent. of the population of Cairo is physically defective, usually blind or half blind.

Col. Arthur T. McCormick, chief health officer of the Canal Zone, proud that the American administration has cleaned up one of the most deadly malaria centers of the world, says:

"It seems a pity that the great lesson of sanitation of the Canal cannot be carried to every home in America, that the favorable results in this 'pest-hole' might be obtainable at the very much smaller price it would cost in our own favored climates."

And if to the United States, why not to the Gold Coast, the Rand, India, China, Korea, Japan? The waste of the life of a single human being is a net loss not merely to his own race but to all mankind.

The great plague centers of the earth are in the non-Christian world. The black plagues of the sixth and fourteenth centuries, which cost Europe one-fourth of its entire population, arose in China. The eastern slopes of the Himalayas and the Arabia-Mesopotamia region are the centers of world-wide infection. Between 1896 and 1907 India alone lost six million from plague, and in 1908 she lost a million more. Influenza probably appeared first more than thirty years ago in Central Asia.

As modern transportation and migration make the world smaller, and make all mankind neighbors, it is clear that we must share our standards of the value of human bodies or lose them. No part of the world can be isolated. The plague and disease-breeding centers of Asia and Africa can bring disaster to the Mississippi Valley.

If Christian mercy did not dictate the solving of this problem of the world's health, economy and self-interest would demand it, for thousands of ships and tens of thousands of miles of railways ply where once the sole communication was by crude sails, galleys, a camel train, or perhaps a single king's messenger.

We are neighbors because we are traders. Were we wise, we would carry a spiritual message of health wherever we send our bales and boxes.

The promise of increased production which the factory system and modern education may bring to Asia, Africa and South America will be null and void unless there go

with them at the same time new standards for care of the human body, new methods of preventing disease, and a new conscience for the nurture and protection of the defective and the unfit; the spurt of prosperity will be only momentary.

The direct result of the impact of the gospel on the non-Christian world is to raise the valuation of human life, to set new standards of mercy, and then to set in motion measures which will break the vicious circle of which ill health and defective bodies are a part.

Medical work through Christian missions is subject to no challenge and no criticism, even from the non-Christian, save for the fact that it is now inadequate.

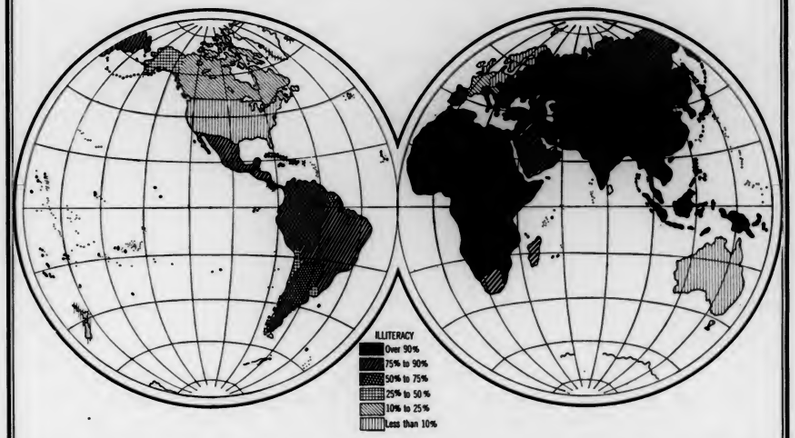
Consider the medical schools alone. The United States has ninety-six first-class medical schools, one for almost every million of population. Java has only two medical schools of any sort for a population one-third as great as that of the entire United States. Siam has one school for eight million people; Malaysia, one for three million; and Egypt one for twelve million. China has one medical school for each sixteen million people, and many of these institutions are far below the American standard of quality.

The Interchurch World Movement Survey reports the present number of American foreign missionary physicians as 557, the number of hospitals as 327, and the number of dispensaries as 575. To meet the most urgent needs for next year it is estimated there will be required an increase of 655 doctors.

Interchurch World Movement Estimates of Missionaries Needed for the Medical Work of Foreign Missions

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	163	497
China	206	524
India	75	195
Japanese Empire	32	89
Southeastern Asia	18	53
Philippines	23	47
Near East	66	192
Latin America	72	234
Total	655	1,831

DARKNESS RULES WHERE PEOPLE CANNOT READ



ONLY one man in a dozen in the non-Christian world can read or write. Only one woman in twenty-five is literate. Ignorance is the great barrier to civilization and to Christianity. But the non-Christian world is awakening to a desire for knowledge. Mission schools are needed to give spiritual value to the new culture that is coming into being.

EDUCATION

ONLY one man in a dozen in the non-Christian world can read or write. Only one woman in twenty-five is literate. We think that the United States is handicapped by an illiteracy rate of seven out of a hundred; but among three-fifths of the inhabitants of the world the rate is ninety-five in a hundred.

In Central Africa there are not only whole villages in which there is not a single person who can read, but whole tribes that have no written language.

Only one tribe in Africa had a written language before the missionaries came. Now, after years of missionary effort, scarcely one-sixth of the more than 830 languages and dialects of Africa have been reduced to writing.

Only about 1 per cent. of the men and one-fourth of 1 per cent. of the women of Central Africa are literate. Except for Egypt and limited areas along the Mediterranean coast, these figures hold good for all Africa.

Central Africa owes its schools to the missionaries. Though a few schools are subsidized by the State, they are all controlled, and most of them are financed by missions. But there are schools enough for only one or two out of each hundred of the fourteen million children of school age. In North and South Africa, conditions among the native children are but little better.

The great need of Africa, as of all the mission fields, is for more teachers. Central Africa alone, counting one teacher for every fifty children of school age, needs 280,000 teachers—and this takes no account of the needs of the adult population.

Although every mission school in Central Africa is in effect a normal school, most of them are necessarily of the most elementary character. Only ten schools have real normal departments—ten normal schools to train 280,000 teachers!

The wealth of Africa in men and resources has been plundered by nominally Christian countries for years. All Christendom has shared in the benefits. A small percentage of the booty, returned in the form of schools and teachers, is not too great a reparation for the evil exploitation of those ignorant masses.

No people have a greater veneration for learning than the Chinese. In China, a scholar is a great man. A special virtue is attached to saving from destruction so much as a scrap of paper with writing on it. Yet the present literacy of China is estimated at about 8 per cent. for the men and about 2 per cent. for the women.

Until very recently the language of education differed from that of the common people; only those who made a profession of scholarship could even begin to master the 40,000 characters. One had to know about 2,500 characters to read the New Testament.

The missionaries have done more than any other class toward the popularization of the simplified system of writing that has been adopted by the Chinese Government.

For seventy-seven million children China has only fifty thousand primary schools. To made education universal one million schools and two million teachers are needed.

There are more than fifty million children of school age in India, but only between five and six million children are enrolled in primary schools. The literacy rate for India is six out of one hundred—and fully five out of the six are men.

Education in India, like almost every other activity of life, is influenced by caste. At the top of the ladder are the comparatively few members of the higher castes among whom education is traditional. At the bottom are the depressed classes—sixty or seventy million of them—the untouchables, they are called, who are considered almost as mere beasts. If it were not for the Christian missionaries, who know no caste, the outcastes would be wholly illiterate now as they were not many years ago.

The Indian converts to Christianity are recruited mainly from these low castes and outcastes, such as the sweepers and leatherworkers. But this Christian community has, in proportion to its numbers, three times as many literate persons as the Hindus and more than four times as many as the Mohammedans.

The non-Christian world is not illiterate because it has no desire for education or because it has no capacity for learning. It is so because it has never had a chance.

Japan has demonstrated the practicability of popular education in the non-Christian world. Half a century ago, Japan adopted as her slogan "Not a village with an ignorant family; not a family with an ignorant member." Today there is scarcely an illiterate to be found in all Japan under the age of thirty years.

The Philippines have been another proving ground. When the United States sent 1,000 teachers to the islands in 1901, the illiteracy was 95 per cent. Today it is 55 per cent. for the population over ten. There are not enough schools in the Philippines—only about half the population of school age is served by schools; but the schools are successful—they teach what the population needs, not merely academic subjects, but standards of living and practical means of livelihood.

Christ preached the saving of minds as well as souls, and education is necessarily a part of the mission of the church today.

The function of the mission school is not merely to teach the three R's and Christian doctrine, but to urge and demonstrate Christian standards of living, and oftentimes to put its pupils in the way of earning enough to permit of those standards.

Neither Christianity nor civilization can develop far among a people that cannot earn enough to sustain decent standards of life or to support an effective form of government.

The preaching of the gospel of deep plowing and soil fertilization and seed selection by missionaries in India, where only eighty pounds of clean cotton is raised to an acre, as against 200 pounds in the United States and 400 in Egypt, is a demonstration of Christian ethics.

The movement toward the reforestation of China, and the consequent reclamation of thousands of acres of land, started by a missionary, are practical Christianity.

The teaching of child care, of personal hygiene, of domestic sanitation, and the preparation of food, of carpentry or sewing, all goes toward lifting the burdens of the masses and giving them a chance to raise their eyes from the ground.

And it is not only in these practical ways that the influence of the mission schools is being felt. Among the most valuable contributions made by the missions to oriental education is the spread of ideals of physical education, of healthy exercise and group play. The setting up of an ideal of clean sport and physical fitness is a Christian antidote for the decadence of the East.

Even more valuable is the spread of the belief that education should be as free to women as to men. Nowhere are women so bound, so cruelly degraded, as in the non-Christian world. The work that is going on quietly in each mission station for the education and emancipation of those who are to be the mothers of the next generation, may prove the greatest gift of the West to the East.

The Christian schools cannot afford to let their influence slacken. There are less than 40,000 mission schools working for the illiterates of the non-Christian world. There must be more.

In every quarter of the world the movement for free public schools is growing—and properly so. But the work of the mission school is not yet done. The will of the great masses of the non-Christian world for education is yet far ahead of their power to provide it. Missionary schools will be needed for many years to come to fill in

where public schools are lacking. More than that, they will be needed to set ideals for government education.

The entire history of the world shows that culture without moral ideals and spiritual sense is a liability rather than an asset to a nation.

The mission school is needed to help give spiritual value to the new culture of the non-Christian world. It must be the evangel of a three-fold ideal in education—the development of spirit, mind, and body.

Interchurch World Movement Estimates of Teachers Needed for the Educational Work of Foreign Missions

	For 1920 Teachers	For 1920-1925 Teachers
Africa	218	666
China	463	1,176
India	165	427
Japanese Empire	88	242
Southeastern Asia	51	145
Philippines	23	47
Near East	92	272
Latin America	190	621
Total	1,290	3,596

Per Capita Expenditure on Elementary Education

in the United States, England, France, and Countries in the Foreign Mission Field at the Outbreak of the World War

A Comparative Study

(Statistics based on Report of the United States Commissioner of Education, 1916)

Countries	Population	Expenditure	
		Total	Per Capita
United States	98,781,324	$486,165,968	4.92
England and Wales	36,960,684	124,208,750	3.36
Argentina	7,467,878	23,786,700	3.18
Uruguay	1,279,395	1,999,137	1.56
France	39,601,509	*43,517,087	1.09
Japan	53,696,858	†27,966,902	.52
Peru	4,500,000	1,196,234	.26
Ceylon	4,262,097	394,593	.092
India—British Provinces	242,988,947	8,648,115	.035

*State appropriations only.
†Direct expenditure only.

LITERATURE

SECOND in importance to the schools as an educational activity of the mission are the newspaper and magazine and book. The printed page and especially the Scriptures are invaluable as evangelizing agencies.

The non-Christian world is slowly awakening to a thirst for the knowledge contained in books and newspapers.

A few years ago China had no native press. Today there are more than one thousand newspapers and periodicals published in China. Shanghai has fifty newspapers; Peking and Tientsin have more than sixty; every capital city in the interior has several daily journals. Yet a thousand newspapers and periodicals do not go far among a population of four hundred and twenty-seven million.

Japan has made marvelous progress in modern literature. Fifty years ago there was almost no modern literature in Japan. In 1916 there were 3,046 newspapers and periodicals circulating among the Japanese people. In 1916 there were 24,501 original works published, 7,785 on politics, 6,704 on industry, 3,051 religious, 2,560 educational, 2,880 literary, and others on miscellaneous subjects. In 1918, there were 566,770 copies of Christian books sold in Japan.

Japan is the only country of the non-Christian world that has popular libraries. It boasts an imperial library, three large libraries connected with the imperial universities, 396 public libraries, and 596 private libraries that are accessible to students and others wishing to make use of them. Each large school has at least made a beginning toward the accumulation of a library.

The people of Japan are intellectually alert. A Christian literature that will reach them must be of the highest type. Such a literature is needed to counteract the effect of the cheap fiction with which Japan is flooded, and to stem the tide of agnosticism. The Christian publications produced in Japan each year are inadequate to meet the need.

The written language of China, with its 40,000 ideographs or word signs, has long stood in the way of a popular literature. Only scholars could master its intricacies; the great mass of the people remained illiterate. The mechanical difficulties of printing so complicated a language, moreover, worked against the production of reading matter within the purchasing power of the masses.

In the last year, however, there has been developed a system of phonetic writing so simple that an uneducated peasant farmer can be taught to read within four or five weeks. A great campaign of education is beginning in China. The Christian Church, which has led in the promotion of classes for the study of the new system, has an unparalleled opportunity for developing its use. That opportunity means not merely teaching. It means putting Christian books into the hands of the thousands who are eager for them but too poor to buy books for themselves.

In India, the production of popular literature is made difficult by the fact that there are in common use fifteen major languages and over two hundred other languages and dialects. There are twelve languages each of which is spoken by five million or more people. This confusion of tongues makes it difficult to bring down India's high illiteracy rate, and makes it difficult to supply Christian literature for those who can read. After years of missionary effort, the entire list of Christian publications in Tamil, the language which has the largest Christian literature, could be bought for less than twenty-five dollars. The cost of a good typewriter would buy copies of all the Christian books in Hindi, Tamil, Telegu and Bengali.

In the main, the number of Christian publishing enterprises in the non-Christian world is adequate. But practically no Christian publishing house in the past has had sufficient capital to produce books and pamphlets at prices within the reach of the masses.

The very few mission presses that furnish all the literature available to the natives of Africa, outside of Egypt, are utterly unable to supply the demand, though the readers of Africa are few. The Scriptures are not available to thousands of persons in the non-Christian world.

All the non-Christian world needs the influence of Christian publications. With the exception of the savage tribes of Africa, most of the peoples of the non-Christian world are inheritors of a culture that is centuries old. Most of them boast a classical literature that is often of great beauty and high spiritual value. But that literature is remote from present day life and quite beyond the reach of the masses. Where a modern literature exists, it is often merely a decadent version of the old classic literature, or an imitation of the cheapest elements in European literature. A country without a modern literature that reflects the life and spirit of the time carries an overwhelming handicap. The teacher cannot teach without books. The Church cannot be self-conscious without a church literature.

Without books and periodicals to link their lives with the lives of other men, the people cannot achieve a sense of social solidarity such as must characterize the kingdom of God.

On the other hand, to have no books or periodicals is better than to have those of degrading influence such as are now being circulated in many parts of the non-Christian world. A literature is indispensable, but it must be a literature with an ideal.

The Christian mission can help set standards of modern literature in the non-Christian world. It is needed to stimulate the production of religious and ethical works written from the native point of view; it is as greatly needed to encourage what is best in native secular literature.

The potency of the printed page as a medium for popularizing an idea was demonstrated in the Far East during the war. The political doctrines of the Western world were given wide circulation in Asia through the newspapers, which there, as elsewhere, are playing an increasingly large part in the formation of public opinion.

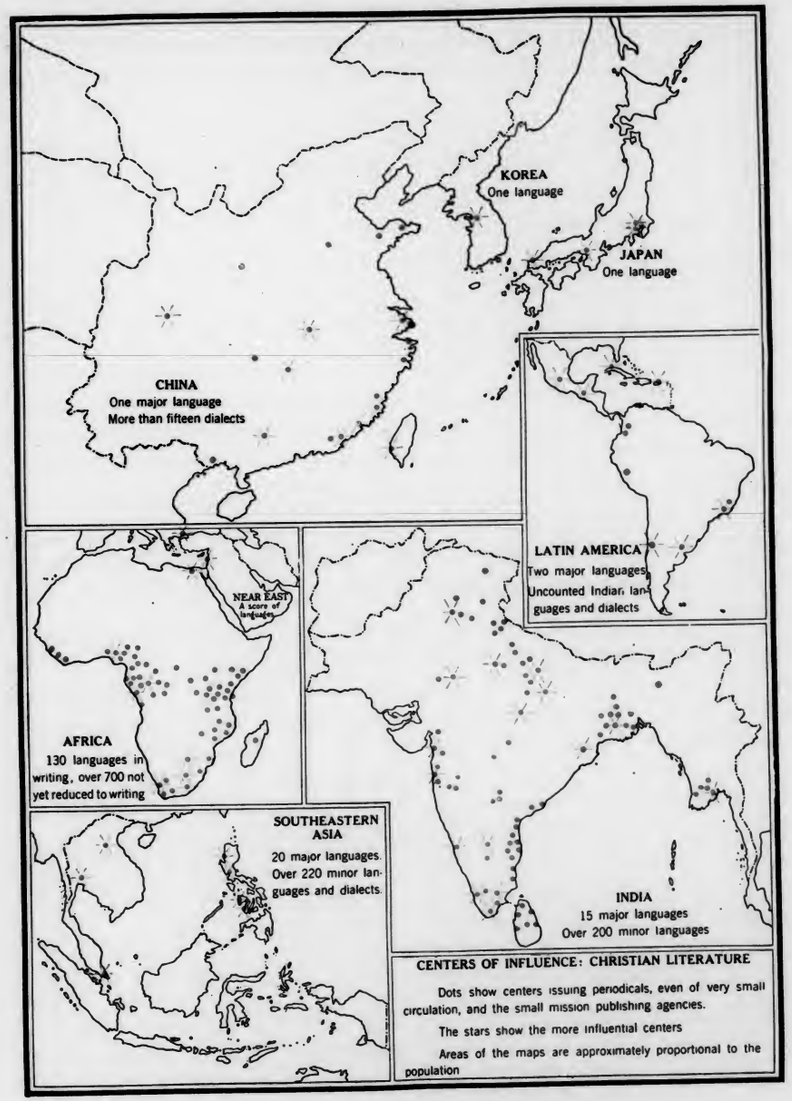
As a practical means of establishing a better understanding between all peoples as well as for the advancement of Christianity, we should not lose any opportunity of acquainting the non-Christian world with the spiritual ideals by which the Western world measures conduct.

No other factor has played so important a part in stimulating popular literature in China as has the Christian mission. But the literary medium is passing out of the hands of the missions into the hands of commercial and political interests.

The church of Christ must not lose touch with the popular literary movement in non-Christian lands. There is perhaps no better investment for international peace and good will and for laying the foundations of the kingdom of God in Asia and Africa than a literature that will adequately interpret to the non-Christian the spiritual side of Christian civilization.

Interchurch World Movement Estimates of Missionaries Needed for Publication and Distribution of Literature in the Foreign Mission Field

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	11	31
China	9	21
India	8	21
Japanese Empire	3	7
Southeastern Asia	3	8
Philippines	3	6
Near East	7	22
Latin America	8	26
Total	52	142



WOMEN

THE brightest banner in Christendom is that which bears the legend: "Women and children first." The darkest stain is that it is applied to less than a third of the women of the world.

Far more important than justice between man and man is justice between man and woman. Justice to women is the consummate recognition of the worth of human life, the value of the soul.

Christianity needs no other apologetic than the place it assigns to women; the non-Christian religions have no severer condemnation than the degraded condition of their women.

The losses to mankind, to the kingdom of God, through the physical, intellectual and spiritual waste of womanhood in non-Christian lands surpass anything which can be calculated. The human value of girlhood is disregarded. The girl baby comes into the world unwelcomed, or welcomed only for the price she will bring when sold to a husband or master. The body is neglected, the mind is ignored, often the soul is denied—and yet the women must be the mothers of the race.

For two-thirds of the women of the world marriage is not by their free choice. Nowhere in the non-Christian world, except in a few places such as Sumatra, Siam and parts of Oceania, is it the general practise for the woman to be consulted in the choice of a husband. In Africa women are bartered for a few beads, or perhaps a blanket.

In Mohammedan households the heavy burden of polygamy drags down the spiritual meaning of the home. Shut out of heaven by the Koran, treated either as slave or toy, confined within the harem, illiterate, childish, what possible force can these women be for the revitalizing of the life around them?

Thirteen is the average marriage age in India, and child-bearing begins in the very shadow of childhood. Behind the *purdah*, in the zenana, life quickly fades. The average life of an Indian woman is but twenty-three years. Is it any wonder that in India it is estimated that babies are born a pound lighter than in the Western world?

Child marriage, like every other lowering of the status of woman, is costly not alone to the woman but to the race. Child marriage means the breeding of children

by immature women, undeveloped in body and unready in mind. The result is ill health and unhappiness for women. They grow old too soon. They share little in the comforts and adventures of life. They create little bodies, but they cannot create homes where children can grow healthy and wise.

Through Central Africa the marriage age for women is from ten to fourteen. In North Africa the marriage age for women is from nine to fifteen. In India there are two and one-half million wives under ten years old. In Japan the age is rising. The marriage age for women is now around twenty. The change can be laid to Christian influence, and to general recognition that to allow the development of the mother before marriage is the greatest insurance against producing a feeble race with mothers ill-equipped to nourish and mould it.

In China girls of thirteen and fourteen are married to men of forty and fifty. The husband is his wife's master. He may beat her. He may collect all her wages. The endless bargains between families over marriages and marriage settlements leave no place for the free development of the bride. And yet the story of the non-Christian home, with denial of active development to women, its debasement of her personality, its carelessness of her health and wastefulness of her maternity, is not the saddest story in the world. No one will deny that the oriental home, for all its likeness to a prison house, has its code. The oriental home, bad as it has been, may yet seem a haven of rest and providence for women and children.

The factory system has come to Asia and to Africa. Mill and machine are drawing women and their children from their homes. The old order crashes before advancing industry.

The unrighteous waste of life that attended even the slow evolution of modern industry under Christian institutions should warn us. What came about in a hundred years in Europe and America—the great substitution of the machine for the hand, and the accompanying rise of materialism—came slowly enough for a Christian idealism to accompany it. With child labor came the abhorrence of regarding children as so much industrial material. With the widespread regimenting of women in industry, came a new hope for the protection of her body and soul, as the creators of human life.

To the non-Christian world there must accompany the factory system, with its promise of production of enough to feed and clothe the whole world humanely, some Christian bill of rights to protect the workers in the mills. The new bounty must be bounty to all. It must mean a new access to the fruits of the earth for women and for children.

In Japan, seven times out of ten, the worker is a woman. Seven hundred thousand Japanese women are in the silk and cotton and other mills of Japan. They are enticed from the country districts, and bring their rosy cheeks to the city, under promise of good wages and kind treatment. They are herded in company dormitories. Often they are fed on food unfit for animals. They work at machines from eleven to sixteen hours a day. Some never leave the high brick walls of the crowded factory dormitory. Most of them work seven days a week. Some have two days off in the month. It has been estimated that one-third of the factory women of Japan contract tuberculosis each year.

The growing cotton and jute mills of India have the same problems. Here is wholesale waste of motherhood. Here is hundredfold disregard of the rights of human beings to be strong and healthy and free.

In Shanghai thirty thousand girls come up each year to work in the factories at one cent an hour. The city is not prepared to receive them. The little hall room, the crowded tenement of the Western world—even these do not stretch out to receive them. They are herded promiscuously with men. Here is a new degradation of the woman. At least, under the old code, she was one man's property.

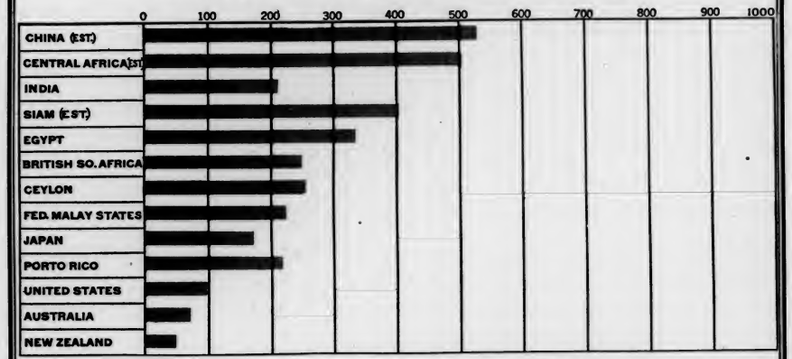
Under the old laws, a Chinese woman cannot inherit property unless there is no possible male heir, natural or adopted. The new laws under the republic have not yet replaced old social laws. The woman of Africa has no property rights whatever. Under Mohammedan law woman may hold property, but there is nothing to protect her from exploitation of any kind, and usually she has no property to hold.

The great impetus to education, to better hygiene and sanitation, to more mature and freely chosen marriages for women, must come from the inculcation of the Christian ideal in the non-Christian world. When the women of those countries feel the urge of self-respect and self-ownership, when they feel their right to share their lives with humanity and in service, when they know what the Master thought of their power for light in the world, and how He valued them, more than half the battle for the kingdom of God will be won.

The non-Christian world stands or falls with its women.

HOW CHILD LIFE IS WASTED

DEATHS PER 1,000 BABIES IN THEIR FIRST YEAR



(THE RATE FOR INDIA IS TAKEN FROM THE GOVERNMENT FIGURES FOR BRITISH INDIA)

ALL over the world an appalling waste of childhood is going on. The extent of that waste may be roughly indicated by infant mortality. Sir Arthur Newsholme, a great English authority on public health, has called the infant mortality rate the most sensitive index we possess of social welfare. It is a movable scale, adjusted by the value placed on human life. It is significant that the countries which have the lowest infant mortality rates are in the Christian world.

CHILDREN

AT LEAST one-third of the population of the non-Christian world is under twelve years of age. In the United States we hold a child a child, entitled to care and protection, until he is at least seventeen or eighteen years of age. In many parts of the non-Christian world children cease to be children even before they are twelve. In India, girls are married in infancy and begin to live with their husbands at the age of eight or nine. Children of nine are permitted by law to work in Indian factories, and still younger children are employed. In China little girls are sold into slavery when they are mere babies. There is no age limit for the employment of children in Chinese industries.

Scarcely one child in ten in heathen lands gets even a primary education.

All over the world an un-Christian and needless waste of childhood, mental, moral and physical, is going on. The extent of that waste may be roughly indicated by infant mortality. Sir Arthur Newsholme, a great English authority on public health, has called the infant mortality rate the most sensitive index we possess of social welfare. It is a movable scale, adjusted by the value placed on human life.

Only scattering figures for infant mortality in the non-Christian world are available. But it is estimated that in India one baby out of every five dies before it is a year old. Reports from certain scattered areas indicate an infant mortality rate as high as two or even three out of four.

In China, the China Year Book reports, infant deaths are so much a matter of course that babies are rarely given funerals as adults are; the little bodies are tossed into the scavengers' carts that go through the city streets.

These infant mortality figures gain in significance when they are placed beside the figures for the United States and modern European countries. The United States has an infant mortality rate of one in eleven, and even we cannot boast of setting a Christian standard; eight out of the twenty-two other countries for which statistics are available make a better showing than we do.

The non-Christian world accepts infant mortality with fatalistic apathy.

"It was written on his forehead," they say in India when a child dies.

The Christian world places a higher value on life. It has demonstrated that infant mortality can be reduced. By the multiplication of infant welfare stations, visiting

nurses, and various forms of educational work for mothers, New York City in five years brought down its infant mortality rate from 111.6 to 93.1 per 1,000 births.

New Zealand, by careful and systematic work for mothers and babies, has made her rate the lowest in the world—about half that for the United States.

Even in the tropics, work for the protection of maternity and infancy gives results; the infant mortality of the Philippines was reduced between 1902 and 1918 from 448 to 210 per 1,000.

What has been accomplished in the Philippines can be done anywhere in the non-Christian world, where public interest is aroused against the foes of life—ignorance and disease and poverty.

The Christian world knows that the causes that kill children in infancy maim and handicap thousands of children who survive. It must bear that knowledge to the non-Christian world.

Some one has estimated that from six to twelve million American children are victims of malnutrition—are not getting enough food or enough of the right sort of food. There are areas in the non-Christian world where all the children are undernourished. Mothers do not know how to be good mothers by instinct; they must be taught.

Education in the care and feeding of children must be part of the message of the mission; there must be more hospitals and more doctors. A Christian ideal of the dignity of woman, the sacredness of motherhood, and the duties of fatherhood, must be carried to the non-Christian world.

The intelligent Christian home is the defense of childhood in Asia and in Africa no less than in America. In all the non-Christian world there are perhaps half a million intelligent Christian homes. But the picture has its bright side. Christendom has had many centuries to build its homes; the non-Christian world has amassed half a million such homes in the course of the single century which measures the period of modern foreign missionary work.

Every missionary who goes into a non-Christian land and sets up a home, creating for his children a Christian environment, establishes a model of the kingdom itself.

But in the non-Christian world, as well as in the Christian world, some provision must be made for the child outside the home. There must be created a public sentiment in favor of free schools, of the public provision for wholesome recreation and of the protection of children in industry.

Western industry is creeping into the non-Christian world. With it goes child labor. Japan has seven thousand children under twelve employed in her factories; more than one hundred thousand under fifteen. Many of these children are employed in such dangerous occupations as the making of glass and of matches. The hours of labor in silk filatures and cotton mills range from eleven to sixteen. China, with her growing textile industry, employing numbers of children, has no child-labor laws.

The playground, the boy scout troop, the gymnasium, the social settlement, organized games, regulated motion pictures—all the healthful antidotes for wrong living that we have come to consider part of our duty toward childhood, especially in crowded cities—are almost entirely lacking in the non-Christian world. Where they exist, it is usually through missionary effort.

More than half the fight for a better world is won if the children are fairly equipped in body, mind and soul for the tasks of life. Theirs is the future of the earth—and theirs is the kingdom of heaven if we will but show them the way to it.

Children Enrolled in Elementary Schools

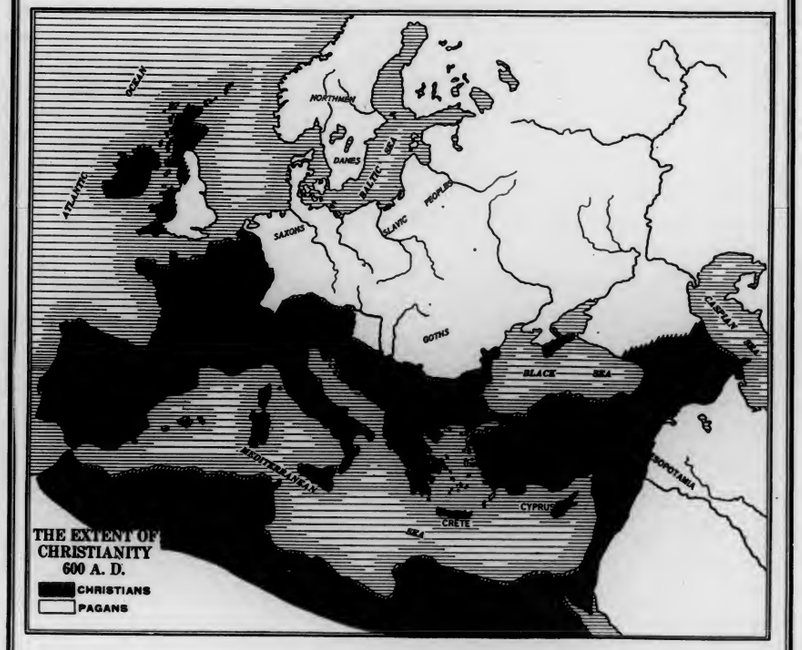
in the United States, England, France, and Countries in the Foreign Mission Field, at the Outbreak of the World War

A Comparative Study

(Statistics based on Report of the United States Commissioner of Education, 1916)

Countries	Population	Enrolment in Elementary Schools	Percent of Population Enrolled
United States	98,781,324	17,934,982	18.16
England and Wales	36,960,684	6,108,648	16.52
France	39,601,509	5,508,534	13.90
Honduras (British)	40,458	5,405	13.35
Japan	53,696,858	7,021,661	13.07
Argentina	7,467,878	890,000	11.91
Chile	3,551,703	381,883	10.75
Finland	3,115,197	333,980	10.73
Ceylon	4,262,097	381,334	8.94
Paraguay	850,000	71,324	8.40
Costa Rica	410,981	33,084	8.05
Honduras (Republic)	553,446	40,565	7.33
Uruguay	1,279,395	91,746	7.17
Mauritius-Africa	379,853	20,958	5.51
Colombia	5,100,000	280,000	5.50
Salvador	1,225,835	54,514	4.44
Ecuador	1,500,000	65,531	4.36
Russia	163,919,000	6,180,510	3.77
Peru	4,500,000	146,272	3.25
Guatemala	2,119,165	61,136	2.90
Brazil	24,308,219	634,539	2.61
Bolivia	2,520,540	58,865	2.33
India—British Provinces	242,988,947	5,447,850	2.24
India—Mysore (Native State)	5,806,193	108,143	1.86
Venezuela	2,755,685	47,334	1.72
Mexico	15,501,684	120,295	.76

RELIGIOUS BOUNDARIES ARE SHIFTING BOUNDARIES



IF THE Christian world should be wiped out today, there would still be in the non-Christian world a force for Christianity numerically greater than that existing at the end of the first century, from which has sprung today's Christian population of more than half a billion souls—a third of the population of the world. At the beginning of the seventh century the Christian world had grown to include all the countries on the Mediterranean, and several others.

RELIGION

IN ALL the world there are, as nearly as can be estimated, one hundred and thirty million Protestant church members. Over 95 per cent. of this number live in the United States, the British Isles, Canada, Continental Europe or Australasia.

About one-fifth of 1 per cent. are scattered through the Latin-American countries. Four per cent. live in what we know as the non-Christian world. In this number are included Europeans and descendants of Europeans. About 2 per cent. of the Christians of the world have been converted from heathenism by the missions.

One person out of every four in the United States is a communicant in a Protestant church. In the British Isles the proportion is one person out of every seven, in Continental Europe it is one out of five. But in the non-Christian world, there is only one Protestant church member for every 200 of population, if Europeans and their descendants are included, and only one for every 400 among the native races.

Counting converts to the Roman Catholic Church and converts who are not church members, the Christian population of heathendom reaches fifty million. After a hundred years of missionary effort the great mass of the people remain almost untouched.

Yet there is a powerful leaven working in that mass. The number of Christians in Asia and Africa today is greater than the number of Christians in all the world at the end of the first century A. D. If the Christian world should be wiped out of existence today, there would still be in the non-Christian world a force for Christianity numerically greater than that existing at the end of the first century, from which has sprung today's Christian population of five hundred and sixty-five million souls, 34 per cent. of the population of the world.

By 600 A. D. the Christian world had grown to include all the countries on the Mediterranean and a few others.

What the World Believes

The religious boundaries of the world are always changing. The history of religion is the story of a series of conquests over great masses of people. Sometimes they have been conquests of the sword. Oftener they have been peaceable conquests of peoples hungry in spirit.

Today the principal religions of the world are as follows:

Religion	Adherents	Percentage
Christians	565,000,000	34.2
Taoists and Confucianists	301,000,000	18.3
Mohammedans	222,000,000	13.44
Hindus	211,000,000	12.8
Animists	158,000,000	9.7
Buddhists	138,000,000	8.4
Shintoists	25,000,000	1.5
Jews	12,000,000	.74
Unclassified	15,000,000	.92

Fifty-four per cent. of the peoples of the world are adherents of some one of the five great oriental religions.

Some of the spiritual and ethical concepts on which these religions were based were wise and noble; but most of the wisdom and nobility has been lost under a mass of empty form and degrading superstition and vicious practise.

The oriental religions are as dead as the civilizations from which they sprang. They have lost their contact with life. The peoples of the Orient are ready for the revitalizing force of Christianity.

Almost 10 per cent. of the peoples of the world are Animists. Animism is one of the most primitive forms of religion. It is the defense of ignorant man against the mysterious forces of nature. He cannot understand them, so he regards them as something to be propitiated by worship and sacrifice. Animism makes one hundred and fifty-eight million people slaves to their environment.

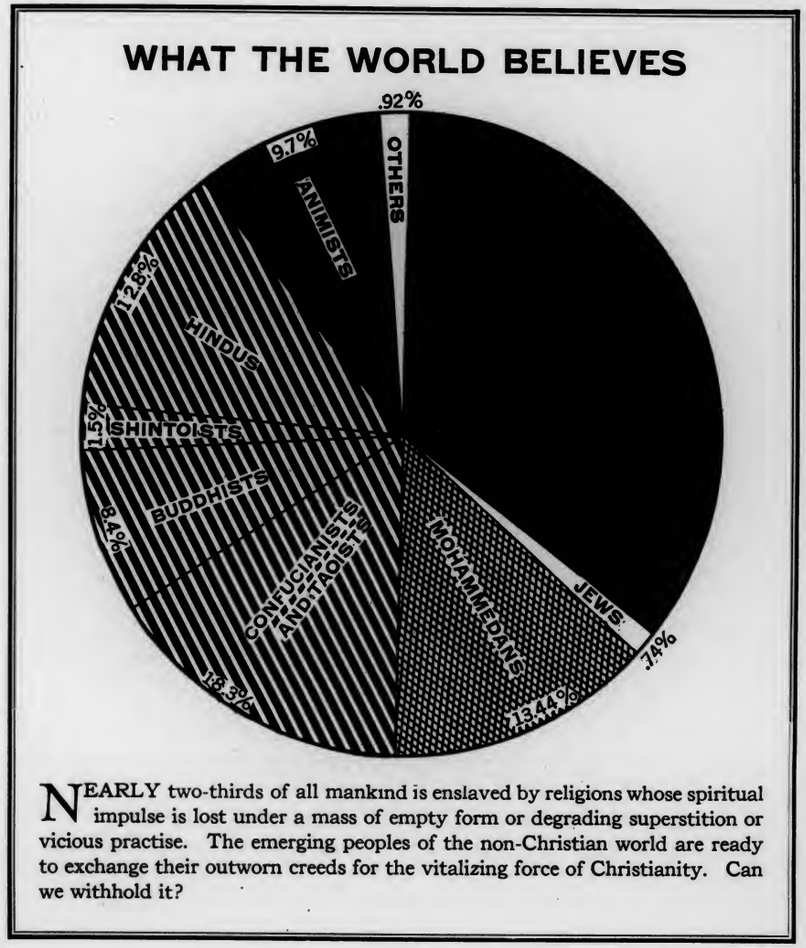
Missionaries in Foreign Fields

At present there are in the non-Christian world 20,400 Protestant missionaries, American and European—one for each 55,000 inhabitants. China has one missionary for each 65,000 of population. India has one missionary for each 62,000. Japan has one missionary for each 52,000. Africa has one missionary for each 24,000.

The Christian missionaries scattered throughout heathendom are a very few in comparison with the great masses of people for whom they are working. And yet they have been able to achieve results out of all proportion to their numbers.

The object of Christian missions is to establish self-supporting, self-governing and self-propagating churches with the highest modern ideals as to the meaning and power of their gospel message.

Not only have thousands been converted to Christianity, and thousands of others touched by its influence through school or hospital or some other of the many mission activities, but there are signs that Christianity is taking root in native life. In India, China, and Japan as well as in many scattered sections of the mission field, there are now many flourishing congregations and religious organizations manned



NEARLY two-thirds of all mankind is enslaved by religions whose spiritual impulse is lost under a mass of empty form or degrading superstition or vicious practise. The emerging peoples of the non-Christian world are ready to exchange their outworn creeds for the vitalizing force of Christianity. Can we withhold it?

and controlled by converts, sometimes in cooperation with missionary bodies or in affiliation with a denominational group in Europe or America, and sometimes, but more rarely, absolutely independent.

In Japan there is a group of six national autonomous bodies with a membership of 107,460. Autonomous or semi-autonomous churches in China have a strength of approximately 159,780 members.

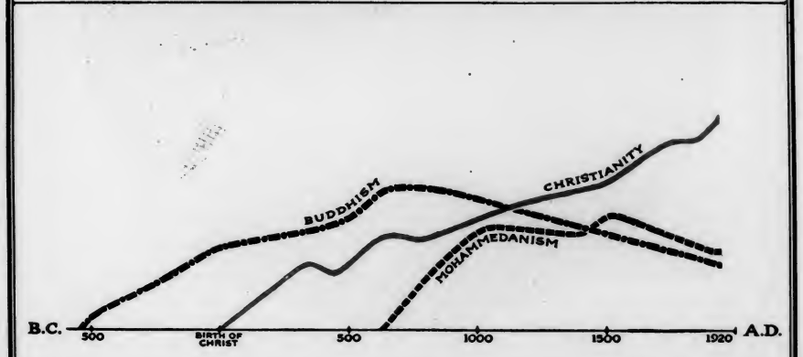
India has a number of practically self-governing churches.

Christianity is on the road to becoming indigenous when such a movement as the China for Christ Movement is, by common consent, put under the leadership of Chinese ministers and laymen, and has a promise of receiving a considerable part of its support from the Chinese Church.

The non-denominational Chinese Home Missionary Movement, which has opened work in Yunnan, shows the vigor and life of the Chinese Church and its ability to work unhampered by denominational lines.

India is supporting a significant native missionary society, which keeps thirty workers

THE CONTEST OF RELIGIONS



CHRISTIANITY has gone further toward becoming a world-faith than either Buddhism or Mohammedanism. Christianity is still in the ascendency. Buddhism and Mohammedanism are on the decline.

in the field. There is a strong Indian Christian Association. At one of the latest national meetings of this association, not only Protestant Christians but Roman Catholics were in attendance.

In many respects the Christian church in non-Christian countries is more vital and more progressive than it is in Christendom. The young church is apostolic in zeal.

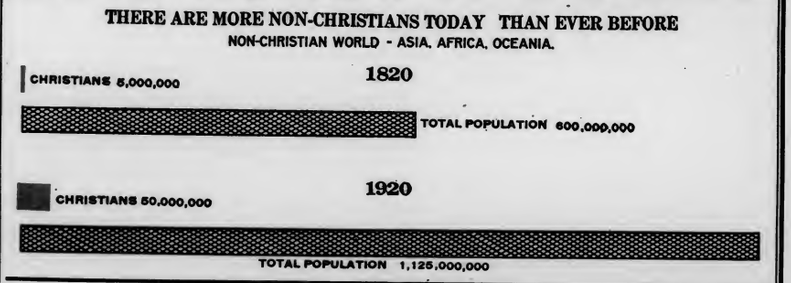
Missionary Cooperation

In most missionary fields denominational barriers, insofar as they interfere with the common cause, are being broken down. There is a growing movement toward union or cooperative enterprise among the Protestant missions.

In China, a large percentage of the British and American missions are participating in some union movement. There are seventy-two cooperative missionary organizations in this one country alone, including forty-four schools, nine union theological seminaries, three union hospitals, four union evangelistic organizations, and six administrative bodies.

From the beginning there has been a tendency toward cooperation among the missionaries of Japan. Practically all the Protestant missions are interested in one or another of the activities of the Conference of Federated Missions.

CAN CHRISTIANITY KEEP PACE?



AFTER one hundred years of missionary effort, the Christian population of the non-Christian world has increased ten-fold. But in the meantime the population has doubled. We must redouble our efforts.

In India and Africa, the movement toward cooperation has not gone so far. The one field is too old, too hampered by conservatism; the other is too new, the missionaries are too scattered.

But in practically every mission field a beginning has been made toward a combination of the forces at work in the common cause of the evangelization of the world.

Unoccupied Areas

According to the most conservative estimate there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. This figure does not include the peoples of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaries at all.

There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet and Mongolia there are eleven or twelve million more forgotten non-Christians.

At least twenty-six million of the natives of Central Africa have no missions among them or near them. Of the remaining twelve million over one-half are practically untouched by the influence of the missions.

Afghanistan, with a population of 6,380,500; Nepal, with a population of 5,639,092, and Bhutan, with about 300,000 inhabitants, are all without missionaries.

In Central and Southeastern Asia, in the Near East, in Latin America, there are millions waiting to hear the Word of God.

With the exception of Afghanistan, Nepal, Bhutan, and Tibet, there is practically no country in the world where it is not legally permissible to preach the religion of Christ.

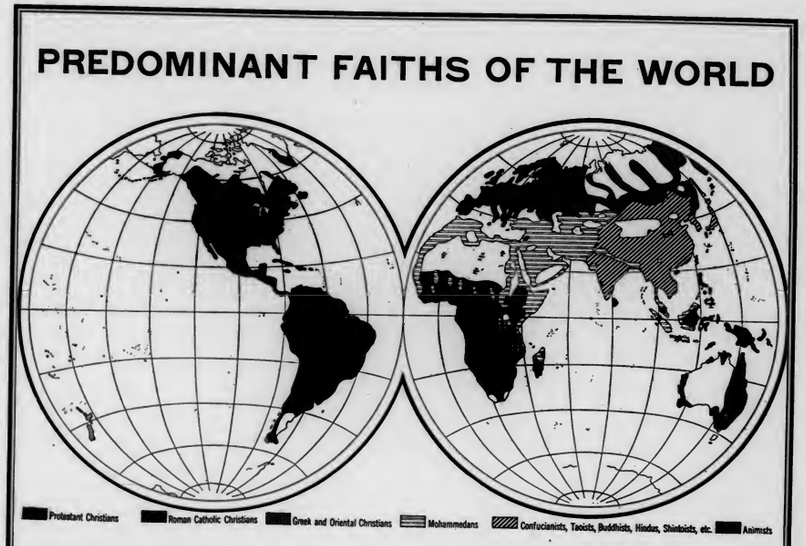
It is estimated that, given men and money, all China could be occupied by missionaries in the next five years. China is exceptionally well organized for missionary effort. There is the China Continuation Committee, which can act as a clearing house for boards wishing to open new missions. The large number of missionary societies makes it possible to draw on existing work for experienced leaders to go into new fields, while they are replaced with new workers from America.

Where are the men and money to come from? They must come from the United States. Europe has more than two and one half times the number of Protestant communicants that the United States has; yet Europe is not alive, as is the United

States, to the necessity for extending the boundaries of the kingdom of God. Europe, furthermore, will be crippled for years to come as a result of the war, and will have many problems of her own to solve.

Our Quota for Foreign Missions

There are at present in the field 24,500 missionaries; 9,700 of these come from Europe, 10,700 from the United States. According to the budget of the Interchurch World Movement, America must furnish 3,434 new missionaries for 1920.



ALMOST two-thirds of the area of the earth is still predominantly non-Christian. There are one hundred and sixty million people of the non-Christian world who are utterly untouched by Christian missionary effort. This figure does not include people of the localities where there are merely not enough missionaries to handle the work; it includes only the people living in areas where there are no missionaries at all. It is within the power of the Christians of the United States to bring the heathen countries under the banner of the Lord. The missionary is the best emissary for world brotherhood and world peace.

In 1919, Continental Europe contributed $1,579,049 to foreign missions; the United States contributed $29,242,527. The budget proposals of the Interchurch World Movement for 1920 ask for $107,661,488, which includes a few five-year budget items as further explained in Table I, on pages 158 and 159.

Four dollars from every Protestant church member in the United States would pay the year's expenses of foreign missions. There are few of our twenty-six million Protestants who could not manage an annual contribution of four dollars. The majority could give much more.

Is it worth while to send to the non-Christian world 1,174 ministers to preach the gospel of Christ? Is it worth while to send 1,290 teachers to help lift the cloud of ignorance that obscures the truth? Is it worth while to send 655 doctors to spread Christian standards of health and sanitation among suffering millions? Is it worth while to give $107,000,000 out of all our wealth, that two-thirds of the human race may be offered a living, vital truth to live and work by, in exchange for outworn creeds and cramping superstitions?

Interchurch World Movement Estimates of Missionaries Needed for Evangelistic Work

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	274	833
China	277	702
India	235	607
Japanese Empire	154	430
Southeastern Asia	44	126
Philippines	33	63
Near East	49	142
Latin America	108	352
Total	1,174	3,255

PART II.

GEOGRAPHICAL SECTION

EUROPE

STATISTICS would seem to indicate that Europe is by far the strongest section of Protestantism. A study of the number of Protestant communicants in Europe and the British Empire as compared with those in the United States shows this strikingly:

United States	25,980,456
British Empire:	
British Isles	6,750,426
British Possessions	13,398,532
Continental Europe	70,478,896
	116,608,310

As a force for the evangelization of the world the statistics for continental Protestantism are less encouraging. The United States is far ahead in the number of foreign missionaries (men and women):

United States	10,668
Great Britain and Ireland	7,010
Continental Europe	1,720

With more than two and one-half times the communicants, Continental Europe furnishes only one-sixth the number of missionaries supplied by the United States. The comparison of total gifts is less fair owing to the differences in the value of currency, but is none the less interesting. Protestant Europe (continental) contributes only a little over one-twentieth as much money for the evangelization of the world as does the United States. The figure for Continental Europe is $1,579,049, compared to $29,242,527 for the United States, for 1919.

After making all allowances due for the war, the fact is plain that European Protestantism, notwithstanding the size of the European colonial empires and the number of European political, commercial and other contacts with the non-Christian world, has not yet been captured by the ideal of the completion of the kingdom of God on earth. It is at least clear that for the immediate future European Protestantism may be counted neither in men nor money as a large asset in the task of world evangelization. This may be said without in any way discounting the extent or the fine quality of European Protestant foreign missionary work. It is merely an important factor for the people of the United States to consider in measuring up their own responsibility in this great task, especially in the next few years.

BIRTHPLACE OF MISSIONS

IT OUGHT to be added that Europe is, always has been, and always will be an important spiritual asset both to world evangelization and to American Protestantism. Foreign missions had their birth in Europe, and in some important phases of missionary work European missions have not only been pioneers but also set the pace for all other missions.

But Europe has been bled, not merely by the war, but by a long period of emigration, in which hosts of Europe's more aggressive religious leadership have removed to America, and much of this leadership now serves the kingdom in American missionary societies.

The time has come when the United States may well consider this accumulated debt which it owes to Europe for both men and ideas, and attempt in some measure to repay it. As compared with European, American Protestantism now finds itself incredibly rich in material wealth and not drained of leadership. It is only just and right that the United States should now study how it may begin to repay the debt, and do it in a way which will strengthen and not weaken the total force of the kingdom of God.

MUST WORK TOGETHER

THE spiritual and moral welfare of Europe is a vital concern to America for two reasons: European conditions directly influence the United States by both communications and migrations. They also are carried directly to Africa, Asia, and even more to Latin America. The kingdom of God will not come in these continents by the unaided effort of the United States, no matter how great the expenditure of men and money.

European Protestantism is in temporary need of assistance in two ways: through direct cooperation with existing churches and denominations, assisting them to repair their losses and reestablish themselves in prosperity, and by the establishment of new churches in which the peculiar evangelistic emphasis and the social service ideals so common in American Protestantism may have an opportunity to demonstrate their value in the religious life of Europe. This latter opportunity is not dissimilar to that which every American Protestant church faces in our own American cities and industrial communities.

Far-seeing leaders in European Protestantism are agreed that new life and new vision must be introduced to restore the church to a position of moral and spiritual leadership. The so-called "State church" is rapidly disappearing, but the traditions which have circumscribed and restricted the influence of the State supported and controlled church remain. There is a great lack of social vision, not merely in the churches now or until recently supported by the State, but also in the evangelical churches which have in other respects so largely carried forward the ideals of aggressive Protestant Christianity.

Outside the existing Protestant churches there is a large and steadily increasing mass of free-thinkers, many of whom have separated themselves from either the Roman or Greek Catholic churches and are now without religious or church loyalties.

The opportunity of American Protestantism to help its European brethren is also a precious opportunity of service in a ministry of reconciliation in the success of which the extension of the kingdom of God throughout the world is at stake.

SURVEY IN EUROPE

IF THE question be asked, why Europe is included in the foreign division of the Interchurch Survey, there is only one answer: because Europe is geographically foreign to the United States. This section of the world has been studied in the same manner and is here presented for the same reasons that the United States and Africa appear. On account of the war it has been more difficult to secure satisfactory returns from Europe than from China or other distant sections. The following statement is as complete as present available data make possible and is necessarily tentative.

The total area of twenty-two countries included in this statement (which excludes Great Britain and Ireland, but includes Siberia) is 10,342,290 square miles, three and one-half times the area of the United States, with a population of four hundred and seventy-three million, four and three-tenths times that of the United States.

DISTRIBUTION OF RELIGIONS

CONSIDERED religiously, Europe's populations are distributed among the Roman Catholic Church, Greek Orthodox and other Eastern churches; Protestant State churches (now in process of disestablishment in Central and Eastern Europe); Protestant free churches; American and other foreign denominations, and free-thinking masses.

An excellent work also is being carried on in many of the European countries by such undenominational religious forces as the Young Men's Christian Association, the Young Women's Christian Association, Bible and tract societies, the World Sunday School Association and similar bodies.

It should be borne in mind that the missionary data of Europe cannot be read and interpreted in the same manner as other foreign statistics. In Europe so much of the work is self-supporting, or nearly so, that the participation of American bodies in the crusade for the kingdom there frequently is little more than fraternal counsel and encouragement, with limited financial cooperation.

For convenience in study in the following pages, Europe is divided into sections: (1) Northern Countries; (2) Western and Southern Countries; (3) Central Countries; (4) Eastern Countries; (5) Russia; (6) The Balkan Group.

I. Northern Countries

THE northern countries of Norway and Sweden, Denmark and Finland constitute a group of European peoples quite distinct from any other of the groups we shall consider. Their areas and populations are as follows:

Country	Area in Square Miles	Total Population	Protestants
Norway	124,642	2,632,011	2,629,250
Sweden	173,035	5,800,847	5,515,504
Denmark	15,582	2,940,979	2,732,792
Finland	125,689	3,300,650	3,213,715

Norway, Sweden and Denmark are socially and economically intact, virile and energetic, offering religious freedom to all. Contiguous to a distraught Russia and a Germany seeking new ideals, they offer a splendid base for helpful approach to these countries. Archbishop Söderblum has said: "In Sweden we have the Church; in Norway, Christians; in Denmark, the community."

NORWAY

THE Evangelical Lutheran Church is endowed by the State, and the clergy are appointed by the king. There is complete religious freedom except that Jesuits are prohibited. The religious census for ten years ago showed: 10,986 Methodists, 7,659 Baptists, 714 Mormons, 143 Quakers, and 2,046 Catholics. The Board of Foreign Missions of the Methodist Episcopal Church and the American Baptist Foreign Mission Society financially sustain evangelical work as follows: Ninety-eight churches, 155 preachers, thirty-nine Sunday schools, 13,593 scholars.

SWEDEN

LUTHERAN Protestant is the State religion. The king must be a Lutheran. There is complete religious liberty for all others, and of late a movement has begun, as in all Scandinavian countries, looking toward the separation of Church and State. Aside from the Lutheran population there are Protestants, Dissenters, Methodists and Baptists to the number of 14,715; Roman Catholics, 3,070, and Jews, 6,112. The Board of Foreign Missions of the Methodist Episcopal Church and the American Baptist Foreign Mission Society sustain evangelical work as follows: 1,819 churches, 1,268 preachers, 72,873 members, 1,501 Sunday schools, 87,697 scholars. Archbishop Söderblum is the leader in church life.

DENMARK

THE Lutheran Church predominates, but is separated from the State. There is complete religious liberty. Nine-tenths of the population is Protestant. The American societies sustain work as follows: 175 churches and meeting places, 8,347 members, 148 preachers, 150 Sunday schools, 10,528 scholars.

FINLAND

THE national religion is Lutheran, but there is complete tolerance. The two American societies support: 126 churches and meeting places, 120 preachers, 4,765 members, 136 Sunday schools, 6,548 scholars. Finland is the only country in the northern group that suffered directly from the World War.

II. Western and Southern Countries

THIS group comprises the romance language speaking nations of Europe, except Switzerland, and includes also Holland. Of these countries, Holland in the north, and Spain in the south, alone escaped the calamities and devastation of war.

France, Belgium and Italy constituted the battle-grounds in Western and Southern Europe during the World War, and they challenge America's ministry of sacrificial love in the great work of restoration and rehabilitation. These countries, their areas and populations, are as follows:

Country	Area in Square Miles	Total Population	Protestants
Holland	12,582	6,724,663	3,334,447
Belgium	11,375	7,571,387	27,900
France (old)	207,054	39,602,258	600,000
Alsace-Lorraine	5,605	1,874,014	408,274
Spain	194,763	19,950,817	5,000
Portugal	35,490	5,597,985	4,491
Italy	110,632	36,120,118	123,253

HOLLAND

THE majority of the people, including the royal family, belong to the Reformed Church. The State budget contains fixed allowances for different churches, Protestant, Catholic and Jewish. There is complete religious freedom. The census of 1909 shows: Dutch Reformed, 2,588,261; other Protestants, 746,186; Catholics, 2,053,021; Jansenists, 10,082; Jews, 106,509; other creeds or possessing no religious affiliations, 353,158.

Holland, the ancient asylum for the world's oppressed, still maintains her tradition as the "cradle of liberty."

BELGIUM

THE number of Protestants in 1910 was given as 27,900, and the number of Jews as 13,200. The rest of the people are Catholic. There are about eighty Protestant pastors and evangelists. There is full religious liberty and part of the income of ministers as well as priests is paid from the national treasury.

FRANCE

AS IN no other country of Europe there is the great opportunity of helpful cooperation offered to the Protestant forces of America. French Protestantism, small but strong, senses its new opportunity in national evangelism and stands before newly opened doors in colonial missions.

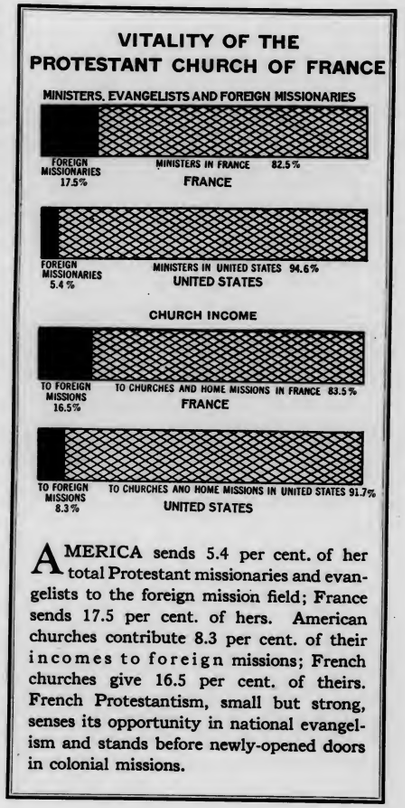
Realizing that evangelical France has enormous vitality, American Protestant workers should cooperate in entire harmony with her program; establish headquarters for all Protestant agencies, and preferably use the channel of approach already made by the Federal Council of Churches of Christ in America with the French Protestant Federation.

When the newly acquired territory of Alsace-Lorraine is included, France has a total Protestant population of about one million, one-fortieth of her population, but less than half of the Protestants can be said to be related closely to any church. It is estimated that not quite three-fourths of the French people maintain any intimate relation with any church.

The Protestants of France may be classified in six major divisions: the Reformed Church, which is Presbyterian in polity and Calvinistic in doctrine, and which is divided into two factions, the Evangelicals and the Liberals; the Lutheran Church, which will largely benefit from the additions from Alsace; the Free churches, which broke away from the State church in 1848 and since the disestablishment have existed as one of the Protestant denominations; the Baptist and Methodist churches, first transplanted from England and now assisted also from the United States, and the independent churches and missions, in which are included the McAll Missions. The two wings of the Reformed Church, together with the Lutherans, account for about two-thirds of French Protestantism.

The American Baptist Foreign Mission Society and the Board of Foreign Missions of the Methodist Episcopal Church assist the Protestant cause in France through the agency of seventy-one churches and meeting places, 104 preachers, 2,659 members, seventy Sunday schools, 1,852 scholars, and three missionaries.

The vitality of the Protestant Church in France is to be judged not so much by its nominal or



AMERICA sends 5.4 per cent. of her total Protestant missionaries and evangelists to the foreign mission field; France sends 17.5 per cent. of hers. American churches contribute 8.3 per cent. of their incomes to foreign missions; French churches give 16.5 per cent. of theirs. French Protestantism, small but strong, senses its opportunity in national evangelism and stands before newly-opened doors in colonial missions.

active membership as by the strength of its missionary zeal. While the American Protestant churches support in the non-Christian world missionaries to the extent of 5.4 per cent. of the total number of ministers and evangelists, France sends 17.5 per cent. of her ministers and evangelists to the non-Christian world.

Likewise, while the American churches devote 8.3 per cent. of their total income to foreign missions, the French churches give 16.5 per cent.

SPAIN

THIS country has enjoyed nominal religious toleration for fifty-two years, although full religious liberty has not yet been granted. It may be safely asserted that today a convert to Protestantism in China or India is freer from persecution and the danger of social and economic ostracism than is the convert in Spain. The State spends annually about $8,200,000 on the support of the Roman Catholic Church.

The number of members actually enrolled in the Protestant churches does not exceed four and one-half or five thousand. Probably fifteen thousand more would acknowledge themselves to be Protestants. There are about 150 regularly organized Protestant congregations. The Spanish Protestant churches are joined together in the Spanish Evangelical Alliance, a very loose organization with no legislative powers. Within the alliance are two groups of Protestants: the Spanish Reformed Church, largely inspired and assisted by British and Irish Anglicanism and having a total strength of less than one thousand people, and the Evangelical churches, in which are joined together the mission churches of the following Protestant bodies: American Congregationalists, German Lutherans, Scotch and Irish Presbyterians, and many scattering congregations. In addition to these congregations there are the British Wesleyan missions, various Baptist groups, including the Plymouth Brethren, and the Seventh Day Adventists.

Excellent educational work has been established by the Congregationalists, although of very limited extent, and there are two schools for the training of ministers, one under the direction of German Lutherans and the other sustained by Scotch Presbyterians. The Board of Foreign Missions of the Methodist Episcopal Church has recently begun work in Spain.

PORTUGAL

THERE is a Protestant community of about five thousand in a population of nearly six million. There is complete religious liberty, a separation of the Church and State, support of all churches being voluntary.

The following Protestant churches, chiefly British, are at work: Episcopal, Baptist, Congregational, Presbyterian, and Plymouth Brethren. The Baptist Church at Oporto has eighty members, the British Wesleyans have 2,300 members and various sub-stations for missionary work; the Congregational Church, assisted by gifts from Brazil, has eighty members; and the Presbyterian Church, also supported from Brazil, has one hundred members. The Episcopal work is more extensive, consisting of six churches, ten ministers and missionaries, and seven hundred members. There are also six schools with eight hundred pupils and property to the value of $40,000.

ITALY

OF THE evangelicals in Italy, about twenty-five thousand belong to the Waldensian Church; ten thousand to other evangelical Italian churches, and thirty thousand to foreign Protestant bodies.

While the nominal State religion is Roman Catholic, freedom of worship is granted to all recognized religions. The Pope has permitted the gospels and epistles to be read at mass in the vernacular instead of in Latin. During the war Protestant agencies distributed the New Testament in large numbers, thereby creating a great demand for more.

About one and one-half millions of people in Italy are non-professing or religiously unclassified, furnishing opportunities for extended evangelism.

"Protestantism is growing and indifference is alarmingly on the increase," says the *Missionary Review of the World* (March, 1919), quoting from the Roman Catholic journal *America*. "In 1862 there were 32,975 Protestants of various sects in Italy; in 1901 there were 65,595; in 1911 the number had grown to 123,253, which means that in ten years it had almost doubled. The writer believes the official registration of Protestants would be still greater were it not that human respect prevented certain Italians from publicly proclaiming their apostacy."

The same journal is authority for the statement that 5 per cent. of the entire population, according to the census of 1911, were either Protestant or professed no religious faith, a great increase in ten years.

There is both need and place here for Protestant secondary schools. The Board of Foreign Missions of the Methodist Episcopal Church conducts work in Italy through twenty-one churches, seventy-eight preachers, 4,132 members, fifty-one Sunday schools, 2,811 scholars, and nine missionaries. Educational work also is carried on by thirty-five teachers.

III. Central Countries

THREE countries constitute the Central European group. They are Germany, Austria and Switzerland. The area and population of each of these countries are as follows:

Country	Area in Square Miles	Total Population	Protestants
Germany	203,176	63,051,979	39,991,421
Austria	40,127	9,320,546	596,000
Switzerland	15,976	3,937,000	2,107,814

SWITZERLAND

THE population is nearly four million, about one-third of whom are Roman Catholics and the biggest part of the remaining two-thirds are Protestants. Of the total, two and a half million speak German, eight hundred thousand French, three hundred thousand Italian.

The work of the Board of Foreign Missions of the Methodist Episcopal Church and that of the Missionary Society of the Evangelical Association of North America in Switzerland are represented by 135 churches, 116 preachers, 18,125 members, 265 Sunday schools, and 23,272 scholars. Through the International Committee, the Student Department of the Young Men's Christian Association is conducting work among foreign students in Switzerland.

The Swiss missionary societies are much in need of help, due to losses during the war.

AUSTRIA

IN ALL national characteristics Austria is a close parallel to Germany. Vienna, its beautiful and populous capital, should become the center of evangelical and evangelistic activity. Before the break-up of the Austrian Empire, the work of the Board of Foreign Missions of the Methodist Episcopal Church, and that of the American Board in Austria-Hungary, stood as follows: ninety churches, thirty-six preachers, 3,063 members, seventy-eight schools, 1,379 scholars.

A promising Christian movement, the Christocratic Student Movement, is operating in Austria, Czecho-Slovakia, Croatia and Poland.

GERMANY

UNDER the new regime the State church is being disestablished. This leaves religious education in the hands of the Church, giving the Sunday school a bigger field.

In addition to the former State church, several evangelical and evangelistic movements are working in Germany, as are the Roman Catholics and Jews. The Board of Foreign Missions of the Methodist Episcopal Church, the American Baptist Foreign Mission Society, and the Missionary Society of the Evangelical Association of North America, maintain 1,211 churches and meeting places, 1,324 preachers, 91,190 members, 1,104 Sunday schools, and 66,262 scholars. The nation's great need is stabilized government and industry.

IV. Eastern Countries

IN THIS group we are met, on the one hand, by the stirring spectacle of a people attaining a national resurrection, as in the instance of Czecho-Slovakia, of Poland, of Hungary. On the other hand, we are confronted by the World War's direst and most appalling aftermath, as exhibited in the sufferings of Poland and Hungary.

Here, as in the central countries of Europe, the loss of life on account of lack of food, clothing and fuel, during the current year, will run into many hundreds of thousands, unless substantial relief is granted by America.

Country	Area in Square Miles	Total Population	Protestants
Czecho-Slovakia	60,000	13,000,000	352,700
Poland (new)	120,000	36,234,727	2,010,000
Hungary	109,188	18,264,533	4,035,768
Baltic Provinces:			
Esthonia	7,289	1,500,000	1,000,000
Lithuania (estimated)	81,815	4,833,000	Unobtainable
Latvia (Livonia and Courland)	26,752	2,500,000	Unobtainable

CZECHO-SLOVAKIA

FIFTY years before the days of Martin Luther, the ancestors of the people forming this pioneer of the new European republics, enjoyed religious liberty, and were 90 per cent. Protestant. Then came the Thirty Years' War and, with it, three hundred years of oppression, now happily at an end.

Here is a great field for Bible distribution. The Young Men's Christian Association is asking for two hundred thousand New Testaments for 1920. Here is need of a Christian publishing house and a training school for Bible men, preachers and Young Men's Christian Association secretaries.

Through the minister of national defense, the Y. M. C. A. was asked to put in operation a full army program of spiritual, mental and physical work. It also has established itself in four civilian centers. A union movement between Protestant bodies is now under way.

Some of the great needs of Czecho-Slovakia are: Christian leaders; a training faculty in connection with Prague University; establishment of a Christian literature publishing house; the possible expansion of the present plant of the American Board at Prague.

The faith of the Bohemian peoples in America cannot be over-estimated. America is to them the Moses to lead them and the other peoples of Europe to religious and civil liberty.

POLAND

THE shuttleboard of the Old World is Poland. More than 2,100,000 diseased, emaciated, and crippled victims of the World War have passed and repassed into their own countries through her territories. This weary pilgrimage is still in progress, and the need of emergency relief in food, fuel, clothing and hospital supplies, is nowhere so pressing as in Poland.

The country is predominantly Roman Catholic, but there are about two million Evangelical Lutherans and ten thousand Calvinists in New Poland. Lay and clerical leaders of Protestant Poland speak openly of a union of the Lutheran and Calvinistic bodies in order to create a national evangelical church.

Illiteracy (62 per cent. in Russian Poland), defective education, bad roads and the scarcity of railroads, are all serious obstacles to Poland's progress.

In cities like Lodz, where low wages, exceedingly long hours and child labor generally obtain, there is imperative necessity for the creation and operation of drastic measures of uplift and reform.

The International Committee of the Young Men's Christian Association is at work in twenty centers, and is invited to open nine more. The establishment of an adequately equipped publishing house, to meet the need for Bibles, tracts and other Christian literature, is also very necessary.

HUNGARY

HERE, as in Poland, an emergency relief is an unequivocal necessity. The Hungarian Reformed Church, with its two and a half million members, the largest Reformed or Presbyterian church in the eastern hemisphere, is threatened with the break-up of its territorial unity by the Czecho and Serbian invasion. Other Protestant churches in Transylvania (East Hungary)—Lutheran, with one and a quarter million members, Unitarian, Baptist and Methodist, with another quarter million—are similarly threatened.

It should be strongly urged that these churches be preserved in their spiritual and intellectual life and, regardless of any territorial changes, safeguarded in the full exercise of their religious liberty.

A great opportunity for helpful cooperation in Protestant programs of work is plainly indicated. Under the Bolshevist rule most congregations kept their churches but lost all their property, such as manses, schools, and other properties devoted to charitable purposes. Funds and endowments were confiscated. Ministers were forced to join soviets and trade-unions and take up secular labor in order to earn a living for themselves and their families.

All income received by the churches for any purpose is now on a basis of voluntary contribution.

Even in normal times, so swift and radical a change would have demanded great forethought and organization to bring matters to a successful issue. But as things are today the task is one of almost insuperable difficulty.

THE BALTIC PROVINCES

THE people of the Baltic Provinces, incorporated into the Russian complex of empire since the eighteenth century, are largely Aryan linguistic races, and are in a brave fight for their independence. The Courlanders, Livonians and Esthonians are of Ugro-Finnic stock, speaking languages akin to modern Finnish; the Letts are of Indo-Germanic stock, and their language is related to ancient Sanskrit. The Livonian seaboard is widely known in Russia because of its splendid summer seaside resorts, and constitutes the port key of Russia, with Riga, Windau, and Libau. Two-thirds of the people of Esthonia are Protestant; Lithuania is strongly Roman Catholic, and Latvia strongly Protestant.

Public instruction, especially in Esthonia, is on a high level. In common with Finland, Esthonia suffered a terrific shock of Bolshevik invasion. Hundreds of men and women were murdered; churches were desecrated. Help is needed to rebuild or at least restore the destroyed churches; support should be given to pastors, rendered destitute, and to widows and children.

V. Russia

ONE-QUARTER of Christendom lies within the borders of the old Russian Empire. Religious forces more vast than economic forces are alive today and moving toward the light in Russia. The revival of religious feeling that has been going on behind the dark curtain of blockade and censorship will outlive the Bolshevist regime. But Christian Europe and America must declare their brotherhood with Russia to save her.

The area and population of the old Russian Empire were divided as follows:

	Area in Sq. Miles	Population
Russia in Europe	1,997,310	149,764,000
Russia in Asia	6,294,119	29,141,500

The division according to religion was:

Greek Orthodox (with 12 million dissenters)	120,970,000
Roman Catholic (including Poland)	15,420,000
Mohammedan	18,742,000
Protestant	8,324,000
Jews	6,750,000
Other Christians	1,661,000
Other non-Christians	865,000

RELIGIOUS VITALITY

FROM the earliest times, the Russian mind has been preoccupied with religious questions. No other country, except the United States, has so many different Christian churches, or so many dissenting sects. Before the war 37 per cent. of the Christian communicants of Europe resided within the bounds of the old Russian Empire.

One index of the vitality of the religious life of a people is the extent and variety of the dissent from the established or historic church. Measured by this standard, the Russians were easily the most religious folk of Europe.

The great nucleus of Russian Christians were adherents of the Eastern Orthodox Church. The Eastern Church was also the State church, and closely identified with the governing machinery of the old Czarist regime.

The clergy of the Orthodox Church are the Black Clergy (the high monastic and celibate priests), and the White (married, lay) Clergy.

Broken off from the Greek Orthodox Church, or established church, is the Raskol or Schism. In the seventeenth century the Patriarch Nikon introduced reforms into the church, chiefly a revision of the missal. The Raskolniks, or "Old Believers," kept to excessive ritualism. The Raskolniks divide into the Popoftsky, who have priests, and the Bezpopoftsky, who have only elders.

The latter have often stepped out of the pale, not only of Christian but of natural morality. Always they believe that the end of the world is imminent. Their fanaticism has led to child murder, the self-starvation of whole villages, and a worship of Napoleon, whom at one time they believed to be the coming Messiah.

No one knows how many Raskolniks there are. The estimates run from nine to twenty millions.

They are widespread among the old colonists of the Urals and Novgorod, the energetic and genuinely Russian peasants of the North, the Siberian pioneers and the Cossacks of the Southeast.

The dissenters do not often practise proselytism. They have among themselves a sort of solidarity that amounts to freemasonry, a better talent at business, and better standards of living, which have placed them among the most secure and prosperous of the population.

SECTS DESCRIBED

M. ANATOLE LEROI-BEAULIEU'S authoritative "Empire of the Tzars and the Russians" describes in detail many of the sects not connected with the Great Schism. They fall into two groups, the Mystics and the Rationalist or Protestant sects.

The Mystic sects divide again into, chiefly, the Khlysti or Flagellants, and the White Doves or Skoptsi (eunuchs). The Khlysti call themselves the People of God, and every generation has a visible Madonna or Christ. They follow twelve ascetic commandments, which condemn stealing, swearing, marriage. They await ecstatic trance, and have habitual rites not unlike those of the whirling dervishes and American Shakers. The Skoptsi or White Doves are a widespread mystical sect, who are eunuchs, though marriage, in the interest of propagating the sect, is permitted for a time. They constantly practise proselytism. Outwardly they conform to the practises of the established church, but they are usually distinguishable.

In Protestant Russia will be found 3,572,000 Lutherans and 85,000 Reformed Lutherans. Their memberships are chiefly among the German and Swedish colonists imported by Peter the Great and Catherine, and among Esthonians, Finns and Letts.

There were over sixty-six thousand Mennonites among the Russians and German-Russians of South Russia. There were about five thousand Anglicans, chiefly among the British and American colonists settled for trading purposes in Petrograd and Moscow. Most of these have left Russia in the last two years.

The thirty-eight thousand Baptists and six hundred Methodists are in congregations founded by American agencies, chiefly among non-Russians in the Baltic Provinces.

Among the rationalist sects are the Molokans (milk drinkers), Dukhobortse (Wrestlers of the Spirit), large colonies of whom have emigrated to Canada; Stundists or Russian Evangelistic Baptists, and Sabbatists (Unitarians with Jewish rites).

In the aristocracy many groups with special doctrines had grown up. The young English Lord Radstock founded a group in the seventies for lay preaching, since the priests would not preach. Count Tolstoi's teachings created "Tolstoianism" and a form of Christian Buddhism and Evangelical Nihilism.

Among the minor sects, most of whose life is preoccupied with religious observances, are the Skakuni (Jumpers), Bieguni (Runners), Vozdukhantsi (Sighers), Moltchaniki (Silent Ones), Stranniki (Forest Hermits), Samojhigateli (Self-Cremators), and others. The Molokans abound in the agricultural communities of the South. They have frequently been visited by the English Quakers, who feel kinship with them. They are communists at heart and work to avoid the inequalities between the sexes and between the young and old. They care tenderly for their old people.

The Dukhobortse believe strongly in inner revelation. They believe that Christ lives, suffers, dies and is resurrected in every Christian life. The Stundists are strong among the German colonists in South Russia. They cling to the Bible alone.

All of Russia was greatly influenced by the teachings of Tolstoi, especially by preaching of action, and the redemption, not alone of one's own soul, but of mankind in general.

In summing up, M. Leroi-Beaulieu says:

"The Russian ideal, unconsciously half the time, is the application of Christ's ethics to public no less than to private life. Many believe that Russia is called to a lofty religious mission. Her mystic genius, her thirst for live truth, her natural turn of imagination, her

liking for bold experiments, her people's faith, her distinctive distrust of the human intellect, her contempt for abstractions, whether moral or material—all these are traits which seem to point to her vocation. . . . . .

"If communism can ever be anything but utterly Utopian, if it is capable of practical even though only partial application, it can be so only under religious discipline, and with charity as motive power."

RELIGIOUS FORCES ALIVE

THE vast curtain of censorship, and the smoky clouds of contradictory rumor that have hidden the state of spiritual and material facts about Russia from Western Europe and America, still have not obscured the fact that in Russia the potent religious forces of a spiritual people are more alive today than anywhere else on the continent. Holy relics have been burned and many pious frauds upset, but the vast mass of the people, perceiving these things in true proportion, have retained and exalted their capacity for spiritual life.

The Soviet Government has separated the church from the state and the school from the church. The former state church is decentralized and democratized. All church properties, together with those of all religious societies, have been nationalized, while anti-religious propagandists are allowed full freedom of utterance.

Operations of the Greek Orthodox, Roman Catholic and Protestant churches are unfettered in so far as they "do not disturb the public order and are not accompanied by attempts upon the rights of the citizens of the Soviet Republic."

PROBLEMS, OPPORTUNITIES

HERE are great problems that offer outstanding opportunities:

The inauguration of immediate efficient relief is indicated in those parts of Russia where the population is starving and epidemics are daily carrying off thousands of men, women and, particularly, children.

The Orthodox Church and the cooperative societies remain today the two great national institutions that have withstood the shock and reorganization of the Bolshevik regime. Lectures and discourses on religion, according to a recent article by Anitchkof in *New Europe*, are being attended as never before. The educated classes, who before the war were enfeebled by skepticism, have returned in force to the rallying point of religious centers. Diocesan and parish assemblies sit and rule, as usual. What the State could not withstand, nor the Constituent Assembly outlive, has only served to reinforce and deepen the old channels of religious life.

An encouraging and hopeful note is the broad attitude of many Orthodox priests and church leaders, who are looking not only to church reforms, such as the introduction of sermons instead of excessive ritualism, but also to the fostering of young people's societies, and a spirit of community service.

Russia offers a vast field for undenominational evangelism, and this opportunity for a united Christianity must not be lost.

The American Baptists and Methodists maintain work in Russia through 658 churches, 29,525 members, 371 Sunday schools, 17,009 scholars, one missionary and 164 preachers.

REUNION WITH WORLD

THE reunion of Christian Russia with the world may yet be the means of solving many of the most pressing problems of Europe and America. The appalling illiteracy of the nation will make the problems of communication with the nation at large difficult for many years. An authoritative estimate in 1917 pointed out that less than one-third of the population was literate. Among the women of the peasantry the figures run much lower.

In exchange for technical skill and machinery, Russia will bring again to the sum of world prosperity her raw materials. In normal times she was the leading flax-producing country of the world, and supplied 51 per cent. of the rye, 33 per cent. of the barley, 25 per cent. of the oats, and 22 per cent. of the wheat of the world.

She is the great timber country of Europe, and is rich in furs, live stock, cotton, wool, tobacco, and every known metal. She is fourth in gold production, second to the United States in coal reserves, mistress of the platinum of the world, and fabulously rich in oil.

Protestant Christian effort can confidently look forward to liberal self-support for any sincere effort to unite the vast spiritual and material resources of Russia with those of Europe and America, in a common effort to extend the kingdom of God in Asia.

VI. The Balkan Group

THE Balkan States are the lost provinces of Christendom. They are now the portico of Christian Europe. Asia will judge the Christian invitation by what she sees of Christian institutions and ideals in the Balkan peninsula.

Country	Area in Square Miles	Total Population	Protestants
Bulgaria	37,000	4,500,000	6,254
Greece	42,000*	5,000,000*	1,909
Albania	(boundaries not yet defined)	1,500,000*	500
Jugo-Slavia	100,000*	12,000,000*	1,399
Roumania	53,489†	7,508,000†	22,749

* Estimated. † Pre-war figures.

NO MAN'S LAND

ALTHOUGH geographically a part of Christian Europe, the Balkan peninsula stands apart. For twenty centuries the Balkan States—Roumania, Bulgaria, Greece, Albania, and Serbia, now expanded to include the newly joined Southern Slav Kingdom of Jugo-Slavia—have been the no man's land between the Christian and non-Christian worlds.

A little larger than Texas, the Balkan States contain five nationalistic groups, with customs, armies, frontiers, political ambitions, and different European alliances. Since the final reclamation of their territory from Turkish domination in 1878, they have had three fratricidal wars, costing hundreds of thousands of human lives.

As had many times been predicted, the European war broke out over a Balkan quarrel. The roots of European dissension are the same as those of Balkan dissension. Until there is peace in the Balkans there can be no real peace in Europe. Until Christian peace prevails in the Balkans, there will be no peace between the Christian and non-Christian worlds, for the peninsula is the oldest highway between Europe and Southern Asia. It will be the zone of reconciliation or it will be a battlefield.

IMPOVERISHED PEOPLES

THE Balkan peoples are impoverished. They have had seven years of war in the last ten years. Their women and children have been refugees, suffering torments in greater numbers even than the women and children of Belgium and France. Typhus has swept over their peninsula. Bolshevist and anti-Bolshevist forces have embroiled them. The old Mohammedan abuses have left their marks on the people.

Their rich natural resources are a temptation to their neighbors; for the peninsula is rich not only in its strategic position for trading purposes but in its oil and agricultural products. Before the war Bulgaria produced twice as much wheat as the state of Kansas; Roumania more than Nebraska, though only two-thirds its size. Except Russia, Roumania has more natural oil than any other country in Europe.

Before the World War 80 per cent. of the Balkan peoples lived in the country. The land was pretty generally divided into small holdings,

except in Albania and Roumania. A group of Moslem landlords were predominant in Albania, and five thousand landholders had a strangle hold on Roumania. Cooperative societies and land banks had grown up, however, and were helping the peasants to adopt new methods and secure new machinery.

The factory system is being introduced slowly. The people, especially the Bulgarians, show great adaptability for machine industry.

The war, which cut down production for peaceful consumption, has brought tremendous privation. The cost of living in the last twenty years has risen 1000 per cent.

HEALTHY BUT IGNORANT

PHYSICALLY, the Balkan peoples, in spite of their deprivations, are among the healthiest in Europe. The high death rate in Roumania is not because of the low vitality of the people. Ignorance has raised the infant mortality rate. The lack of modern sanitary arrangements has made for epidemics. Even Athens has no city sewage system. In Serbia, the nucleus of the newly formed state of Jugo-Slavia, the mortality of doctors in the war accounts for much suffering. It is estimated that there is one doctor to 30,000 people.

The Balkans will be dependent on outside help for medical aid for several years to come. The Greek Government annually sends Greek girls to American hospital training schools for nurses. The late Queen Eleonora of Bulgaria just before the outbreak of the war established a nurses' training school in Sofia. She was accustomed to say, "We need American standards of health and physical and sanitary care, not alone for the people of Bulgaria, but because we women of Southeastern Europe have the opportunity to present the example of freedom and usefulness to all the women of the Levant."

MARRIAGE ARRANGEMENTS

IN THE Balkans almost all marriages are arranged by the parents. The dowry usually plays an important part in match-making. In Roumania, divorce laws are unfavorable to the women. In the other Balkan states, divorces are infrequent and the divorce laws are equitable. In most places the women engage in agricultural pursuits and in home industries. They do not associate with men very much before marriage, and south of the Danube maintain a very high standard of morality.

COMPULSORY EDUCATION

IN ALL the Balkan states, except Albania, there are compulsory school laws, and about 70 per cent. of the school population of Greece is actually in school. In Albania, practically no school system exists. Constant warfare has made education a secondary consideration. In Bulgaria, about 80 per cent. of the school population is in school. Since the expulsion of the Turks, the Bulgarians have succeeded in building up a school system after European models, and have shown especially a desire to educate their girls. They never fail to acknowledge their debt for the inspiration and example of the American Girls' School at Samakov, and the American School at Constantinople.

In Roumania only 30 per cent. of the school population was at school before the war. The last few years have disorganized home life and school life as well. The armies have been the chief and practically the only concern of all constituted government.

At every turn, the Balkan peoples present problems that we are accustomed to think of as belonging to the non-Christian world. Their literacy figures are appalling. Ninety-four per cent. of the brides in Roumania cannot sign their names. They can only make the "X." Eighty per cent. of the Serbians are illiterate. In Greece 53 per cent. are illiterate. In Bulgaria, the state is more hopeful. Sixty-six per cent. of the women are illiterate, but only 16 per cent. of the men.

OUTPOST OF CHRISTENDOM

FOR five centuries the Balkans were the lost provinces of Christendom. But under Turkish rule and persecution they remained true to the Christian Church. Eighty per cent. of the people today are Christian, belonging

Protestant Foreign Missionary Societies of Continental Europe

(From the 1919 Year Book of the American Board of Commissioners for Foreign Missions)

SOCIETIES	Year of Organization	Stations and Out-Stations	Missionaries: Men	Missionaries: Women including Wives	Native Workers	Pupils under Instruction	Communicants: Added Last Year	Communicants: Total	Home Income in Dollars, 1917-18, Latest Available Figures
DENMARK									
Danish Missionary Society	1821	58	41	57	386	4,479	275	1,943	$159,128
FRANCE									
Paris Evangelical Missionary Society	1824	970	81	94	1,371	36,227	823	44,573	177,010
GERMANY									
Berlin Missionary Society	1824	....	133	103	.....	.....	.....	.....	191,186
Breklum Missionary Society	1877	....	23	2	.....	.....	.....	.....	50,728
General Evangelical Protestant Missionary Society	1884	9	6	4	.....	.....	.....	.....	36,234
German East Africa, Missionaries to	1886	....	....	....	Figures unobtainable in				.....
Gossner Missionary Society	1836	....	44	41	large part from several				99,231
Hanover, Lutheran, Free Church of	1892	9	11	....	of the German societies				8,149
Hermannsburg Missionary Society	1849	....	....	....	.....	.....	.....	.....	107,427
Leipzig Missionary Society	1836	....	....	....	.....	.....	.....	.....	.....
Neuendettelsau Missionary Society	1886	....	....	....	.....	.....	.....	.....	.....
Neukirchen Missionary Society	1881	61	32	12	144	2,721	.....	3,746	20,962
North German Missionary Society	1836	80	23	21	109	1,435	1,667	3,080	35,592
Rhenish Missionary Society	1828	820	195	189	1,345	5,173	3,004	98,423	205,380
HOLLAND									
Java Committee	1855	23	5	4	50	1,500	337	2,948	10,275
Mennonite Missionary Society	1847	23	11	10	80	1,109	100	1,200	25,000
Netherlands Missionary Society	1797	184	28	35	150	10,000	2,000	18,000	48,000
Netherlands Missionary Union	1858	31	15	14	79	1,706	105	1,523	34,140
Reformed Churches Missionary Society	1892	89	34	30	22	4,125	275	1,599	49,505
Salatiga Mission in Java	1887	42	17	26	90	1,800	50	1,100	14,352
Sangir and Talaut Committee	1886	169	8	8	400	10,000	2,000	79,000	4,000
Utrecht Missionary Union	1859	224	19	19	200	6,000	1,500	15,000	52,000
NORWAY									
Norwegian Missionary Society	1842	1,023	74	98	1,449	33,915	.....	94,537	251,775
Norwegian Lutheran China Mission Association	1891	86	26	35	171	1,098	59	1,232	111,532
Norway, Church of, Mission established by Schreuder	1877	81	6	14	115	1,150	200	1,988	7,500
SWEDEN									
Swedish Missionary Society	1879	166	62	76	339	8,794	1,120	5,228	200,512
Swedish Evangelical National Missionary Society	1856	103	34	55	275	3,019	39	1,952	127,266
Sweden, Church of, Missionary Board	1874	571	25	44	904	14,260	1,895	15,279	133,481
Swedish Mission in China	1887	79	18	32	139	567	251	1,445	38,818
SWITZERLAND									
Basel Missionary Society	1815	401	229	193	625	13,443	.....	31,415	301,236
Suisse Romande Missionary Society	1875	111	29	51	132	4,627	109	2,847	55,981
FINLAND									
Finnish Missionary Society	1859	72	24	41	110	1,593	314	2,445	114,281
INTERNATIONAL									
Moravian Missionaries (Brüdergemeine)	1732	356	175	175	2,201	.....	.....	.....	93,852
TOTALS		5,841	1,428	1,483	10,886	168,741	16,123	430,503	$2,764,533

either to the Catholic or Eastern Orthodox Church. Seven per cent. are Moslem.

The Eastern Orthodox is the State church in Bulgaria, Roumania, Jugo-Slavia and Greece.

Three Roumanians in a thousand are Protestants. One Serbian in a thousand is Protestant. Figures for Serbia are used because figures are not yet available for the new kingdom of Jugo-Slavia. Two in seven thousand Bulgarians are Protestants.

And yet the Balkan peoples look to American Protestantism for leadership in the task that confronts them. The Balkan States are the outpost of Christendom. Their standards are the pillars of the first temple of Christian living which visitors from Southern Asia see when they leave Asia Minor. Rightly or wrongly, the Balkan peoples lack faith in the Christian churches of Europe. They see in European Protestantism not The Church, but so many nationalistic churches. They are too weary to be forever on their guard. They have been pawns before in the European game and they do not want to be again. They are sick of distrust of the great nations of Europe and distrust of each other.

The Balkan Christians would solve their own problems if they could, but their own problems are the problems of Europe and the problems of Christendom.

NEED OF ADVICE

THE Balkans are one of Europe's great granaries and an avenue of trade vital to the rebuilding of the continent. They need a partner to help them deal with their political bitterness and intrigue, their staggering debts, their mass of sick men and widowed women, their illiterate children, their insanitary towns, their undeveloped railways to the East. They need disinterested advice, which will not pit them one against the other for an advantage that might be gained in the European balance of power. They need cooperation in establishing Christian standards and ideals of human life if they are to show to Asia the vision of a vital religion bringing the kingdom of God to the whole world. Ragged, dirty, hungry, warring, the Balkans present a picture to the adjacent East that a thousand missionaries could not gainsay. United, using their great resources for the benefaction of the people, rescued from their sorry state as a land of political barbed wire entanglements and under-educated people, the Balkan States could be the great mission station of all time, the gift of American Protestant Christianity showing peace to Europe and to Asia.

LATIN AMERICA

LATIN AMERICA, together with Europe and North America, comprises the nominally Christian World. Yet one-quarter of the population of Latin America remains to this day practically pagan. There are probably more pagans in the country than there were when Columbus discovered it.

Of the twenty million native Indians, those of the highlands have at the most a veneer of Christianity, remaining pagan at heart, while the uncivilized Indians of the lowlands are completely untouched by Christianity.

If the Indians were the only inhabitants of Latin America, it would present an enormous mission field—a field having a population twice as large as that of the South African field and an area as great as that of the North African and South African fields combined. But there are sixty million souls in addition to the Indians whose need of the gospel of Jesus Christ is almost as great as theirs.

PAN-AMERICAN CHRISTIANITY

THE entire evangelical church membership of Latin America is less than 130,000—one and one-half communicant church members to every 1,000 of population. While the overwhelming majority of the inhabitants of Latin America are nominally of the Catholic faith, for a large proportion of them religion is, at the most, a formal thing.

Among the masses Christianity is a matter of crude superstitions. Among the educated classes it has given place to a materialistic philosophy of life which can have no outcome except in blank pessimism.

The World War has caused Latin America to begin a new search after God, compelling the people to re-examine the materialistic theories of life which they had previously accepted. Coupled with this new yearning for a spiritual life is a desire for closer friendship with the United States. The part we played in the war has done much to dissipate old prejudices and has brought about a warm sentiment for all-American solidarity.

"If America does not save the world, it will not be saved," were the words used recently by a professor of Buenos Aires.

COUNTRIES AND PEOPLES

LATIN AMERICA is composed of Porto Rico and the twenty republics south of the Rio Grande: Mexico, Guatemala, Honduras, Salvador, Costa Rica, Nicaragua, and Panama, in Central America; Cuba, Haiti and Santo Domingo, in the West Indies, and Venezuela, Brazil, Bolivia, Paraguay, Uruguay, Argentina, Chile, Peru, Ecuador and Colombia in South America.

These countries have a total area of more than eight million square miles and a population of eighty-five million—an area nearly three times that of the United States and a population four-fifths as large.

A rough distribution of the population is as follows: Whites, eighteen million; Indians, twenty million; Negroes, six million; mixed White and Indian, thirty-two million; mixed White and Negro, eight million; mixed Negro and Indian, seven hundred thousand; others, three hundred thousand.

The people of eighteen of the republics of Latin America speak Spanish; the language of Brazil is Portuguese; Haitians speak French. About fifteen million Indians, however, can be reached only through their own tribal languages.

For purposes of the survey Porto Rico and the West Indies have been included in the home missions field, and consequently are not touched on in the following pages.

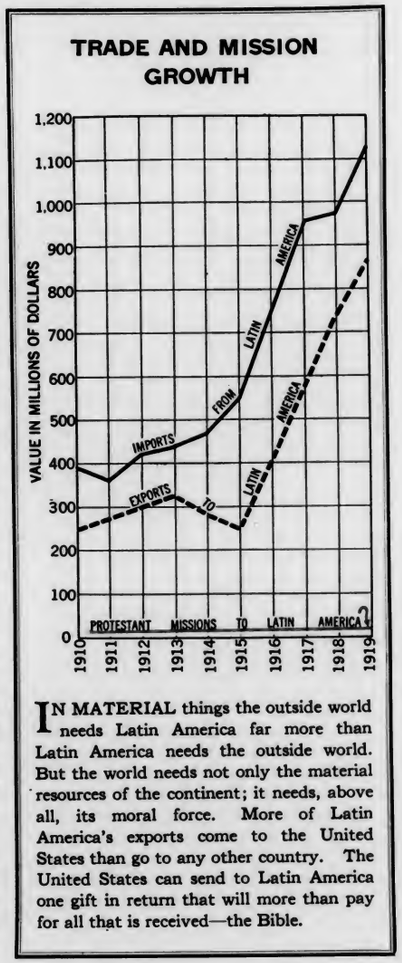
LUXURY AND MISERY

LATIN AMERICA is a country of the very rich and the very poor. In some of the great cities is found a luxury hardly matched in any other capitals of the world, and side by side with it are misery and squalor indescribable.

Recent years have seen the slow development of a middle class, but that class at present does not contain more than 10 per cent. of the population. The wealthy, governing class makes up another 10 per cent., and the native Indians, speaking only their own tribal languages, form 20 per cent. of the population. The remaining 60 per cent. is composed of the peon class, practically all of whom are illiterate. These constitute the rural population of the continent, which is everywhere greatly in excess of the urban, except in Argentina, where the two are in about equal proportion on account of the unusual development of Buenos Aires and a few other large centers.

Except for a considerable flow of Mexicans back and forth across the United States border, the immigration problem is found only in South America. In Argentina and Brazil there is a large immigration from Europe. More than one-half of the population of Argentina are immigrants or the children of immigrants who arrived there within the last fifty years. Of these immigrants Italians make up 50 per cent. and Spaniards 30 per cent.

The system of peonage, a form of contractual slavery, exists, either openly or secretly, in most of the countries of Latin America, and the peons, as we have seen above, constitute a majority of the population. In many of the states the franchise is determined on a basis of literacy. Consequently, in these countries, whose constitutions are democratic, only a small proportion of the population has a voice in government.



IN MATERIAL things the outside world needs Latin America far more than Latin America needs the outside world. But the world needs not only the material resources of the continent; it needs, above all, its moral force. More of Latin America's exports come to the United States than go to any other country. The United States can send to Latin America one gift in return that will more than pay for all that is received—the Bible.

FETTERS OF IGNORANCE

ILLITERACY, indeed, is the outstanding problem of Latin America. The rate of illiteracy varies from 40 per cent. of the population in Uruguay to 90 per cent. in Ecuador.

New York City's present budget for education equals the national budgets for education of all the twenty republics of Latin America for the year 1914.

Yet all the republics have public school systems, though in many of them these systems are chiefly on paper. In most of the countries educational effort is concentrated in the towns, while the country districts are neglected. There is at least one higher school, of the grade of the French lycée, in each capital city, and in many of these schools professional training is attempted, but they are only sufficient to care for the needs of an insignificant proportion of the population. In the capital city, also, there is usually a national university, as a rule the descendant of an old Catholic foundation.

It is gratifying to note a growing tendency towards cooperation in educational matters between the United States and Latin America. More and more the republics are tending to abandon European systems of education and are turning for example and encouragement to this country. An interesting sign of the times is the recent exchange of professors effected between the National University of Chile and the University of California, while Peru and Mexico are both remodelling their educational systems on North American lines, the former country having appointed a North American educator as Special Commissioner of the Ministry of Public Instruction.

Such fraternal assistance rendered by this country is capable of almost limitless extension.

"Y" EVENING CLASSES

THE Y. M. C. A. has been active in introducing American standards of Christian education into several of the large cities of Latin America, where it conducts evening classes and gives physical instruction.

Physical education is a new departure for Latin America, but its value in developing body and character is coming to be generally appreciated. The physical director of the Y. M. C. A. of Montevideo was asked to become the technical director of the Uruguayan National Committee of Physical Education, a committee named by the president of the republic and responsible for the promotion of physical education throughout the country.

Several Latin American governments have supported the international student camps held under the auspices of the Y. M. C. A., and departments of education of a number of republics have given hearty support to the "Y's" plan for hostels as social centers for students in Buenos Aires.

NEED OF GOOD BOOKS

PROVISION of Christian literature in Spanish and Portuguese is an urgent need. The prevailing literature of Latin America is atheistic and often immoral. There are great classics, but there is hardly any popular literature to aid in the development of character. Scarcely a hundred evangelical books of all kinds exist in Spanish, and both the young evangelical church and the great public cry out for character-building books and periodicals.

At present there are seven evangelical publishing houses all told in Latin America. The American Tract Society, in particular, has done a notable work in the field, but at present is able to meet a very small part of the demand. The inauguration of a great comprehensive program for the production of Christian literature is an outstanding need.

HEALTH FOR THE POOR

ALMOST as urgent is the need for modern medicine and sanitation. The rich command the services of skilled modern physicians, but the poor, both in cities and country districts, are pitiable victims of curable diseases and are ignorant of modern sanitation.

Valparaiso has an infant death rate of 57 to 80 per cent. Whole states are without a resident physician. The country districts are almost wholly uncared for. Trained nurses and

public clinics are unknown except in a few large cities.

In *Guatemala and Her People of Today*, published in 1916, N. O. Winter says that there is a wide open door for Protestantism among the poor—"Children and poor people literally die here by the hundred without any proper medical care."

VICE AND SUFFERING

PROSTITUTION, illegitimacy and child labor are other evils, which only an advance in the moral standards of the community can cure.

Prostitution is rife, and its concomitant, venereal disease, very prevalent. In some parts of the continent it is estimated that those afflicted with venereal disease are as many as 85 per cent. of the entire population.

Illegitimacy is high in all Latin-American countries, and in some, like Paraguay, it exceeds 50 per cent.

Child labor is quite general throughout the continent. In Mexico, however, laws regulating it have recently been passed, though their enforcement meets with great difficulty.

Much needs to be done in the care of the unfit. Mendicancy is a profession, as it is in Spain and Italy. Blindness is a common affliction in most of the Latin-American republics, and little or no provision is made for its victims.

Conditions in the prisons are usually deplorable, though in some of the capitals the penitentiary is a "show" place and the prisoners in such an institution may be considerably better off than the poorer class of citizens.

In practically all the countries prisoners will be found in the jails on account of political crimes. The law of "incomunicado" is general. This means that a man accused of a crime or even witnesses in the case may be kept in close confinement for three days without trial.

LAND OF THE FUTURE

ECONOMICALLY Latin America is the land of the future. Just as the most remarkable developments of the nineteenth century took place in North America, so the most wonderful growth of the twentieth century may be expected to take place in Latin America.

In natural resources the country south of the Rio Grande is probably the richest in the world. From Mexico come oil, silver, henequen, gold, copper, corn; from Central America we have bananas, coffee, fine woods, chicle, gold and pearls; the South is rich in cabinet and dye woods, meats, wheat, coffee, wool, nitrates, asphalt, gold, emeralds and diamonds.

Hardly a beginning has been made in developing the natural wealth of this country. Beginning at the Rio Grande and extending down through Mexico, Central America, across Panama, over Colombia, Brazil, Peru and Chile, and the abounding plains of the Argentine to the Straits of Magellan, is the largest stretch of undeveloped fertile land in the entire world.

All the population of the world could find place here and be only one-third as crowded as is the population of Porto Rico. The whole population of Germany might be put comfortably into a state in the north of Argentina and the whole population of France into a state in the south, and there would still be as much neutral territory to keep the peace between them as there is between Berlin and Bagdad.

INDUSTRIAL UPHEAVAL

DESPITE unrivalled advantages in the way of almost unexplored resources, the present unequal distribution of wealth and opportunity has its reflex in the same kind of industrial troubles that have afflicted the rest of the civilized world.

Great strikes have taken place recently in practically all the republics. Some thousand strikers were killed in a single demonstration in the city of Sao Paulo. The social upheaval in Mexico is destined to be re-enacted in Chile and other Latin-American countries if the problems of labor are left unsolved.

Here, as in our own country, the correction of industrial maladjustment must be through the steady permeation of the community by the principles and ideals of Jesus Christ.

One indication of the natural wealth of the Latin-American countries is the discrepancy between their export and their import business. In a total foreign trade of nearly three billion dollars, exports exceed imports by $650,000,000.

How rapidly trade is growing is shown by the fact that some of the Latin-American countries have increased their foreign trade during the last five years by more than 100 per cent. Of the twenty republics only six show a decrease in foreign trade during the last five years.

Thus it is clear that in material things the outside world needs Latin America far more than Latin America needs the outside world. But the world not only needs the material resources of Latin America; it needs, above all, the moral force of this great continent, comprising almost one-sixth of the total area of the world, on the side of the kingdom.

A greater proportion of Latin America's material resources comes to the United States than goes to any other country. The United States can send to Latin America one gift in return that will more than pay for all that is received—the gift of the Bible.

OUR SPECIAL RESPONSIBILITY

FROM the above statement of the problem, it is apparent that, though Latin America is nominally Christian, it constitutes for the evangelical churches one of the most important territories of all the missionary fields. The churches of this country, for obvious reasons of propinquity and similarity of institutions, must acknowledge a special responsibility for this field.

How are the churches meeting this responsibility?

A visitor to the capitals and port cities of Latin America will be impressed with the smallness of the evangelical work done there. When he visits the smaller cities and towns he will be appalled by the utter lack of it.

In Mexico there are states with a million population where no foreign missionary works. There are only 200 ordained ministers, both foreign and native, to preach the gospel to fifteen million people. Seventy-five thousand souls are thus dependent on each ordained minister.

A representative of the Guggenheim interests said that before the revolution practically a million Mexicans—one out of every fifteen of the population—were dependent on that and allied corporations.

To help Mexico teach the 80 per cent. of illiterates in her population, there are altogether 177 mission schools.

American capitalists have invested a billion dollars in Mexico. For missionary purposes we have invested a little more than one-five-hundredth part of that amount.

In the northern half of Peru, a stretch of territory larger than our own thirteen original states, there is not one evangelical missionary. There are ten provinces in this historic republic, each larger than Holland, where there is no evangelical work. In Bolivia the evangelical church has scarcely one hundred members.

Great areas in Chile and Argentina are still untouched by evangelical missionaries, and only the fringes along the ocean and river fronts of Uruguay and Brazil are occupied.

Two missionary couples have recently been sent to Paraguay as the first step toward facing the great problem that country presents.

LARGEST UNOCCUPIED FIELD

THE greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular territory some two thousand miles long and from five hundred to fifteen hundred miles wide would only include two or three missionaries.

In Northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

In spite of the needs, as great in the interior of South America as in China or Africa, American mission boards do not support one hospital in all the continent.

In the five republics of Central America there

are only ten evangelical church buildings. Our missions support four schools and one hospital in all of Central America.

In little Panama, which owes its very existence to the United States, there is only one missionary preaching the simple gospel of Jesus Christ to 350,000 Spanish-speaking Panamanians. There are eight ordained missionaries in Venezuela, trying to serve a population of nearly three million. To educate the 85 per cent. of her population who cannot read and write there are two little primary schools with a small enrolment. In the whole history of this republic only one building has ever been erected for school purposes by either church or state, and that was a military academy

In Colombia, which is larger than Germany, France, Spain and Italy together, there are only two ordained evangelical ministers to every million of the population.

In Ecuador there is practically no established mission work, and no evangelical church building has ever been erected in that country.

The mission work already established has been so successful that Brazil has asked the missionaries to take charge of two of its large industrial schools; Paraguay offers to turn over its agricultural school; Bolivia has heavily subsidized missionary education; and Mexico has placed Protestants in most prominent positions both in education and in administration.

In every southern republic missionaries are honored, and both officials and people are demanding a great and immediate enlargement of their service.

The presidents of at least five countries, Mexico, Guatemala, Argentina, Bolivia and Ecuador, have asked that Protestant mission work be carried on in their countries. Practically every mission school in Latin America is overcrowded and could be filled immediately to twice its present capacity.

READY FOR ADVANCE

THE missionary forces in Latin America are united, ready for a great advance. For five years the Committee on Cooperation in Latin America, acting as a board of strategy for thirty missionary societies, has been minutely studying its field, working out for the boards a better distribution of territorial responsibility and a cooperative plan for the training of national leaders, the production of Christian literature, and the reaching of the last man with the gospel message.

A common language, common religious inheritances, a common form of government and common problems and ideals give an opportunity absolutely unique in the world's missionary history to develop a united program for a continent-and-a-half.

There ought to be established or enlarged as a result of the Interchurch World Movement the following: theological seminaries in Mexico, Porto Rico, Cuba, Chile, Uruguay and Brazil; union colleges, with departments for training Christian workers, in Mexico, Porto Rico, Panama, Argentina and Chile; union normal schools in Chile, Cuba and Costa Rica; union agricultural schools in Mexico, Brazil and Cuba; union universities in Mexico and Brazil.

The need is urgent for the establishment of union book-stores in every capital in Latin America; for employment of colporters for country districts; for organization of central boards of publication with sufficient capital to publish for the rising church in these fields and for books on the spiritual life and character building, and also children's books and periodicals for church leaders, families and intellectual classes.

National evangelists and North American leaders are in great demand to give addresses in theaters, halls and educational institutions, as well as to hold evangelistic meetings in churches all through Latin America, taking advantage of the ripeness of the field, everywhere in evidence, for a great ingathering to the churches.

"NORTHFIELDS" NEEDED

THE Panama Congress and the subsequent regional conferences are still bearing fruit. A better understanding exists between the various evangelical missions. There is less competition and more cooperation according to definite and mutually acceptable plans.

Several "Northfields" should be established throughout Latin America where conferences can be held, where missionaries may have contact with each other, and where intensive training can be given to numbers of national workers who must now be quickly prepared to carry out the large advance program planned by the churches.

The program for the Indians includes ten great central industrial schools and farms, and fifteen centers from which an evangelist, physician and nurse will work out into the interior.

The establishment of social centers is called for in several of the larger cities, while the introduction of some form of social service in connection with each church that has its own building is necessary.

A Y. M. C. A. "plant" costing $100,000 has just been erected at Montevideo. Loud and insistent calls for the opening of Y. M. C. A.'s are coming in from the larger cities elsewhere in Latin America.

Careful plans and estimates have been made for all departments of the work of each board, and these will fit into the great whole, with the one objective that the last man in

EFFECT OF COOPERATION IN MEXICO

COOPERATION among missionary bodies has done away with the unoccupied fields in Mexico. The entire territory has been assigned to one or another of the mission boards. Yet today there are states with a million population where no foreign missionary actually works. There are only 200 ordained Protestant ministers, both foreign and native, to preach the gospel to fifteen million people. American capitalists have invested a billion dollars in Mexico. For missionary purposes we have invested a little more than one five-hundredth part of that amount.

Latin America, from *Intellectual* to Indian, shall know Christ.

This is the best descriptive word for Latin America. A new industrial era; a new open-mindedness and seeking after God; a dispelling of old suspicions and a desire for new friendship with the United States—these are the all-inclusive conditions which assure victory for the carefully planned Christian program in Latin America.

Pan-America for the Kingdom

Four hundred and thirty new missionaries to carry the message of Protestant Christianity to the people of our sister continent.

Interchurch World Movement Estimates for American Foreign Missionary Societies in Latin America

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	108	352
Educational	190	621
Medical	72	234
Literature	8	26
Others*	52	168
Total	430	1,401

*Business agents, industrial and institutional workers, etc.

THE NEAR EAST

THE Christian world has a great debt to pay to the Near East. For many years the ancient lands that lie between Europe and Asia have been the scene of European intrigue. The so-called Christian nations have taken advantage of the corruption of Moslem officials to use them as pawns in the game of Western politics. Indirectly the West has assisted in the exploitation of the peoples under Turkish rule. The great nations, prompted by self-interest, have even stood by and watched the massacre of the long tortured Armenians by the fanatic Moslems.

Now comes a chance for reparation. Turkey, playing now on one side and now on the other in the great European game, cast her lot on the wrong side in the great war. She has suffered defeat with Germany. The peoples whom she has oppressed for centuries will be under her rule no more.

OPPORTUNITY, TEMPTATION

THE Allies have an opportunity to put the Near East on the road to independence and self-government. They have also the temptation to retain for themselves coveted spoils.

Asia Minor holds an almost untouched wealth in oil and minerals. It is the home of exotic products much in demand by the Western world—figs, dates, nuts, licorice, coffee, rose oil, mohair, emery, meerschaum, rare rugs woven in remote huts in remote villages. It has broad stretches of fertile land which, developed, would make it one of the great food supply regions of the world. Irrigation would turn whole deserts into wheat fields. The introduction of modern methods of cattle raising would make the broad plains of the Near East rival our own western plains as producers of meat and hides and wool. The Near East is fitted to the production of both silk and cotton. It has forests of valuable timber, waiting only the extension of transportation to become available.

Will Armenia and Mesopotamia, Arabia, Palestine and Syria be given a fair chance for self-development, or will they be parcelled out among the powers and remain a storm center of European politics?

PEOPLE, NOT POLITICS

NO ONE can tell what course European politics will take. But while the decision hangs fire, a beginning can be made toward paying the debt of the West to the Near East.

The immediate problem of those tortured lands is not to be considered in terms of politics, but in terms of people. There are sick to be healed; hungry to be fed; naked to be clothed. The entire territory has been swept by war and massacre, plague and pestilence. Thousands of men and women and children, always near the poverty line, are destitute. In Armenia there are 400,000 orphans. Thousands of Christian families, driven from their homes by the Turks, are destitute in Russia.

The entire Near East is, and will be for years to come, a field for relief work. What more striking demonstration of Christianity can America give the Moslem than to aid in the reconstruction of the lands for whose failure to progress the Western world is so largely responsible?

TURKEY

TURKEY is bankrupt financially. No estimates are available of the present national debt, but in August, 1918, it had reached almost $485,000,000—a little over $50 an inhabitant.

The national debt of the United States averages only about $26 per capita, and we have wealth and resources, a stable government, and a booming trade as security. In Turkey, production, never great, is now almost at a standstill. Commerce is disorganized. The morale of the people is broken down by hunger and disease and bloodshed. The taxes cannot be paid.

Turkey is being held in a receivership. At present it is being governed by an international commission, which controls the railroads and telegraph lines, collects the customs duties and applies them on the foreign debt, and generally keeps a firm hand on the disorganized population.

Turkey probably will never again regain the subject lands which it so long oppressed—Armenia, Kurdistan, Mesopotamia, Syria and Palestine. To the Turks will be left probably nothing more than the peninsula bounded by the Black Sea, the Aegean and the Mediterranean.

Turkey is morally bankrupt. Who can say that Turkey's present misfortune may not be traced to a national lack of character, the fruit of years of adherence to a degraded Mohammedanism that makes virtues of lust and bloodshed?

CONFUSION OF PEOPLES

TURKEY is the centuries-old bridge between Europe and Asia. For more than two thousand years the commerce and civilization of two continents have passed and repassed by the Golden Horn. Her population has been developed from the hordes that cross and recross her territory. Turks, Greeks, Armenians, Kurds, Bulgars, Jews, Syrians, Assyrians, peoples antagonistic in race and religion, inhabit her 316,000 square miles of territory.

Before the war, the population of Turkey was about thirteen and a half million; of these about two million were Greeks and another two million Armenians. Now the population is scarcely nine million. According to the most reliable statistics, at least one million Armenians and half a million Greeks were massacred or died of exposure, disease, and starvation during the so-called "deportations"; and the battle toll of Turks was about three million. Add to this loss the loss in production and the loss in strength among the surviving inhabitants, and Turkey's war loss reaches colossal proportions.

Turkey's problem is one of construction, not of reconstruction. She needs a new order, not a return to the old one, oppressive and careless of human life.

AGRICULTURAL COUNTRY

TURKEY is primarily an agricultural country. Sixty-five per cent. of her population is rural, and an additional 10 per cent. is nomadic, depending for a living on flocks and herds. Yet the freeholder in old Turkey was an exception. Most of the land was held under a feudal system which made it the property of the Sultan, who, through his officials, granted the right to cultivate on the payment of certain fees, but never let go his overlordship.

A large part of the State revenue in pre-war times was gained from tithes on agricultural products, levied under a burdensome and oppressive system. Though the soil is, for the most part, fertile, capable of producing valuable crops, agriculture has been carried on in a primitive fashion; the land has not been made to yield nearly the amount of which it is capable. Nor has the most been made of the Turkish resources in minerals. Even the fisheries, rich as has been their yield in pearls and sponges and mother of pearl, have been carried on in a primitive way, not calculated to develop them to their utmost.

Modern industry is almost unknown.

LAGGING BEHIND

TURKEY is centuries behind the Christian world in education and health, in the protection of women and children and the care of the unfit—in everything that makes life worth living for the great masses of the people.

An educational system which required school attendance from all children between the ages of six and sixteen was inaugurated by the Turkish Government, but actually not over 60 per cent. of the Mohammedan children between six and twelve years of age attended school.

On the other hand, 95 per cent. of the Christian children in normal times were in school, although the Christians had to support two school systems, the State schools attended by Mohammedan children only, and the schools for their own children.

The literacy rate shows the contrast between Turkish and Christian standards of education. Nine out of ten of the Armenian men can read and write, and six out of ten of the Armenian women. For the Greeks, the figures are about eight out of ten for the men and a little less than six out of ten for the women. For the Turks, they are a little more than three out of ten for the men, and only one out of ten for the women.

The high literacy rate of the Armenians undoubtedly can be attributed in part to missionary effort. The schools of the Armenian Evangelical Church were largely supported by the American Board, the mission agency with the most extensive work in Turkey. In 1914 the board was maintaining 426 schools, including eight colleges and three theological schools, with a total enrolment of 25,221. In addition to these schools, the Armenian National Church supported 803 schools, with a total attendance of 81,226. The Roman Catholic supported 500 schools, with 59,414 pupils, and the Greek Church had 1,830 schools and 184,586 pupils.

REBUILDING THE SCHOOLS

MANY of the Christian schools and colleges of Turkey were destroyed during the war. Especially in Armenia, buildings have been razed and many of the native teachers killed or exiled.

Many Armenian children have been out of school for four or five years. A missionary reports that he is visited frequently by delegations of Armenians asking, not for bread or clothing, though they need both sorely, but for schools, that their children may not grow up uneducated.

Turkey needs Christian schools and Christian teachers. And Turkey wants Christian schools and Christian teachers.

The Turkish governor of Marsovan recently decided to send his son to the mission school in the city instead of the Turkish government school.

The more progressive among the Turks recognize that the Western education offered by the missions is of more value than the haphazard instruction of the Turkish government schools.

Especially are schools for higher education needed. The one Turkish university at Constantinople is hopelessly inadequate to train the leaders of Turkey. Thousands of young men are asking for a chance to enter the American colleges, but at present only a small percentage can be admitted. The schools of the interior especially have not recovered from the effects of the war.

Robert College and Constantinople College for Girls, although independent of the mission boards, have long been centers of Christian education in the Near East. Both were able to keep open during the war, in spite of the great difficulties. This year Constantinople College has an enrolment of 600 girls, representing fifteen different nationalities. Robert College has been able to admit only 632 students out of 1,500 applicants, representing twenty different nationalities. In 1914 Anatolia College had 425 students. Today President White writes:

"We could easily enroll one thousand students if we could take care of them . . . the future of Turkey is in the Christian education which can be given to the boys and girls of today."

MATERIAL OF EDUCATION

THERE is a great need in Turkey for the material of education as represented by books and newspapers. There is an especial need for Christian literature, since during the war the Turks destroyed all Bibles, hymn-books, everything they could lay their hands on that pertained to the Christian religion.

Libraries are also greatly needed. The only libraries in Turkey are those connected with the schools maintained by Christian communities.

In no way can the Christian ideals be better promulgated than through books that give the best of Western life and thought.

BAD HEALTH CONDITIONS

HEALTH conditions in Turkey, as in most parts of the non-Christian world, are bad. Only a few big coast cities exert any municipal control over the water supply. Except in a few large cities, sewage systems are unknown. The result is frequent epidemic; typhus, typhoid fever, Asiatic cholera and malaria are common.

Venereal disease is prevalent. In some cities as many as 80 or 90 per cent. of the inhabitants are infected.

In the entire country there are only eight thousand doctors—about one for every twenty thousand persons.

At present there is only one medical school in Anatolia, or Turkey proper—that connected with the Imperial University. There are only twelve foreign missionary doctors and about twenty native missionary doctors.

There are only one hundred hospitals, most of them maintained in the larger cities. Great areas are far out of reach of hospital care. There are not over one hundred nurses in all of Turkey.

There are five thousand midwives, most of them ignorant and untrained.

For every two babies that come into the world, one dies before it is a year old

Christian standards of care for mothers and babies would save many of these little unfortunates for useful lives and would prevent a large additional wastage in ill-health and resulting inefficiency.

Especially during the next few years will Turkey be in need of medical care. Her people have been underfed for years; they are an easy prey to disease. Only by the persistent preaching of modern hygiene and sanitation and by prompt and efficient medical care, can repeated plague and pestilence be averted.

ENSLAVEMENT OF WOMEN

AT THE very root of Turkey's decadence is the enslavement of womankind. Perhaps nowhere is woman more degraded, more of an instrument of man's pleasure, less of an individual. Polygamy is common among the Mohammedan population. Divorce is frequent. A husband can put away his wife at his pleasure. A woman is bound to her husband for as long as he cares to keep her.

The war has had its effect not only in the spread of disease, but in the increase of immorality.

The policy of the Turkish army is to allow and even encourage unlimited license among the troops. Hundreds of Christian women and girls have been forced to turn Mohammedan and take up their life in harems; hundreds of others have been forced into prostitution. Before the war there was very little organized vice. Now there are 25,000 prostitutes in Turkey.

CROSS AND CRESCENT

CONSTANTINOPLE, or the ancient Byzantium, was the cradle of Christianity as embodied in the Eastern churches. In 1453 A. D., however, the Moslem horde swept into Europe through the Turkish gateway, and began the process of conversion by the sword.

Today Turkey is 56 per cent. Mohammedan. Thirty-eight per cent. of the population is Christian; 6 per cent. holds other faiths.

Protestantism has been introduced into Turkey in the last hundred years through the efforts of American missionaries. About one out of every ninety inhabitants is a Protestant Christian.

The bulwark of Protestant Christianity is the Evangelical Church of Armenia, which is the result of one hundred years of activity on the part of the American Board of Commissioners for Foreign Missions. The church works in cooperation with the board, which aids in the support of the weaker churches and schools. Its membership numbers over 100,000, thirteen thousand of whom are communicants.

The strength of this church, its democratic organization, and its peculiar success in interpreting the West to the Eastern peoples of Armenia, make it stand out among the independent Christian churches of the non-Christian world.

LOOK TO WEST FOR AID

AT PRESENT most of the churches and schools that have been built, often at the cost of life and persecution, are in ruins. Armenia, the long-suffering, looks to the Western world for aid. The Armenian Evangelical churches in America are making an organized effort to raise a fund for the rehabilitation of the church in Armenia; but they are too few to accomplish much unaided.

Russian Armenia, Georgia, Kurdistan, and Azerbaijan probably will never again be under Turkish rule. This will open up vast new fields for missionary endeavor. It will furnish the opportunity, lacking under Turkish domination, for an open evangelistic appeal to the Moslem peoples.

The Moslem is in a receptive mood for Christian ideals. The suffering and martyrdom of thousands of Armenians and Greeks have not been without effect. The Turks are impressed as never before with the reality of a Faith that outlives torture.

At present there are only 147 missionaries in Turkey. This is but one for every 68,000 of population.

Turkey needs missionaries; she needs teachers and doctors.

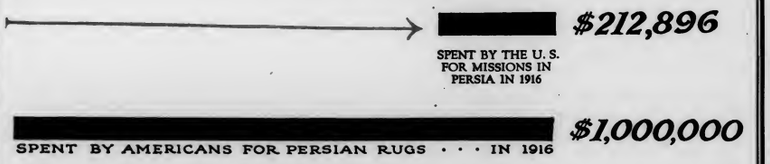
Can we withhold from the Mohammedan world the sorely needed inspiration of Christian standards of life and conduct?

PERSIA

PERSIA is an elevated plateau of 628,000 square miles, surrounded and intersected by mountains. The rugged, impassable mountains and the lack of railroads make traveling in the country extremely difficult. In all Persia there are only one hundred miles of railroad, still unfinished. Several good trade routes intersect the country, however, and the British have planned two trunk lines which will do much toward opening up the country to missionary effort.

The potential agricultural wealth of the country

RUGS FOR AMERICA AND MISSIONARIES FOR PERSIA



THE women who weave rugs in little Persian villages lack most of the things that the American women who buy the rugs consider necessary for decent living. The majority of them are out of reach of a doctor. Their babies die at the rate of one out of every two born. They themselves for the most part are illiterate, and their children have small opportunity for education. Persian rugs, and the tradition of art that lies back of them, are a real contribution to Western life. Can the Western world offer nothing in return to make Eastern life more worth the living?

is unlimited, and the mineral resources also are considerable, offering large possibilities to manufacturers. Yet little effort is made to take advantage of this wealth in minerals.

The more than twelve million inhabitants include Persians, Tartars, Kurds and related tribes, Arabs, Jews, Armenians and Assyrians. About half the inhabitants are rural, 26 per cent. urban, and the remainder nomadic.

PERSIA'S BOUNDARIES

PERSIA'S independence is in the balance. The agreement reached between Great Britain and Persia at Teheran, the capital of Persia, violates this independence, according to a protest by the Persian delegation to the peace conference. It is charged by some that Great Britain has virtually established a protectorate in Persia, but the British Government has officially denied this through Earl Curzon, who says: "I find no evidence of such a condition of affairs in the agreement. Neither I nor my colleagues would have consented to or acquiesced in anything like the creation of a British protectorate over Persia."

DEMOCRACY OF CHRIST

PERSIA is a constitutional monarchy, ruled by a rather unstable ministerial cabinet, with the Shah as the nominal head. The franchise is limited to landowners and tradespeople. But there is longing for something better. Persia recently has been the scene of popular revolutions aiming at the establishment of more democratic forms of government. Persia has caught the unrest that pervades the Orient. And it cannot be denied that the Persian unrest is due largely to the missionaries, who have taught the simple democracy of Christ to an enslaved people.

Economically, Persia has suffered greatly during the war. Her foreign trade has been practically annihilated; famine and fighting caused great loss of human life and the loss of many animals, the only means of transportation. Vineyards and villages were destroyed. The economic life of the nation in general has been completely upset, and some time must elapse before the equilibrium will be restored. Here is a field for missionary effort in relief work and in education of the sort that will put the people on the road to economic independence.

THE OPENING WEDGE

PERSIA has only about 150 modern doctors. Eighteen of them, six women and twelve men, are foreign missionaries. This makes one doctor for every 80,000 inhabitants.

The healer of the sick is always welcome in Moslem countries. Missionary medicine is a powerful factor in opening up and developing a new or closed area. At the shrine city of Meshed hundreds of Afghan and Turkoman pilgrims are hearing the message preached in the dispensary and hospital. This dispensary served over 15,000 people in the first seven months after it was opened. More than a hundred Moslem converts have been made through the medical work in Ispahan alone.

Forty doctors are needed to provide adequately for the next five years' campaign. A number of native Christian doctors have been trained in the mission hospitals, but their number should be greatly multiplied. In Persia, as elsewhere in the Orient, women physicians have an incalculable opportunity among the women. Today there is urgent need for ten more women doctors in this land of the open door. How urgent is this need may be seen from Persia's infant mortality rate. Every other child born in Persia dies before it is a year old, usually from one of the ailments caused by improper feeding.

Cholera, typhus and influenza have repeatedly swept over Persia, devastating whole districts. The severe famine of 1917-18 killed thousands of people. Sanitary administration for public welfare is practically non-existent.

Of Persia's thirteen hospitals, two are maintained by the government, one by independent means, and ten by missions. In addition to these hospitals there are twenty dispensaries. The government maintains a medical school and there are two nurses' training schools maintained by missions. Except for one leper colony, no provision is made by the government, by missions or by independent associations for the treatment of leprous cases.

Persia's great numbers of unfit people challenge the attention of America's missionaries. No institution exists to take care of 5,000 feeble-minded, 10,000 blind, 5,000 deaf, and approximately 10,000 insane persons. Nor are there any refuges for the aged and poor. There are only three orphanages, all maintained by missions. Of delinquents, there are at least 30,000 professional beggars and about 500 convicts, all men. Prisons, nothing more than dungeons, exist in every town and city. No reformatories or penal colonies have yet been established.

Although there are many prostitutes, no attempt is made at legal regulation of vice, except as provided for in Islam. Undoubtedly 25 per cent. of the population have venereal disease.

TWO FREE PUBLIC SCHOOLS

THE natives of Persia are awake to the need of education. But at present there are only two free public schools in Persia, both of them controlled by the government. Most children attend private primary schools, taught by Mollahs. The church has full sway in the matter of Persia's schools, with only slight government control. There is, of course, no compulsory education law.

When we realize that at the present time not more than 4½ per cent. of the young children of Persia are in primary schools and about 5,000 in higher schools, there is small wonder that only 5 per cent. of the men of Persia can read. Only 1 per cent. of the women are literate.

Schools have proved to be the most effective of evangelizing agencies in the country. There are 128 mission schools in Persia. The mission of the Presbyterian Church, North, maintains in Teheran an American high school for boys and the Iran Bethel School for girls. A fund of $250,000 has laid the foundation for the development of the girls' school into a college for Persian women. The boys' school also will be developed into a college. Government and private schools are mostly imitations of mission schools.

In the Christian campaign in Persia more success has attended higher education among the upper classes than has attended any other phase of mission work.

There are increasing demands for Christian literature. Persia has two Protestant publishing houses and one Christian newspaper. Teheran has about ten native and two foreign publishing houses. About twenty native newspapers are printed, but no foreign ones. Persia has no libraries.

DEGRADATION OF WOMEN

THERE is no woman's movement in Persia. There, as in most oriental countries, women have few rights. When a girl of Persia reaches the age of twelve, she is no longer free. Her marriage is arranged by relatives, and she must present a dowry to her husband. The average marriage age for a girl is twelve and for a boy twenty. Polygamy and divorce, secondary wives and temporary marriages, all current in Persia, tell the tale of woman's degradation. Probably half the women who marry are later divorced. Women have no choice in the matter of divorce.

Women, however, are accorded property rights;

all women, whether single, married, or widowed, have the same property rights as men.

Practically all women of the rural population work in the fields. About 20,000 women work at home at rug weaving. It is estimated that 1,000 women and children weave rugs outside the home. No laws exist to protect women in industry.

MILLIONS WITHOUT MISSIONARY

PERSIA is essentially a Mohammedan field. But since most of the Persians are of the heterodox sect of Moslems, they offer little opposition to the Christian missionary.

Of the twelve million inhabitants, however, more than seven million are without missionary influence of any sort. The Christians of Persia—and these include the Armenian and Nestorian or Assyrian Christians—number only eight per thousand of population. Evangelical Protestantism can claim only 3,562 people. America's field in Persia is the northern section. The missionary force there is wholly inadequate.

The World War has greatly helped to increase missionary opportunities in the Persian field. The relief work done by the missionaries here as elsewhere has softened the hearts of the people. But at present there is only one Protestant missionary in Persia for each 91,000 people. American missionaries may bring the kingdom of God to the Persian people through teaching and healing. Can we hold them back?

SYRIA AND PALESTINE

THE "Promised Land" became the cradle of our modern civilization. In Syria and Palestine—about two and a half times the size of the state of Pennsylvania—the two great forces that, more than any others, have influenced modern thought and action—Judaism and Christianity—were developed.

For years, with the exception of brief intervals, this land has been part of the Ottoman Empire, and subject to the oppression and retardation that have always been the lot of lands under the rule of the Turk.

But on Christmas Day, 1917, that rule was broken forever. Now Palestine and Syria are open to Western influence and Western development.

What the political future of the Bible lands will be is as yet uncertain. There are many Christians ready to believe, with the Zionists, that there would be a fine historical fitness in making Palestine again a Jewish state, its integrity guaranteed by the Christian powers. And, indeed, rightly administered, such a state might prove to be a great source of spiritual influence throughout the world.

In whatever hands the government of Palestine rests, the peoples of the Christian world will insist that its shrines be honored and protected and that its gates be opened to all who come in peace to visit the lands made holy by Jesus and his disciples and the patriarchs and prophets of old.

WAR'S DESOLATION

LIKE all of the little war-swept nations, Palestine and Syria have suffered greatly during the last six years. The population, never large, has shrunk to scarcely three million inhabitants. A census of certain districts, made by the American Red Cross relief workers, shows that probably one-third of the inhabitants of the Lebanon region alone perished during the war from starvation and disease.

Many villages were depopulated by famine; the bodies of the dead were too many for burial; houses were stripped of furniture for fuel to prolong life for a few more days.

In Sidon, in addition to famine, dysentery and typhus took a heavy toll, even in the wealthy silk manufacturing towns.

Yet in a way the war horror has worked for good. Palestine always has been a difficult mission field. It is a land of mixed peoples and numerous religions. The only unifying bonds are the common customs and the Arabic language. Lack of unity among its inhabitants, together with the opposition of the Turk, has made it extraordinarily hard to spread the gospel of Christ in the Holy Land. But the relief administered impartially by the missionaries regardless of race or creed has opened the

way to peoples long antagonistic. As is usual, the silent teaching of Christianity through good works has done much to remove bigotry and prejudice. Many non-Christians are voluntarily seeking for information about the religion that seeks to make universal brotherhood a reality.

JOINING FORCES

MISSIONARY enterprise in the Holy Land should make great strides in the next few years. The war has brought the Christians working in Palestine into closer unity. Syria and Palestine have always, by virtue of their sacred history, appealed to Christians as a field for service. But while there have been many missions in the Holy Land, circumstances have combined to keep them isolated. Thirty-four missionary societies are working in Syria and Palestine, but a large share of the work is done by one American mission.

The needs of the war-stricken country have drawn the forces closer together, and at a recent meeting twelve societies voted unanimously to join in cooperative work. Such widely divergent groups as the Society of Friends (Quakers) and the Church Missionary Society (Church of England) are considering the establishment of a United Church for Syria and Palestine.

OASES IN THE DESERT

PALESTINE and Syria suffer under most of the handicaps that retard the peoples of the rest of the old Ottoman Empire. Rich in resources, almost literally a land flowing with milk and honey, the Holy Land has developed little since Biblical times. Its people tend their flocks and herds and till their fields much as they did 1,900 years ago.

An exception to this rule are the Hebrew colonies. They are maintained by various Jewish organizations outside of Palestine. There little groups of immigrants, most of them Russian Jews, are engaged in cooperative agriculture. Each colony has one or more schools, a synagogue, public library, town hall, hospital, pharmacy and public baths. A Jewish agricultural experiment station carries on agricultural and botanical research work.

These colonies and the various activities of the missions are little oases in a desert of ignorance and backwardness.

CROWDED SCHOOLS

AS ELSEWHERE in the Near East, the school has been a powerful agent for the spreading of Christian ideals.

The government schools in Palestine, as elsewhere in the Ottoman Empire, were open only to Mohammedan children. Schools for Christian children were provided by the Eastern churches or by the missions. In 1914 there were 130 primary schools and five secondary schools maintained by missions in Palestine and Syria. Ninety-eight of these schools were supported by the Presbyterian Board of Missions, long active in the Holy Land.

The American schools were the only ones that were permitted to remain open during the war. Shortage of supplies forced some of them to close their doors, but many remained open at the cost of considerable hardship.

Indicative of the need for schools is the report of the American School for Girls maintained at Beirut by the Presbyterian Board of Missions. The closing of this school for diplomatic reasons from October 17, 1917, to January 28, 1918, resulted in a protest from both Christian and Moslem. When it reopened, it was with the largest enrolment in its history. The primary department had sixty-six Mohammedans, ten Christians and four Jews; the preparatory had twenty-nine Mohammedans, forty-eight Christians and six Jews; the academic had two Mohammedans, forty-seven Christians and three Jews. Admission was refused to seventy-five more.

The day schools that were kept open during the war have been full to over-flowing. The one at Ras Beirut, under the Presbyterian Board of Missions, reports a daily attendance of more than one hundred pupils, fifty-three of whom are Moslems.

SYRIAN COLLEGE

ONE of the most important Christian educational institutions of the Near East is the Syrian Protestant College, an interdenominational institution which aims to give

to the young men of Syria and adjacent countries a higher education that is sound, modern, and thoroughly permeated with the spirit of Christ. This college has seven departments: the Preparatory Department, the School of Arts and Sciences, Schools of Medicine, Pharmacy, and Dentistry, a Nurses' Training School, a School of Commerce, and the beginning of a school of Biblical Archaeology and Philology. Normal courses and courses in Agricultural Engineering are offered. In 1918-1919, nine hundred students of many religions and races were enrolled in the college.

While a distinctly missionary institution and a direct outgrowth of the work of American missionaries in Syria, the college is not connected with any missionary society. It depends for its income on receipts from tuition and the generosity of those who believe in its work. Like most Christian institutions in the Near East, it has kept open during the war only at the cost of hardship and sacrifice on the part of all concerned. It has emerged from the five years' struggle with heightened prestige, but a large debt. The 2,860 graduates of this institution occupy positions of commanding influence among their own people.

CENTURY OF ACTIVE SERVICE

HAND in hand with the increasing demand for schools comes an increasing demand for books. The American Mission Press in Beirut is one of the greatest agencies for the dissemination of Christian literature in all the non-Christian world. It has printed more than two million volumes of the Scriptures in Arabic, which have been distributed among the Arabic speaking peoples of Asia, North Africa, and the East Indies. Its catalog contains a list of 1,200 publications.

In the first year of the war over thirty-seven million pages were printed and 124,000 volumes sold. But the supply of literature is far behind the demand.

The American Mission Press has seen nearly a hundred years of active service. Founded in Malta, in 1822, it will celebrate its centennial in two years. During those two years it hopes to improve its equipment and widen the scope of its activities. Will it be supported by the people "back home"?

CHRIST COMES AGAIN

NECESSARILY, the activities of the missions in the Holy Land, as in the rest of the Near East, will be largely devoted to relief work during the next few years. The Presbyterian Board, which maintains forty-six missions in Syria and Palestine, has temporarily turned over one-third of its force and the use of several of its buildings to the American Relief Committee in the Near East. Other missionary agencies also are cooperating in this work.

A vital part of the relief work must consist of the provision of medical care and hospital facilities. In all Palestine and Syria there is only one doctor for every 25,000 persons. There are nine hospitals in the Holy Land, three of them supported by missions. Prominent among them is the sanitorium for the tubercular maintained at Beirut by the Presbyterian Board. Only by the greatest effort was this hospital kept open during the war, when it was almost impossible to obtain food and supplies; but it did keep open, and now this institution looks to an expansion of its activities.

Another important hospital is that of the Reformed Presbyterian Church at the seacoast town of Latakiah in Syria.

Once more, after centuries of waiting, Christ has come to Galilee as a healer of bodies and a healer of souls. Through the missions, He again ministers to the stricken peoples of His land, bearing them a message of regeneration.

ARABIA, THE UNEXPLORED

ARABIA is like a fabled land. Except for a few ports and trading stations, its broad reaches are almost unknown to the world beyond its borders. It contains the largest unexplored territory in Asia, possibly in all the world. With an area of 1,230,276 square miles, more than twenty-seven times that of the state of Pennsylvania, it has a population of about eight million souls, a little less than the population of Pennsylvania.

Though nominally a part of the Ottoman Empire, Arabia cannot be said ever to have had any centralized system of government. Immense reaches of Arabia are desert and steppes, inhabited only by nomadic Bedouins, wild and warlike, who gain their subsistence from flocks and herds, and own allegiance only to their own tribes. The oases of Central Arabia and the coastal regions are fertile. Here are settled communities. But even among the peoples of these communities there is no unity. They live under eight independent systems of government.

MOHAMMEDAN "HOLY LAND"

THESE characteristics alone would make Arabia a difficult field for missions. But there is an added difficulty. Arabia is the "holy land" of the Mohammedans. It is to Mecca, in Arabia, birthplace of the prophet, that devout Moslems all over the world turn when they offer prayer. Medina, the city of Mohamet's vision, is another shrine of the faithful.

It is not to be expected that Arabia would prove friendly to Christian missions. Yet in spite of difficulty and hardship and hostility, British and American missionaries, brave pioneers, have gained a foothold in Arabia. It is a small foothold, it is true; the present missionary force is almost entirely limited to the east coast; and there are only five missionary stations on a coast of 4,000 miles. Inland, there is not a single missionary station.

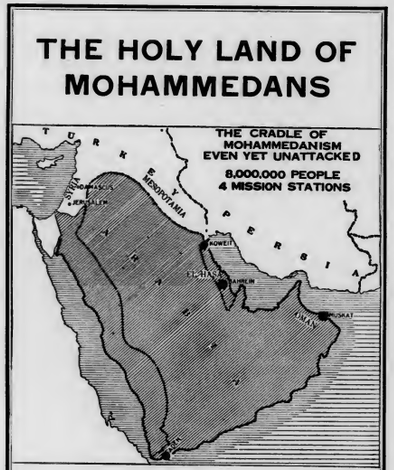
But the door of Arabia is slowly being unlocked by the medical missionary. Doctors are received as far inland as Riadh, the capital of Central Arabia. Schools are not well attended, but the Arabian Mission of the Reformed Church of America reports 40,000 patients at its hospital and dispensary during a single year.

BIG JOB, SMALL FORCE

THE Arabian Mission, which, with the missions of the United Free Church of Scotland, and the Church Missionary Society, is the only missionary body in Arabia, is at present faced with a shortage of men and money. It needs particularly medical missionaries, men and women. Its finest hospital is standing empty. Except for what the missions offer, Arabia has no schools, except in a few of the larger cities; it has almost no doctors. Modern methods of sanitation and hygiene are unknown. There are nine mission schools in Arabia proper, one mission hospital, twelve dispensaries, and seven missionary doctors. Altogether, there are forty-seven missionaries in Arabia, American and British, one for every 172,324 souls.

The emancipation of Arabia from Ottoman rule will mean greater freedom in Arabia, as in other parts of the Near East. Already a breaking down of the hostile attitude of the Arab toward Christian activities is reported by missionaries.

Eight million people are living in an ignorance which engenders disease and misery and sin in Arabia. Can we fail to lighten their darkness?



THE emancipation of Arabia from Ottoman rule means greater freedom for the missionary. Already a breaking down of the hostile attitude of the Arab toward Christian activities is reported.

OLD TESTAMENT LAND

THE Old Testament land of Mesopotamia presents much the same problem as Arabia. Its broad basin, lying between the Tigris and the Euphrates, was the granary of the ancient world. But the great irrigation scheme that made it productive fell into disuse centuries ago. Today, its area of 143,250 square miles, three times the area of Pennsylvania, holds a population of one and a half million, only about one-sixth that of Pennsylvania. Where fields of grain once flourished, is a desert inhabited only by tribes of Bedouins.

Mesopotamia is ripe for the message of Christianity. The war has opened the territory to Western civilization and to the missionary.

At present the country is a British protectorate. The Arab chiefs are friendly, and the work of territorial development, so valuable in preparing the field for evangelization, is going on. The British have opened thirteen government schools, four municipal schools aided by the State, one teachers' training school and one survey school. In addition there are in Mesopotamia a number of mission schools. The British are friendly toward the educational work of the missions, and encourage especially agricultural and industrial education. Such education is sorely needed by a people brought into contact with the Western world after generations of primitive, nomadic existence, if they are to hold their own against the newcomers.

JOINING THE PROCESSION

PLANS are under way for irrigation, with British capital, of sixteen million acres of the ancient grain-growing district, on the restoration of peace. The Church must form part of the procession of the Western world into the open doors of Mesopotamia. Our civilization will mean nothing to the ancient peoples it touches without an interpretation of the life giving spiritual force that inspires it. Three religious organizations are at work in Mesopotamia, with a total of forty-seven missionaries. One of these organizations, the Arabian Mission, with twenty-nine missionaries, is American.

To reach the scattered population, a large number of Christian workers are needed. In this country, recently swept by war, doctors are in demand. Here, as in all the non-Christian world, the teacher must sweep away the clogging ignorance and superstition that make the natives easy victims of oppression.

The gospel of Jesus offers the only chance to the oppressed peoples of the Near East to acquire a divine self-consciousness as children of God—worthy to share in His kingdom on earth and in the world to come.

Come Over and Help Us

Two hundred and thirty-nine new missionaries to carry Christianity into the stronghold of Islam.

Interchurch World Movement Estimates for American Foreign Missionary Societies in the Near East

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	49	142
Educational	92	272
Medical	66	192
Literature	7	22
Others*	25	70
Total	239	698

*Business agents, industrial and institutional workers, etc.

AFRICA

THE continent of Africa, with an area four times that of the United States and a population one-third larger—one-thirteenth of the population of the globe—is already a "white man's land."

Put the population of metropolitan New York into the states of Texas and New Mexico, and you have the equivalent of all Africa not under the control of the white man.

Ninety per cent. of the population of Africa is reached, directly or indirectly, by commerce; only 10 per cent. of those touched by commerce are reached by the Word of God.

If China is rightly termed a "sleeping giant," the same description might be applied, with even greater force, to the Africa of only a few years ago; for though all Africa has only one-third of China's population, it is three times as large and contains a greater wealth of raw material.

In the whole of the African continent there are only two states, the Republic of Liberia and the Kingdom of Abyssinia, which are not possessions or dependencies of the white man. These two states together make up only one-thirtieth of the area of all Africa, and contain but one-thirteenth of the total population.

Nowhere else has the native African a voice in the government of his own affairs; nor in most parts of the continent will he be ready for it until he has made considerably more progress than at present along the paths of culture and civilization. Egypt and South Africa are the only countries in which there is a definite nationalist movement.

MISSIONARY PIONEERS

THE various parts of this great continent are rapidly being connected up by systems of railroads and automobile tracks. The dream of Cecil Rhodes of a Cape-to-Cairo railroad is within measurable distance of realization. There is today one mile of railroad to every four thousand of population, 10 per cent. of the mileage per head in the United States.

To the white man's invasion of the older civilizations of Northern Africa political and economic motives have contributed in about equal proportion. In South and Central Africa economic motives have been the prime consideration. It is inspiring to remember, however, that here it was the missionary, bearing the Word of God and caring nothing for gold or ivory, who first opened up the trackless veld and forest.

It is nearly 200 years since George Schmidt, the Moravian missionary, first landed in South Africa. Others have carried on, to the best of their ability, the work that he started and was not permitted to continue; but of recent years the progress of commerce and industry has far outstripped the progress of missionary effort.

THE PROBLEM OF AFRICA

THAT, in a nutshell, is the problem of Africa. The white man seeks the gold, diamonds and ostrich feathers, the copper, chrome ore and wool of the South; the ivory, rubber, oils, copper and copal of the central countries; the cotton, nuts, oil, hides, wool, cereals and tin of the North. In his search for these raw materials and the wealth that accrues from them, he has brought his Western civilization into close contact with the native barbarism of South and Central Africa, and with the combination of barbarism and oriental culture of the Mohammedan lands of the North.

The total foreign trade of Africa for the year before the war was close to two billion dollars. Contact with Western civilization has been productive of much good for the native. His standard of living has been raised; his tenure of life and property is infinitely more secure; he has learned, at any rate, in most of the colonies, the fundamental principles of justice.

But with the blessings of Western civilization the white man has brought its evils, also, often in an exaggerated form. The fiery spirits which the native has learned from the white man to drink, despite prohibitory legislation against their sale to natives in most of the colonies, are more harmful than the native brew, bad as that is. Commercialized prostitution, another of the white man's gifts, is a more evil thing than the traditional polygamy of the native.

Prostitution has brought with it its inevitable penalty in the way of disease. In South and Central Africa it is estimated conservatively that 50 per cent. of all the native population is infected with venereal disease, while in Northern Africa conditions are considerably worse. A recent report states that 96 per cent. of the members of a certain tribe in West Africa are infected. In adding to the burdens of the native womanhood the evils of prostitution, civilization has not everywhere lightened the load she already bore. Marriage in South and Central Africa is a matter of barter, and though in parts of North Africa Western civilization has done much towards raising the status of woman, she still remains without property rights throughout the continent, being herself regarded as a chattel.

CHANGING MODE OF LIFE

ECONOMIC developments have made a vast change in the native's mode of living. Huge tracts of territory are no longer free to him. Under most of the colonial administrations there is a growing tendency to compel him to settle on a definite piece of land and from it to gain his livelihood. Thus the art of intensive cultivation is an immediate requirement, which will continually grow more pressing.

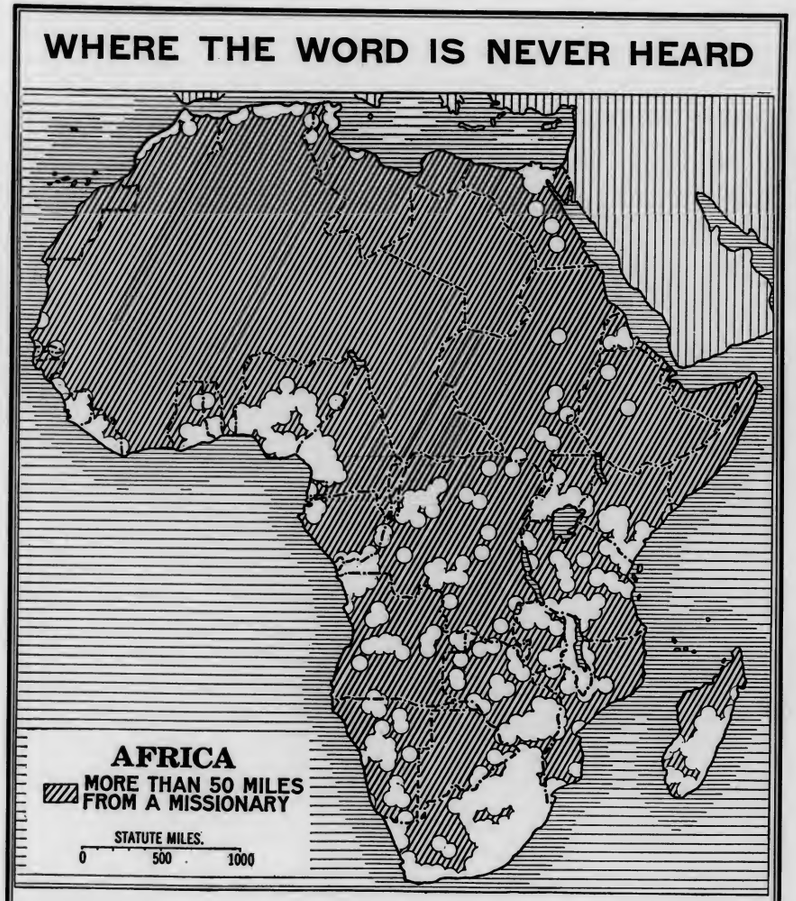
Already in the African continent we see the small beginnings of the constant problem of every civilized community—the growth of large cities and migration to them from the country districts. The city problem already exists in Egypt, where the population has nearly doubled since the British occupation in 1882. Alexandria now has a population of nearly half a million—more than 23,000 people to the square mile. In Bathurst, the capital of Gambia, land on the river front is valued at $25 per square foot.

In South and Central Africa natives are recruited from the veld to work in the centers of industry, with the result that wherever a town of white men is found there springs up beside it a native city from four to ten times as large. It is a Pandora's box of good and ill together that the untutored native sees opened before him, and he needs the guidance of Christian principles in making his choice.

Thus the problems of Africa are the problems of a country in a state of transition. There is an almost incalculable wealth of raw material. There is sufficient human energy, wisely applied, to make this wealth available for the great benefit of the world at large.

AID FROM GOVERNMENTS

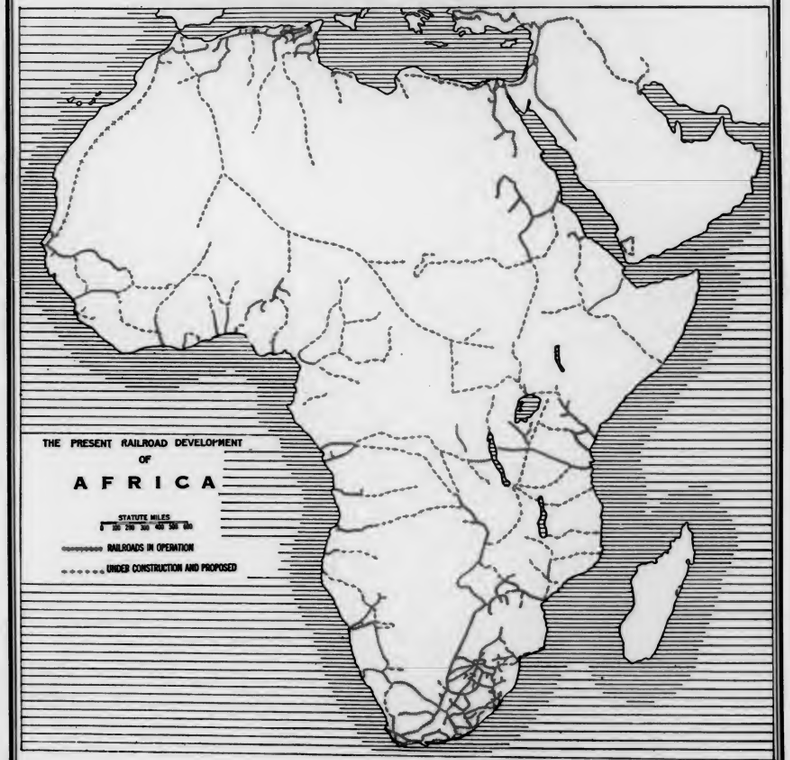
GOVERNMENTS can do much and are doing much; but they cannot do everything. They cannot even effectually control the white men who are attracted to the country by its commercial possibilities. They cannot altogether prevent legitimate develop-



EACH white circle represents the area within a fifty-mile radius of a mission station. Darkest Africa lies beyond. Christian nations have benefitted by Africa's wealth for years, without returning much in the way of Christian standards of life. The missionary problem in Africa is not alone a spiritual problem, it is a problem of the conservation of human life and natural resources for the ultimate benefit of the whole world—including the African.

ment from being turned into illegitimate exploitation of the native worker, and the consequent loss of the greatest asset of any nation, human energy. They cannot arrest the evil moral influences which, more surely than any other agency, sap the natives' physical well being and so detract from the country's vital power.

CONQUERING THE JUNGLE



THE iron horse is penetrating the dense jungle and the once trackless desert. Africa's great distances are rapidly being cut down by railroads and automobile roads. Improved methods of transportation make it possible for the missionary to reach more people with the Word of God.

Governments are beginning to realize that if a backward population is to be raised to a level of efficient service, material benefits must be accompanied by spiritual well being. Missionary effort is the only fountain from which the native can draw the necessary resources of the spirit. Consequently, almost all governments in these days welcome missionary effort.

THE GOSPEL OF HEALTH

THE missionary problem in Africa is not only a spiritual problem pure and simple; it is also a problem of the conservation of human life and natural resources for the ultimate benefit of the whole world.

ONLY HONEY FOR MEDICINE

TWENTY-SIX Protestant medical missionaries are ministering to the physical needs of forty million Mohammedans and forty million pagans in North Africa. While Christian governments have greatly improved the health conditions of French West Africa, including the "White Man's Grave," Protestant missions have not yet established a single hospital. Honey is the ONLY MEDICINE recommended in the Koran to "believers."

Africa presents a rich field for the medical missionary. In almost all parts, though few statistics are available, there is no doubt that the death rate is far higher than in civilized communities, though it is not nearly so high as it was before the white man brought law and order.

In one exceptional district of Sierra Leone the birth rate is 26.6 per thousand and the death rate is 53.5 per thousand. In the United States registration area the estimated death rate is fourteen per thousand.

Infant mortality is particularly high, due to the ignorance of the native mothers in the care of their children. Even in so advanced a country as Egypt the deaths of infants under one year are 31 per cent. of the total native deaths—exactly double the rate in New York City.

Frequent epidemics sweep various parts of Africa. In the Union of South Africa and the British protectorates alone it is estimated that the epidemic of influenza in 1918 caused eighty thousand deaths, while in the interior the devastation was far greater. In the Belgian Congo whole villages were wiped out, and one estimate gives the number of deaths as one-eighth of the total native population.

Other plagues that periodically sweep different parts of the continent are malaria, yellow fever, smallpox, sleeping sickness, dysentery and bubonic plague. Blindness is an especial curse of Northern Africa. In Egypt one person in every ninety is totally blind, and one in every thirty-three partially blind. Among the tribes of Central Africa, to see an old person is an exception. The reason is that the sick are put out on the veld to die of starvation or fire or be killed by wild beasts.

Sanitation throughout the continent, except in centers of industry, is almost unknown.

GOVERNMENT MEASURES

TO COMBAT these conditions the governments of the various countries have made efforts differing widely in degree according to the progress attained in civilization. In the cities and mine fields of South Africa the

health of the natives is well looked after by European physicians and health officers, while there are also district surgeons appointed by the government for large areas. There are no trained native doctors, and few nurses. There are few government hospitals except in cities where they are required by the labor regulations.

In Central Africa there are twenty government hospitals for natives and whites, all in European towns and industrial centers. There is none for the native village population. There are no medical schools.

THE MISSIONARY DOCTOR

A HEAVY responsibility for the native health is laid upon the missions. At present, to meet this responsibility, there are in South Africa twenty-three missionary doctors and nineteen nurses among the eight and one-half million natives.

In Central Africa the forty millions of natives are cared for by seventy-seven foreign evangelical medical missionaries, sixty-nine men and eight women. There are also one native doctor and seventy-four nurses. In all Central and South Africa there are sixty-two evangelical mission hospitals, and in South Africa there are 135 dispensaries.

There is before the Interchurch World Movement a proposition for the establishment of a medical school for the training of native doctors and nurses for South and Central Africa.

In North Africa there are seventy-three government hospitals all told, most of them in Egypt, and a number of dispensaries. One result of the World War has been so serious an interference with missionary work in this field that it is difficult even to obtain accurate figures of surviving mission enterprises.

The following figures of evangelical medical missions for the eighty million people of North Africa are collected from the latest board reports: foreign missionary doctors, twenty-six; native doctors, six; foreign missionary nurses, sixty-seven; native nurses, fifty-six; hospitals, five; dispensaries, twenty-nine. These figures are considerably smaller than those shown in World Statistics (1916), but unhappily they are probably more accurate, in view of conditions brought about by the war.

The medical missionary has an enormous contribution to make to the conservation of life and resources throughout the African continent. The present equipment is utterly inadequate.

The cure of the body presents an opportunity for the cure of the soul.

The souls of the older people among the natives can perhaps best be reached indirectly through their bodies. With the young, missions have a direct opportunity, through the schools, not only of implanting the love of Christ and the ideals of Christianity in the heart, but, through those ideals, of raising up a race of men and women in the African continent who will be qualified to make that vast reservoir of natural resources productive for both themselves and the rest of mankind.

EDUCATION OF NATIVES

THROUGHOUT South and Central Africa native education is predominantly in the hands of the churches. In South Africa the government gives grants in aid where the standard of education meets certain requirements. In the Union of South Africa there are 4,945 schools for white children; 2,670 for colored. For Whites there is one school for every 250 of the school population; for natives there is one school for nearly 2,000 of the school population.

Higher education for natives is represented by the South African Native College at Alice, Cape Colony, which was formally opened in February, 1916, and reported twenty-three students in 1917.

The rate of literacy in the Union of South Africa is given as 5 per cent. for men and women; 15 per cent. for boys and girls. In other states of South Africa it is far lower. In Central Africa the literacy rate is 1 per cent. for men and one-quarter of 1 per cent. for women. Only from 1 to 2 per cent. of the native children attend school.

Secondary education has made a beginning in

Nysaland, Angola, Northern Rhodesia, Uganda and British East Africa, but all told there are probably not more than five hundred pupils. Vocational instruction in agriculture, building, cabinet making, etc., is carried out under some few of the missions; but here again only a beginning has been made. In this important field there is limitless opportunity of enlargement.

In North Africa, State schools predominate in the French colonies; church schools in the British and other colonies. Mohammedans have their own schools.

Algeria and Egypt have the highest percentage of children attending schools between the ages of six and twelve. In Algeria it is 15, and in Egypt 12 per cent. Of sixteen other countries in North Africa the percentage varies from 9 per cent. in Tunis to one-tenth of 1 per cent. in Abyssinia, the average for all sixteen being 3.688 per cent. It is hardly surprising that the literacy rate for North Africa is only 5 per cent. for men and 1 per cent. for women.

DEARTH OF LITERATURE

EDUCATION and the provision of literature in the vernacular are among the most pressing problems of missionary effort in all the African fields. The missions have instilled into the natives the desire for education, but they are without the means to satisfy either that desire or the desire for reading matter which the ability to read has given the native educated in a mission school. In all Central Africa there are but two or three small printing presses turning out reading matter in the vernacular. In North Africa mission presses are few and inadequate, while the secular press in the vernacular is definitely anti-Christian.

There is a great and urgent need for linguists, printers and directors of natives in producing literature for these rapidly awakening tribes and peoples.

UNTOUCHED MILLIONS

WHILE there is no considerable part of South and Central Africa where the beginnings at least of missionary enterprise have not been made, in all Central Africa less than six million natives are touched in any way by evangelical missions.

Taking the two fields together, there is one ordained missionary to every 35,514 of the native population.

South Africa is relatively well looked after. There we have forty-three evangelical mission societies, ten of them American. There are 150 evangelical church adherents per one thousand of native population.

PORTUGAL'S DARKEST AFRICA

PORTUGUESE East Africa is a unique field for missionary endeavor. It has an area of 195,000 square miles and a population of about three million. This is practically unoccupied territory.

Commercial companies, chartered by the Portuguese Government and under governmental control, are exploiting the country for cotton, sugar, rubber and other products. The native people are forced by the Mozambique Company, the largest of these commercial companies, to work without fair wages and with no regard for their individual or racial rights. The police and soldiers are the agents of force, used in the labor propaganda. Rum is manufactured and sold by the company.

Prostitution of the native women of the country by Portuguese officials and native police is carried on regularly.

Taken as a whole, the moral character of the people is far below what it was in heathenism, and a deliberate and systematic opposition to the establishment of mission-work among the people of the country over which it rules is carried out by the Mozambique Company.

The American Board and Methodist Episcopal Church occupy positions of strategic importance in relation to this field, and an agreement has been reached as to the spheres of influence of each.

In Central Africa there is the spectacle of a handful of devoted missionaries struggling heroically to perform an impossible task. After twenty-five years of labor 1 per cent. of the native population are communicants of evangelical churches. There is about the same proportion

of Catholics. Of the total population of more than forty million natives in Central Africa and the islands, twenty-six million have no missions among or near them. Of the remaining millions, more than half are practically untouched.

This is not on account of any natural difficulties. The natives are not inaccessible. Ninety per cent. of them are reached by commerce. They earn money and purchase goods from England, the United States, India, Japan and Australia—clothing, cotton goods, boots, hats, blankets, flour, sugar, tinned food, tobacco, matches. But only 10 per cent. of those touched by commerce are reached by the Word of God.

MOHAMMEDAN HOSTILITY

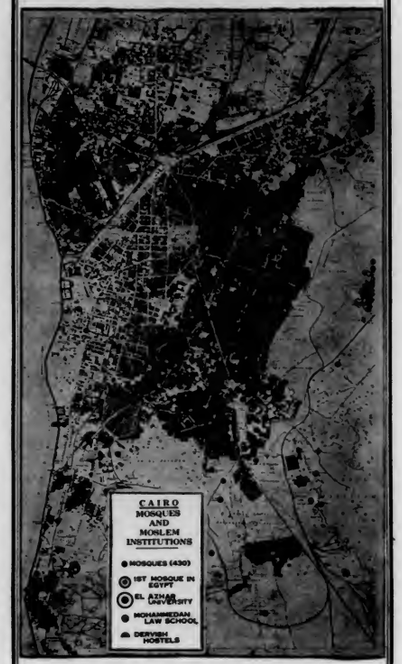
NORTH AFRICA presents a different and an even more difficult problem to the evangelical missionary than South or Central Africa. Mohammedanism here is actively hostile to Christianity, while the French colonies are occupied, though by no means fully, by Catholic mission agencies. Nevertheless the French Government has expressed a desire to cooperate in missionary enterprise.

Though Mohammedan North Africa is under the political control of Christian governments, the Moslem spirit and Arabic blood, speech and culture bind the Mohammedans of the various races into a religious community which is actively antagonistic to Christianity. Thirty-six per cent. of the population of Africa is Moslem. North of latitude twenty, 90 per cent. of the people live according to the moral standards of Arabia in the seventh century.

From these northern countries the pagans of the Sudan and Central Africa are menaced. Mohammedan traders are rapidly finding their way south among the pagan tribes. In every Mohammedan character religious and commercial elements are mingled. For this reason the Moslem is doubly attractive to the pagan. Whole tribes have been converted during the last few decades. By the enunciation of a simple formula the pagan becomes anti-Christian rather than non-Christian.

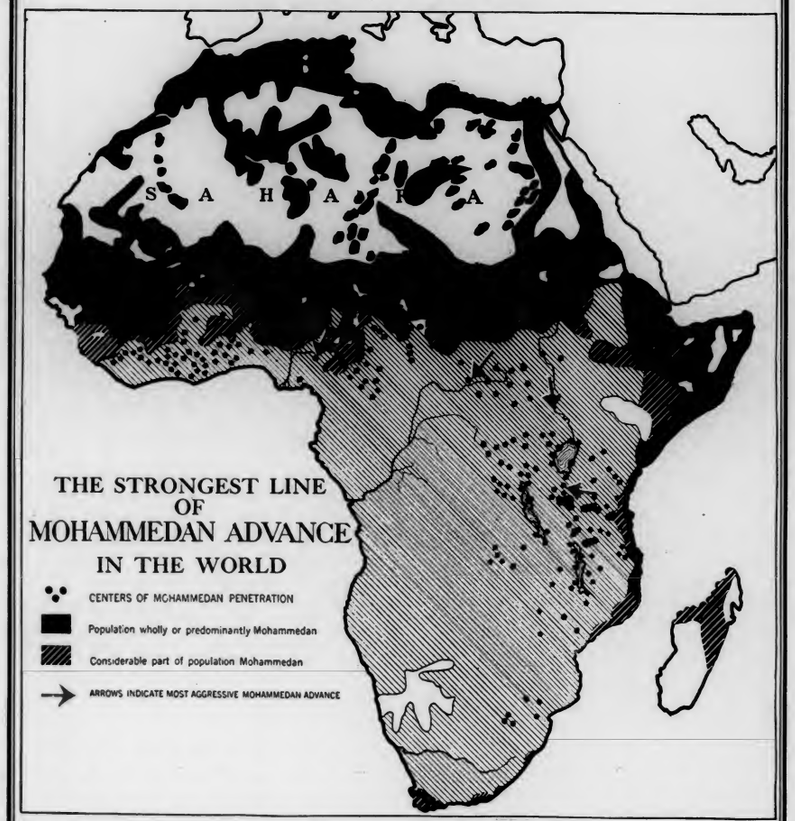
Islam is not a stepping stone from paganism to Christianity. Since the war the religious and political leaders of Islam in North Africa have shown themselves definitely opposed to foreign influences. This is their admission of the undermining effects of Western civilization on Mohammedanism. They are fighting

MOSLEM "CAPITAL"



CAIRO, the capital of Egypt, is the intellectual center of the Moslem World. It is the key to the Moslem problem in North Africa. It has eighty-four papers and reviews. In it are 430 mosques and the famous El Azhar University, influencing Moslem thought and life throughout the world.

ISLAM IN AFRICA



FORTY million Mohammedans are advancing like a mighty army on the pagans of Central Africa. Reports just received from West Africa, from Senegal to Nigeria, and other places invariably call for help to combat the Mohammedan menace. Islam is the foe of democracy. The backward peoples of Africa cannot receive the benefits and blessings of our civilization and religion while influenced by Islam.

with their backs against the wall. The Mohammedan advance in North Africa is undoubtedly one of the most urgent problems confronting the Christian church. The hour for an aggressive campaign has struck.

WHERE ARE THE CHRISTIANS?

OF THE population of nearly eighty million of North Africa, communicants of evangelical churches number a little less than 121,000. There are 105,000 baptized noncommunicants, and 57,000 under Christian instruction. Catholics have gained 257,000 converts.

Sixty million natives of North Africa have had no opportunity of hearing the gospel of Christ.

According to the latest board reports there are 815 evangelical missionaries in North Africa—one to every 95,000 of population. Nine colonies and political territories, comprising an area of nearly two million square miles and with a population of more than thirteen million people, are totally unoccupied by Protestant missions. Five other countries, having an area more than ten times that of New England and a population of nearly five million, possess but one mission station each, manned in most cases by only one missionary. In the Sudan there is one stretch of 1,500 miles between two mission stations.

North Africa, earlier than the rest of the continent, has caught echoes of the world-cry for democracy. For most of the colonies and dependencies a measure of self-government is only a question of time. When that time comes it depends on the church of Christ whether it shall assume a materialistic shape or be inspired by the only ideals that can make for human happiness and true democracy.

What is true today for North Africa will be true tomorrow for the backward places of Central and South Africa. Before the natives of these places can be fit to share in any way in government, they must be educated in the Christian ideals on which alone a safe and sane democracy can be founded.

What Africa Asks of the United States

Seven hundred and twelve new missionaries to bring light to the "dark, sobbing continent."

Interchurch World Movement Estimates for American Foreign Missionary Societies in Africa

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	274	833
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Medical	163	497
Literature	11	31
Others*	46	142
Total	712	2,169

*Business agents, industrial and institutional workers, etc.

INDIA

With Ceylon and Afghanistan

INDIA is on the threshold of better things. The most universal demand is for schools and education. India is learning from Japan what schools can do for increase of trade and economic independence. The influence of the American colonial policy in the Philippines is having a marked effect both on the British colonial government and on the popular demand for increased rights of self-determination.

Industrial India has been set forward twenty-five years by the war. The outcaste movement has become one of the greatest social movements of the century, promising economic and social emancipation to fifty million people whose lot has been almost as pitiable as that of slaves.

But India is now more in a chaos of destruction than in a process of construction, and forces are growing which bode ill for the peace of Asia. The existing contacts with Western civilization are often very destructive and demoralizing.

India, uncaptured for Christ, presents an insuperable obstacle to the kingdom of God in Asia; but India converted to the gospel will be a reservoir of spiritual power for the enrichment and reinterpretation of the gospel itself to the Western world.

Christians	5,000,000
Hindus	234,000,000
Mohammedans	71,000,000
Buddhists	12,000,000
Animists	11,000,000
Others	7,000,000

MOTHERLAND OF RELIGION

OVER the Western world since ancient times India has exerted an indefinable charm. Over the Asiatic world she has cast the spell of her religious feeling.

"In India," said Professor Max Müller, "you find yourself between an immense past and an immense future."

We may not measure India's power in terms of Western materialistic progress. Along with Russia and China, she is beginning the development of her vast natural resources. Her material rise is bound to make changes in the religious map of Asia. How this map changes is of vital importance to the whole world.

But today India, with Ceylon, is the most essentially religious of the many and diverse units in the non-Christian world. In the past she has been the home of religions. While Athens and Rome were laying the foundations for republican forms of government for mankind, India's Buddha was teaching men to govern themselves by the spirit.

MANY PEOPLES, MANY TONGUES

INDIA is the home of one-fifth of the human race. India's population of nearly three hundred and forty million, more than three times that of the United States, is crowded into an area about half as large. The average density in India is 163 persons to the square mile, as compared with a density of thirty-nine persons in this country.

Owing to successive swarms of invaders, there is now a vast complex of race and creed comprising seven distinct races speaking about 180 different languages and perhaps 100 additional dialects.

India is the most heterogeneous country in the world. At one extreme are the land-holding and professional classes, with a nucleus of those more or less literate in English; at the other are some aboriginal tribes, such as the Bhils, who live in the recesses of the jungles, and depend on bow and arrow for sustenance, or the primitive head-hunting Assamese and hill-tribes of the northeast frontier.

THE CURSE OF CASTE

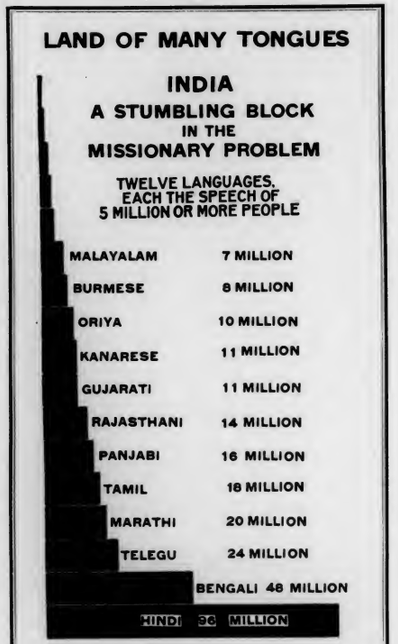
NO SURVEY of social conditions may neglect the Hindu institution of caste. It has authority for existence in the sacred books of Hinduism, and has been imposed upon the Hindus and consecrated to use through centuries by their Brahmans or priests.

Caste has developed not only religious distinctions but economic divisions that cut man from intercourse and trade with man.

If Christianity banishes caste from India, more than half the battle for economic reorganization is won. Stratified through centuries, caste is showing signs of disintegration today.

In the ordinary affairs of life no low caste Hindu may have contact with the fortunately placed Brahman. Birth in a certain caste predestines a man or woman for life to either a privileged or a degraded condition. The penalties for any infringement are severe and ruthlessly enforced by the Brahmans. Neither wealth nor social ambition is of any avail. Intermarriage between the Brahmans and the other castes or depressed or foreign classes and social meals at which both Brahmans and other classes are represented are taboo.

The effect of this paralyzing power on the social, economic and political life of India is poverty



INDIA is the most heterogeneous country in the world. Its people present a vast complex of race and creed, comprising seven distinct races with about 280 languages and dialects. In addition to the barrier of race and language, there is the caste barrier, which cuts man from intercourse and trade with his fellowman and paralyzes the social, economic and political life of the country. The missionary in India deals not with one people with common customs, but with multitudinous groups, each bound by tradition to a long-established mode of life.

and wretchedness. One great problem for the Christian missionary has been the condition of the depressed or submerged classes. Though these classes are now rapidly improving their economic status by the adoption of profitable trades, from the practise of which they were formerly excluded by the more fortunate classes, the vast agricultural middle class has only begun the movement toward Western moral and political ideals.

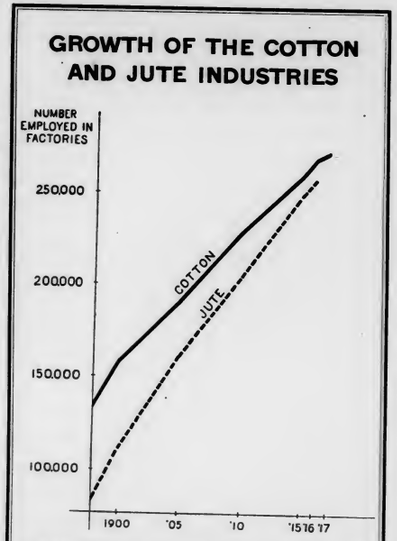
OUTCASTE TRADES

INDIA is one of the largest exporters of hides in the world. The handling and treatment of the skins of dead animals are taboo to Hindus of good caste. This industry has always been in the hands of the pariah or pancama class. The direct result has been a corresponding economic betterment of these pariahs and of the vast numbers of people practising forbidden trades who have for many centuries lived beyond the proper Hindu pale. It is among the depressed classes that the Christian's rival, Islam, with easy democratic ways and vigorous propaganda, is making gains.

More than 70 per cent. of India's vast population is engaged in agriculture. Drought and famine are periodic visitations, and the condition of the ryat or farmer is not enviable. His cattle are too light and ill-fed for the work demanded of them. The necessary tilth for crops is obtained by frequent superficial plowing, so that his soil does not yield a return proportionate to the amount of labor involved. His tools are the tools of two thousand years ago. Grain is separated by treading out with oxen, beating out by hand and winnowing by the wind.

Despite these drawbacks the country is the largest rice producer in the world. The United States is the only country in the world that produces more cotton than India. India now exports cotton annually to the value of more than $193,000,000. Her jute exports are worth over $171,000,000.

At the close of 1917 there were 21,737 agricultural and non-agricultural cooperative societies with a total membership of about 959,525, showing since the inception of the movement in 1907, an annual increase of one hundred thousand members. When the rural credit banks and the cooperative movements enable the ryat to use tractors and machinery, India will be on the way to freedom from the twin specters of famine and disease.



IN THE last ten years the factories of India have nearly doubled. With these factories, which might be the means of truly enriching this land of the desperately poor, the evils of industrialism come crowding. It is estimated that nine-tenths of the population of India is undernourished. Whether the new era of the factory will be more benevolent than the old agricultural era, depends largely on the standards taught by Christian missionaries.

Y. M. C. A. HELPS FARMERS

THE Y. M. C. A. has been able to reach the rural population of India in a singularly effective manner. Its method of approach is to send a rural secretary to a village to preach

the gospel of the governmental rural credit system. When he has organized a group of people, headed, if possible, by a native official, the government is petitioned to install a local credit bank. The "Y" secretary impresses upon the group that the success or failure of the system depends on the individual members of the group. His work is by no means done when organization is complete. He conducts evening classes in general educational subjects, in hygiene and sanitation, and the Bible. He becomes the friend and adviser of the groups he has put on the road to independence.

It is significant that most of the secretaries in rural work are natives. In India, as elsewhere, the Y. M. C. A. has adopted the policy of placing natives in control wherever possible. The National Committee is predominantly Indian, and the General Secretary, Mr. K. T. Paul, is a native. This policy of developing Christian leadership among the natives gives the work of the Y. M. C. A. popularity among classes in whom the feeling of nationality is highly developed, and leads to native support.

LAND OF VERY POOR

INDIA is still the land of the desperately poor. The average daily wage in the United States for unskilled labor before the war was $2.50, as against an average varying from three cents, among the rural population, to about eleven cents, for the urban population, in India. Before the war the average weekly wage for skilled labor in the United States was $30, compared with India's wage of $2 for skilled labor.

The cost of living is not proportionately low. Rather, it has risen from 200 to 300 per cent. in the last twenty-five years. It is estimated that nine-tenths of the population of India is undernourished. Whether the new industrial era that is being ushered in will be more benevolent, depends largely on the standards which Christian missionaries teach, in the dawning day of industrial expansion.

POTENTIALLY WEALTHY

INDIA could be rich. Her man power seems exhaustless. The steady drain of emigration to the Malay Archipelago has been practically unfelt. Her mineral resources are still abundant. She is still importing annually ten million dollars' worth of copper, although she has vast deposits of her own. The day approaches when she will not export her raw cotton but manufacture it, when she will raise her own sugar instead of importing fifty million dollars' worth from Java.

INDUSTRIAL GROWTH

IN THE last ten years the factories have increased by 80 per cent. The great growth of the cotton-mills of Bombay, the jute-mills of Calcutta, and the steel-mills of Sakchi or Jamshedpur, and the mines of coal, mica, silver, manganese, tin, tungsten and many others, in conjunction with the steady shifting of multitudes of workers from the quiet villages to the busy, grimy and deadly slums, marks the change that is coming over this dreamy old land. The hands employed daily in the mills and factories of India in 1916 were reported as 1,061,409, the number having increased a half in ten years.

And with the coming of these factories, which might, indeed, enrich the country, the evils of industrialism are being felt. Overcrowding in the *chawls* or tenements, low wages, long hours and child-labor—these begin to take their toll of human life.

An India Factory Commission in 1908 found women workers employed for seventeen and eighteen hours a day in factories, and found the average hours for men, women and children in all mills and factories to be twelve to fourteen a day.

A government act now limits the hours of employment in textile mills to twelve. But last year a general strike of textile workers was declared at Bombay, involving some seventy thousand workers, and maintained for several days, showing that oppression still prevailed.

FEVER OF UNREST

POLITICALLY and economically, the country is unrestful in the midst of momentous change. The changes are inevitable, and they are inevitably disastrous, if the people are not educated for the new day.

There is a host of new problems demanding solution. The movement formerly called the *svadesi*, which accompanied with outbreaks of sedition and assassination, is now known as the "home-rule" movement and seeks for a larger degree of political independence. It has been rewarded with important concessions looking towards a greater Indian participation in matters of government, brought about through the legislative reforms recommended by Lord Morley, Mr. Montagu and Lord Chelmsford.

Another problem much discussed has been the protection of Indian emigrants from social and civil disabilities in South Africa and in other parts of the British Empire. The return of a million Indian soldiers from war service in Mesopotamia, Arabia, Egypt and France, where they received a new view of European life and character and contracted a new international fellowship, is accentuating the demand for a new social and moral order.

LITERACY, EDUCATION

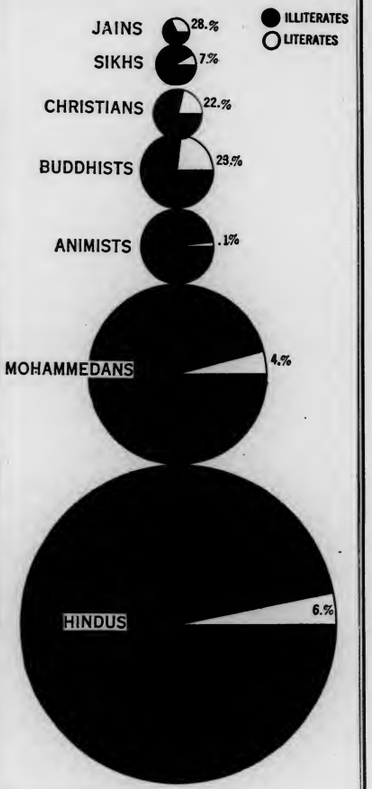
THE last available figures (1911) show that 89 per cent. of the men of India were illiterate, and 99 per cent. of the women. Ceylon is in advance of India, having 26 per cent. literate.

In India and Ceylon, in 1916, there were reported over 14,000 Protestant missionary schools of all grades attended by more than 650,000 pupils.

The total attendance at public schools in India for 1917 was reported over 7,200,000. In the public schools less than one-fifth of the pupils were girls, though in the missionary schools the ratio was probably higher. In the public schools the total attendance had increased about 17 per cent. in five years, but the female attendance had increased in primary schools 33 per cent.; in high schools, 47 per cent.; and in colleges 201 per cent.

Compulsory education, as we know it in the West, and as Japan practises it, with schools for all children, is an impossibility at present for India. The country is too poor.

RELIGION AND EDUCATION



EDUCATION in India is largely a matter of religion. If you are one of the sixty or seventy millions of low caste or outcaste Hindus, your chance for an education dwindles to almost nothing, for you are not allowed in schools. Christianity, however, is bringing schools to the depressed classes, from which most of its converts are recruited.

The men are ignorant, and the women are more so. The women are not only without schooling, but among some of the upper classes they lead even more secluded lives than the other women of the East.

DAUGHTER A BURDEN

THE birth of a daughter is still considered a misfortune in India, for her marriage becomes an added economic concern to her parents. It is a disgrace to be unmarried. Nearly every family in India goes into debt for the dowry.

Is it not small wonder that through centuries until soon after the abolition of the suttee, or the immolation of a widow on her husband's funeral pyre, female infanticide was often practised by Hindu parents?

The child wives and child widows of India today are a crying waste. Early marriage prevails. This is emphasized in the following table, which shows the proportion of girls of various ages who are married:

Under 5 years.....one in 72
From 5 to 10 years.....one in 10
From 10 to 15 years.....more than two in five
From 15 to 20 years.....four in five

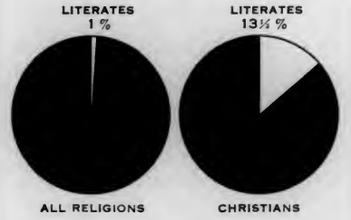
In the whole of India there are more than two and a half million wives under ten years of age, and nine million under fifteen years of age. The aboriginal tribes, however, do not give their girls in wedlock until after they have attained maturity.

HINDU DIVORCE RARE

A MAN may have many wives, and in cases of sterility irregular sex relations are countenanced and even supported by the Arya Samaj, a modern Hindu reform society. Hindu divorce is rarer than among Indian Moslems, for a woman is an economic factor in her husband's family.

The Christian missionary has found no part of his work more gratifying than the slow loosening of the caste and religious bonds that were suffocating Indian womanhood. The women missionary doctors have often penetrated Indian homes where no Western influence had ever gone before.

FREEING WOMEN OF INDIA



CHRISTIAN influence is slowly loosening the social caste and religious bonds that were suffocating Indian womanhood. More than one Christian woman out of eight can read, as compared with one out of a hundred among the women of India as a whole. The education of Christian mothers is, perhaps, the greatest gift of the missions to the Orient.

LAWS ON MARRIAGE

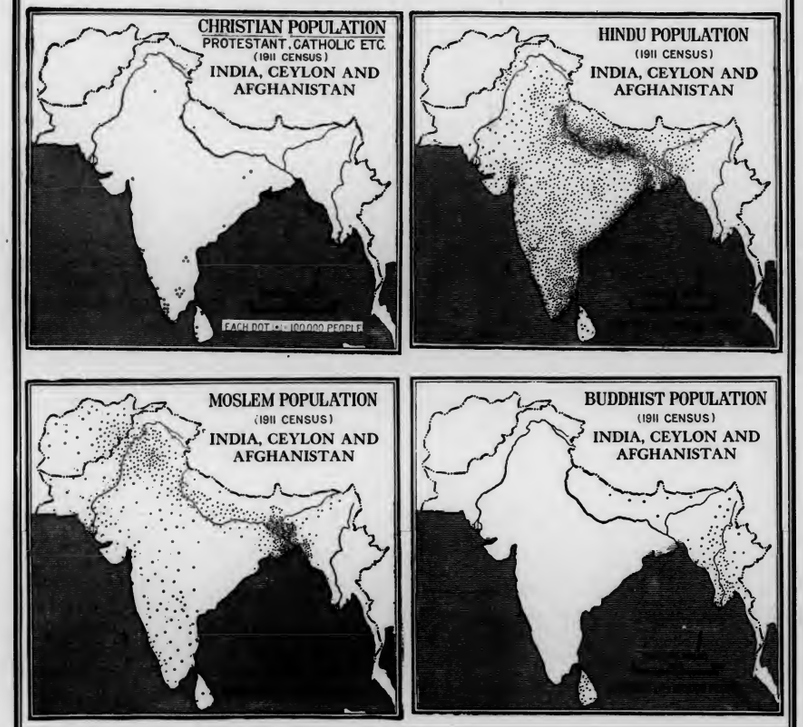
HINDUS are coming to see the deleterious effects of child-marriage. Legislation in the feudatory state of Mysore expressly forbids the marriage of girls under eight years of age, and the marriage of girls under fourteen with men over fifty years of age. In the progressive state of Baroda, an act forbids marriage of girls under nine.

The natural result of an iniquitous social system like child-marriage among Hindus is restriction upon the remarriage of child-widows. One of the first great works of missionaries and the Western officials was to abolish the cruel practise of suttee. An act against it was passed in 1829.

In 1856 the remarriage of widows was legalized by the British Government. But it is custom, not law, that rules in the Orient, and this custom is only slowly being adopted by small numbers of advanced Hindus.

The vitality of a race must suffer when social abuses like child-marriage obtain through centuries. The total birth rate per thousand for

THE RELIGIOUS MAP OF INDIA



THE five million Christians of India do not seem many in comparison with the two hundred and thirty-four million Hindus or the seventy-one million Mohammedans or even the twelve million Buddhists. Missionaries are succeeding in putting an ideal of the worth of human life into India. But when so many people are sick, when great changes are so imminent, when the number of people is increasing at so great a rate, from ten to one hundred times the present active Christian forces in India would not be too many.

India in 1917 was 39.33, while the death rate, 32.72 per thousand, was nearly as great. Meanwhile the infant mortality of India was 206 per thousand, as against a rate of 109 per thousand in England. To the Christian observer, the waste of precious human life is barbarous.

WOMAN DOCTOR'S ROLE

THE woman doctor feels that she strikes at the heart of the bulk of human waste in India when she brings enlightenment concerning child-birth. There is the beginning of ignorance and a double burden of superstition. There the fatal effects of sedentary life and seclusion show on the mother. There feeble little mites are brought into the world by girls who would still be playing "tag" in Western countries. Many a Hindu girl has borne six children and lost three of them, grown old and died, before the average Western girl would have begun to think of marriage.

Child-marriage in India casts a burden on the whole world, and breeds a race that can neither produce nor afford to consume its share of this world's goods.

India's widespread ill health not only is a merciless waste and a vast sore on its own well-being, but it makes the whole world sag below our Christian standards for the Whole Man. Epidemic diseases like cholera, plague and fevers run up the death rate.

There are no figures to indicate the great proportion who do not die, but live sickly, unproductive lives. No temple in India is without its entourage of beggars, lepers, blind, deaf, and mutilated. Some of these even pretend their diseases.

It is true that a certain superstitious respect attaching to these forlorn ones brings them comforting alms. But charity for the unfit as we know it in the West, and careful institutional provision to look after them, in no way help to bind up the sores of India. The British Government has made some effort, and there are fifty leper stations under missionary supervision not supported by the government, but there are still a hundred thousand lepers roaming the streets of Indian villages.

VISION OF HEALTH

THE Christian missionaries have endeavored to build toward better health for the three hundred and forty million people of India. There are 185 mission hospitals and 300 foreign missionary doctors; 160 of these doctors are women, whose every deed tends not only to lift the physical misery of the land, but to open the windows onto a better world for the secluded women of the East. Their great contribution is the Ideal, for without the ideal of the worth of every single human life the inspiration would be lacking for either government or people to bestir themselves.

But when so many are sick, when great changes are so imminent, when the fecundity of the people is increasing the number of lives so rapidly, the call is for double the number of Christian agencies. From ten to one hundred times the present active Christian forces in India would not be too many.

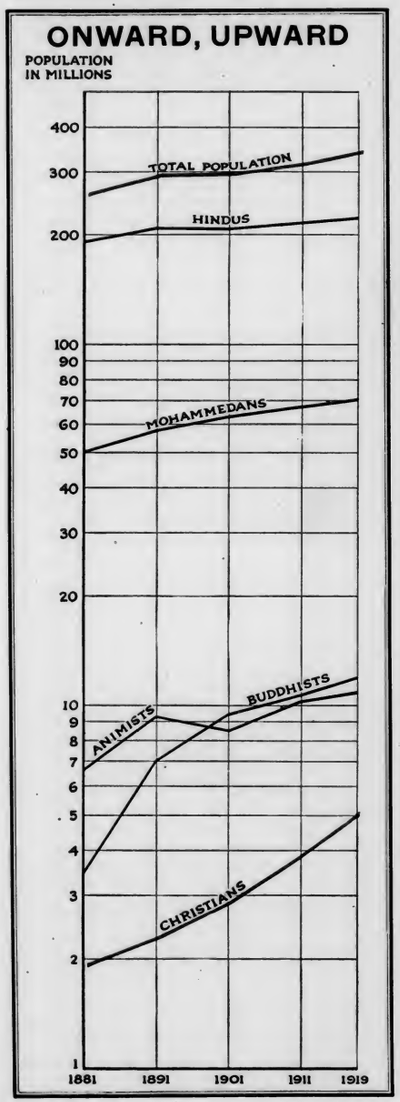
STATUS OF RELIGIONS

TODAY there are five million Christians in India, nearly 1.5 per cent. of the population. But their significance cannot be counted by numbers. Christianity is spreading rapidly. Ten years ago there were only 3,900,000. Each new convert counts tremendously, felling the hideous walls of caste, in setting new examples of health and social relations.

There are two hundred and thirty-four million Hindus, seventy-one million Mohammedans, twelve million Buddhists, eleven million Animists, but India is a land of religious change, and no one can foretell what the next ten years will bring forth. The present rapid spread of Christianity is comparable to the remarkable religious phenomenon of the rise of Buddhism to domination, commencing in the fifth century B. C. and extending to its fall in 500 A. D., under the Brahman reaction, and to the rise of Islam in the twelfth century and its growth to the present day.

CONVERSION BY VILLAGE

THE economic forms of the West make rapid headway. The adoption by the respectable classes of Hindus of some commercially profitable trades, as for example the leather industry,



which traditionally belongs to the outcaste, has already been regarded as threatening by Hindu leaders. Add to this the fact that whole villages of those so employed beg for Christian missionaries so that all together the village shall come into the kingdom of God, and you behold the tremendous dynamic force, working ever more rapidly through the entire social fabric of India.

Conversion by village as it is now going on in India is a remarkable phenomenon, with far-reaching effects. These outcaste villages have been doomed for centuries to carry on the scavenger's work and the dirtiest and most arduous labors. Their people have never been allowed inside schools. They have been cheated and oppressed.

The Christian message of the worth of the individual and his right to grow and expand brings them release. It has often brought them schools. They have straightened their backs and undertaken new labors. The temper of the villages changes. They are cleaner. They are not so quarrelsome. Father, mother, children, Headman of the village and his council—the whole unit—seem to ascend into a kindlier sort of dwelling together.

A NEW FELLOWSHIP

THE whole of Hindu society has been built on the acquiescence and almost unbelievable exploitation of these lowly ones, these out-of-caste. For centuries the Brahman pinnacle has rested undisturbed at the top of a pyramidal society at whose base are the sixty million outcastes. When these no longer acquiesce to injustice, inequality, squalor, sickness, and the denial of the rights of human personality, a new day must come. The Hindu will acknowledge that his society, with its innumerable religious and economic barriers, is in dissolution. He will look for a new religion. And that new religion must be one that joins him in a hitherto unknown fellowship with the outcaste class.

In Ceylon, the ferment is even stronger. In India there are fourteen Christians per thousand; in Ceylon, one hundred. In India, there are 1,900,000 Protestants, or five and one-half

per thousand of population, and in Ceylon, it has been estimated, there are 226,000, or fifty-five per thousand of population.

In India there is a Protestant missionary to about sixty-eight thousand of population; in Ceylon the ratio is much higher—one to twenty-one thousand. But three times the number of missionaries has made, proportionately, ten times the converts.

CHRISTIAN LITERATURE

THE circulation of Christian literature in this great Asiatic region is about the simplest and the freest from local hindrances of all the major forms of missionary effort, and yet it is comparatively a neglected enterprise. The work of translation, revision and publication of the Bible has been for many years very wisely left to a single great organization, the British and Foreign Bible Society, which works through six auxiliaries in all sections of the field and in many languages, Indian and European, and has splendidly demonstrated the helpful results of interdenominational cooperation.

Other societies also working through twelve or more important depots have accomplished much by cooperative methods in literary work, a department especially suitable to concerted action. This work is now being promoted under plans made by the Literature Committee of the National Missionary Council of India and by the provincial councils. Plans include encouragement to selected persons in the matter of linguistic preparation, by assignment of tasks and by financial provision, to write, translate and edit books, leaflets and articles on religious and other subjects in many languages and for various classes of readers; the improvement of existing Christian periodicals and the establishment of a few new ones for certain classes; improvement of publishing institutions by extension of equipment, and by grants or loans for working capital; improvement in advertising of literature; presentation of moral and religious articles as advertisements in secular newspapers, with attention to resulting personal inquiries; and the establishment of new and better equipped depots for distribution.

Missionaries and especially Indian workers who are well acquainted with certain lines of thought and familiar with the vernacular tongues of certain regions will need to be furnished with library facilities and set apart for long periods to work on the production of Christian literature.

Except in rare cases, experience proves the impossibility of having suitable books written by men and women who are already hard pressed with the usual cares incident to the management of mission stations. There are thirty presses managed by the Protestant missions in this great region, besides a number of others closely related to the missions. One hundred and twenty regular Christian periodicals are issued from those presses, some in the vernacular, some in English, and some in Anglo-vernacular combinations.

INDEPENDENT CHURCHES

IN A land so poor, where hunger and disease are so widespread, it is natural that independent native churches, free from financial dependence and administrative ties with their richer European or American sponsors, should not be many. The Indian National Church at Madras, founded thirty years ago to bring together the churches built up by the Protestant missionary forces, has not effected the organic union of the churches into one great church. But the National Missionary Society, which has a native board, with only one or two European members, now supports thirty workers, scattered all over India in fields not occupied by foreign workers. The Indian Christian Association fellowship meetings have been attended not only by Protestants, but also by Catholic Christians.

With the increasing material prosperity of India, there will be ever increasing financial support of the church. It is in the transition period, when the effects of the establishment of new industries, and of railroads and other communications, are being felt, that foreign aid must be invoked. Only the promulgation of Christian ideals can save many millions of people from the abyss of a new and crass materialism that will scar not only India but the whole world. A marvellous opportunity here confronts American Protestantism.

AFGHANISTAN

AFGHANISTAN, the gate to India, has been since ancient times one of Invasion's great highways. Through the mountain passes from Afghanistan to the fertile fields and alluring cities of India, have come in centuries past the Greeks of Alexander, the Mongols, the Tartars, and the Mughals under Babur, whose dynasty laid the foundations of Mohammedanism in India.

Like a walled castle, Afghanistan has stood apart. In the nineteenth century it served as the buffer state between the British Indian and Russian empires. The famous caravan line from Meshed on the Persian frontier that runs by Herat and Kabul down through Khaibar pass, has been closed to Europeans. The last of the rail connections with the Russian system stopped at Kushk. The British lines have crept to Chaman and Jamrud, no farther. Only Asiatics have been allowed to bring their wares to the Afghan bazaars. And even the Hindus have been compelled to wear high yellow turbans marking them as aliens.

Today, following the breakup of the old Russian Empire, the welfare of India requires that Afghanistan be kept no less a buffer state between the socialist masses of Russia and the millions of stirring India.

The Afghan revolution of 1919, in which the Amir who was inclined to British friendship was killed, has brought no lowering of the barrier. The defeat of invading Afghan forces along the Indian frontier after a brief skirmish, and the dickering of the present Amir with Moscow, have left ill-feeling in their train.

The population of Afghanistan is numbered at 6,300,000, but no exact census has ever been made. The Amir, an absolute monarch, governs from the capital at Kabul. Under him each of the five provinces has its governor, who supervises the tribal chiefs.

The door has been closed to Christianity by the Mohammedans, especially the fanatical Sunni sect, to which most of the population profess allegiance. A rigorous law punishes with death the profession of Christianity by subjects of the Amir. In spite of this fanaticism, which is latent but ready to express itself against any European or native Christian influence, neither the Sunni, nor the Shiah community, with its Persian connections, is really as intensely sectarian as many of the Indian Moslems.

The language of Afghanistan, like that of the frontier tribes on the hinterland of India, is Pashtu, though Persian is the language of the court and the nobility. There is only one newspaper published in Pashtu, and the standard of literacy throughout the country is very low.

No thorough attempt to bring the Christian message of world friendship and cooperation to this secluded country, if it is ever opened, can afford to overlook the need for schools. At present there are practically no schools, except those in the mosques in which Moslem boys study the Koran.

The impact of the West has, nevertheless, been felt in this isolated mountainous country, especially during the World War. Afghan traders have for many years penetrated into the most remote bazaars of India, and are a familiar sight in many of its great cities. Moslem pilgrims passing through Persia, Sunnis going to distant Mecca, and especially the Shiahs on the way to their great shrine at Kerbela, have made connections with the outside world.

There are evidences that the sullen withdrawal that has characterized the country cannot be maintained. The people have begun to be curious about other nations. Afghan merchants bought 1,791 copies of the Bible at Meshed, a Presbyterian medical station on the Persian frontier, in 1917; but it is through such missions as that at Bannu, always to be associated with the heroic Dr. T. L. Pennell, who contracted blood poisoning from an Afghan patient and gave his life for the Afghan cause, that the greatest hope may be seen for a future development of this field.

In 1911 the hospital in Bannu treated nearly 90,000 Afghan patients. Thus at Bannu, and at the similar medical stations maintained by the British missions at Hoti-Mardan, Peshawar and Quetta, the approach to Afghanistan from the Indian border has been prepared.

It is hoped that the future will bring such a relation to the Indian Government as will facilitate religious progress in this great state. It was the earnest hope of the martyr Pennell that some day he should be permitted to enter the vast Afghan parish, where his prestige had already spread. Changing political and economic conditions may soon bring about some realization of this desire by men of like vision. Afghanistan, offering a free contact with Christian Russia, would make a splendid field for the missionary zeal of the Christian Church in India.

To Free Suffering India

Five hundred and eight new missionaries from the United States in 1920 to preach the gospel of health, education and Christian faith in India.

Interchurch World Movement Estimates for American Foreign Missionary Societies in India

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	235	607
Educational	165	427
Medical	75	195
Literature	8	21
Others*	25	65
Total	508	1,315

*Business agents, industrial and institutional workers, etc.

CENTRAL ASIA

UNDER this head is included that region of the late Russian Empire east of the Caspian Sea, west of Chinese Turkestan and north of Persia, Afghanistan and Kashmir. It contains five territories, the Transcaspian, Turkestan, the Steppes, Bokhara, and Khiva.

Central Asia is a comparatively little known region of lofty mountains, plateaux and rolling, grassy plains, with an area of one and a half million square miles. It has a population of over thirteen millions. It was probably from this region that the Aryan migration of some three thousand years ago started into India.

The ardent Christian missionary enterprise of the nineteenth century left this region practically untouched. Yet this need not be regarded as discouraging. Central Asia today presents an area by no means so tightly closed as was the whole of Asia a century ago.

STRONG MOSLEM CENTER

FIVE per cent. of the Moslem world lives within the boundaries of Central Asia and rallies around the University of Bokhara, which has much the same influence among the Moslems of Asia as the University of Cairo exerts in Africa.

If the old Russian Empire inhibited any attempts to bring energetic Western Christianity into that quarter of its realm, and if the Greek Orthodox Church made few converts and few contributions to civilization there, Christendom can be grateful that they did encourage immigration.

Several million Russian colonists and their descendants live on the rich steppes of this undeveloped region, and many of them would actively support American missions. One in every eleven in Central Asia is a Christian, as compared to one in every hundred in India.

But the Christian population is not among the natives. It is among the colonists. The Russian occupation made little impression on the primitive life of some large sections of the country. The nomadic tribes of the steppes still wander from place to place searching for pasture and water for their flocks.

Before the war, it is true, the Russian railway connecting Tashkend, through Orenburg, with the Trans-Siberian railway, had begun to bring in Western influences. Merv, through Krasnovodsk, was connected with the Caspian steamship lines that ran to Baku.

There are, however, only twelve feet of railroad per square mile. So great is the need for the products of Central Asia, and so sparsely settled is it, that railroads and immigrants will, if political conditions permit, early and rapidly promote its development. Four-fifths of the Russian cotton supply was grown there. Enormous cereal exports are possible.

The average density of population is only nine persons to a square mile. There are 100 men to every ninety women, it has been estimated.

FREQUENT PLAGUES

IN SPITE of the outdoor life, the population suffers from plagues and venereal and other diseases. According to one estimate, there were more than half a million cases of contagious disease in Central Asia in 1910.

Since the Russian Revolution, the sanitary condition of the Christian population, chiefly in Turkestan, has been pitiful. The military hospitals whose surgeons had been of use to the people, were abandoned. The cry is for new ameliorative agencies, and since Russia proper is busy with her own gigantic task of building up the new Russian State and caring for a people racked by six years of continuous warfare, there is a loud appeal to America.

Medical missionaries especially are desired, since through them, as through no other agency, can the Mohammedan population be reached. As among Moslems elsewhere, the more open and direct methods of evangelization are less practicable in the pioneer stage. Yet much can be done by personal contact in the home of the Christian worker, at the shops and in the market-place, by the distribution of literature, by lectures to small groups, with music and pictures and by elementary schools for both children and adults.

WORK THROUGH PERSIA

THE Central Asiatic field is accessible to Protestant missionaries mainly through Persia on the southwest and through China on the east. It has occasionally been explored by evangelistic workers, but the only permanent work now going on, so far as is known, is being conducted by the Brethren, of England, the body known as "Christian Missions in Many Lands," at Tashkend and Nikolaipol.

Because of its central situation, and from its being on the railway and in a comparatively dense population, Tashkend is a suitable place for opening work. Turkestan has about sixteen persons to the square mile, as compared with nine for the whole of these five territories. A strong missionary center might well be developed at Tashkend, and there are several other sections which might be opened within the near future, as the cities of Bokhara (with about 75,000 inhabitants), Turkestan, Samarkhand, Merv, Khiva and Khokan.

Strong medical centers might be established early, and evangelistic, educational and literary efforts undertaken as fast as conditions warrant. Special preparation would obviously be required in the Arabic of the Koran and in the Turki dialects and in the Moslem faith, and nearly every station should have some workers equipped in the Russian language and in the history of the Eastern Orthodox Church.

No foreigner can do much to influence the religious, moral and domestic ideas of these tribes unless he understands their religion, languages and customs. Nor will Christian books and papers have much influence unless written in the domestic speech of the people. The Bible is available in such current tongues as the Arabic, Turki and Russian, but several new versions and many books and leaflets will be needed at once.

SOUTHEASTERN ASIA

IT IS customary to place under the one grouping, "Southeastern Asia," the Indo-China peninsula, Malaysia, Oceania and the Philippines. But no single generalization serves to characterize the entire region. Its ninety-one millions of population are scattered over the peninsula and over five thousand islands.

The populations are chiefly of the brown and yellow races. There are over twenty racial groups. One hundred and fifty different languages and dialects are spoken in Malaysia alone.

Siam is the only part of the Southeastern Asia division that maintains itself politically without European, American or Japanese suzerains. In spite of these political connections, however, this part of Asia is not nearly as well known as India, China or Japan. Until the last thirty years it has been comparatively a neglected area.

THE MALAY WORLD

SOUTHEASTERN Asia has been the more easily overlooked because the population was predominantly Malay. The Malay people have neither the numbers nor the vital force to be a deciding factor in twentieth century Asia. China, the homogeneous mass, has overwhelming political and social dominance.

Nevertheless, for two reasons, the region is in the fore of any plans made today for the regeneration of the non-Christian world. The population of Southeastern Asia is in flux. Sixty thousand immigrants from India settle annually in the less crowded territories of the peninsula and the Malay archipelago. A quarter of a million Chinese each year seek the fertile earth and tropical climate of the South. It is noteworthy that when the native races and the Chinese inter-marry, their offspring are the hardiest physical types in the population.

A new and restless life has come over that whole portion of the globe. Oceania and the South Seas, that used once to be infinitely remote, are caught up in the web of world trade. British, Dutch and French rule is rapidly accelerating the growth of modern commercial ties with the Western world.

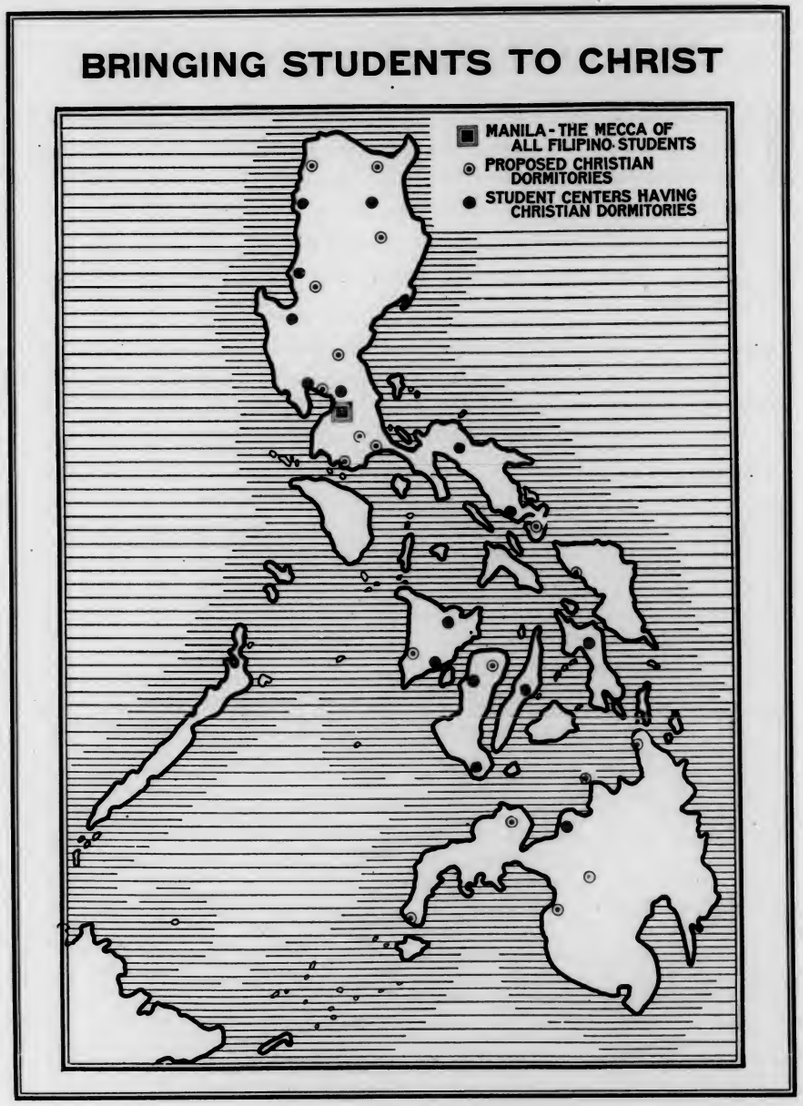
As yet there are few cities. Railroads have come, but few factories. It is the richer and easier life of the tropics that attracts the Chinese—a life less harsh than that in the more densely populated parts of the continent. The peninsula has sixty-two people to the square mile, twice as many as the United States, but seems to have ample room to the coolies from the crowded Yangtse Valley.

Not only are there main currents of immigration and emigration west and north, but there is further movement of peoples because of the return from the French theater of war of many colonial troops and workmen among the Annamese, Cambodian and Tai people. These Asiatics come back with new ideas. The whole country quivers with the prospect of imminent change.

AMERICA'S EXAMPLE

BUT the most stirring factor to Southeastern Asia, and, perhaps, the whole of Asia, has been the American Administration of the Philippines.

Imagine, if you can, that you had been a missionary in a great section of the world where only one nation had its own king; where all other government was by some European



power; where there was no franchise. Suppose, in spite of the bounty of the tropical conditions around you, that you had seen that bounty go for nothing in the tremendous waste of human life and energy. Suppose you had worked ceaselessly against illiteracy and disease, and found so often that the message which in a literate country you might tell thousands, had to be told one by one through word of mouth. Suppose you had seen half the babies born in your neighborhood die, and hookworm lay waste the population. Suppose you had prayed night after night that the Christian world might share its knowledge with these people. And suppose everywhere about you there was lethargy and a general belief that the Christian democratic standards you wished to set could not be set.

And then suppose that suddenly there came into your experience and into the experience of many of your native neighbors the story of the Philippines, putting new heart and new life into your own work for the people around you.

WORK ONLY BEGUN

NO ONE can yet calculate what the history of the last twenty years in the Philippine Islands has meant, not only to the missionary, but to the peoples of Southeastern Asia. Christian ideals and American application of those ideals have only begun to do their work in the Philippines. But the dynamic force of their beginning has stirred the most remote parts of Southeastern Asia. If even the Malay, of whom not a great deal was expected, can be so generously shown the way to Western sanitary standards and schools and the Protestant Christian ideal of self-government, and can grow so swiftly toward health, prosperity and brotherly relations with the Christian world, then, argues the Malay, Christianity is vital.

Generosity on so large a scale and coupled with the promise of self-government, was new to the experience of Asia with Christian governments. Every missionary in the Far East, and especially the American missionary, has felt anew "that things could be done," and the people themselves have turned hopefully to ask for the chance to do what the Philippines are in process of achieving.

PHILIPPINE ISLANDS

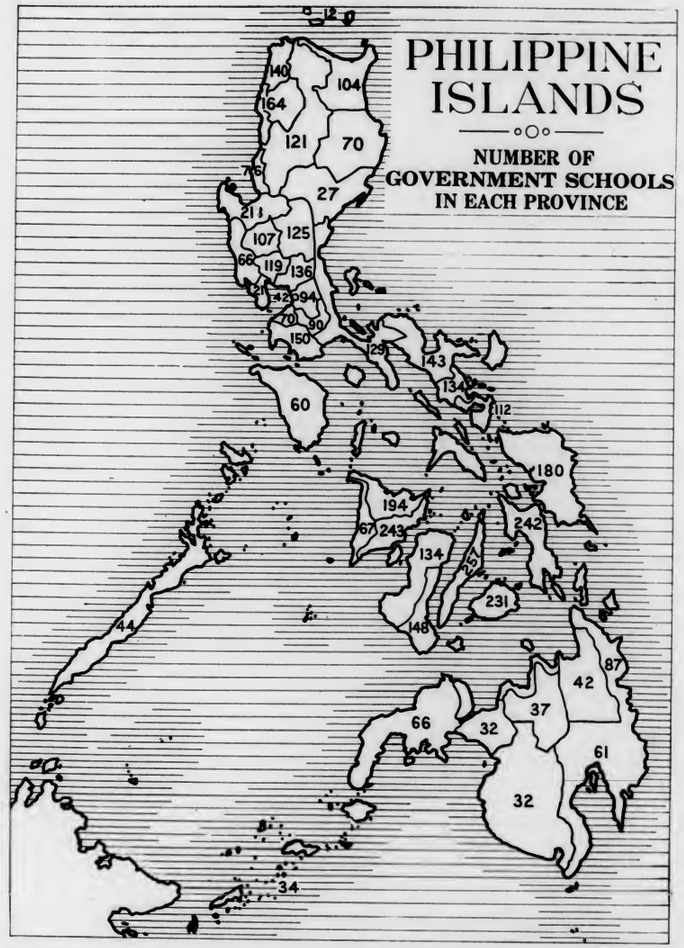
THE Philippine Islands are the great Christian experiment toward which the eyes of Asia turn. There and there alone it sees a Western Christian government making generous practical effort to assist the East toward independence and democracy. Protestant Christianity is the essential spirit on which the Western democracies rest. On Protestant Christian missions as well as the agency of the American Government rests the fulfillment of Philippine hope and the conversion of Asia.

The 3,141 islands of the Philippine group cover a total area of 115,000 square miles, a little more than that of Arizona. The native population numbers ten million. Nine million live in the lowlands. Chief among these civilized tribes are the Visayans. The most advanced in culture are the Tagalogs. The population of the wild unconquered mountain tribes numbers more than half a million. Among them are the Igorots, still living in their ancient tribal state, and the Negritos, who have rejected all forms of modern civilization. Three hundred and fifty thousand Moros, the only large group of Mohammedans under the American flag, live in the island of Mindanao and on the Sulu archipelago. There are at present about 40,000 Chinese in the islands and 6,000 Americans, excluding troops.

BAPTISM BY CONSCRIPTION

FOR four centuries before the coming of the Americans, the Philippines were under Spanish rule, a last fragment of the old Spanish Empire. The Spanish had forced baptism on the subjugated tribes, and the Friar orders of Rome dominated the people, offering no protest against and even cooperating in Spanish oppression.

America's coming signalized a complete change of affairs. Military control was succeeded in 1900 by a Civil Commission. Within four years all except two or three governors of the forty-five provinces were Filipinos. The first Philippine Assembly was called in 1907, and the first Philippine Senate in 1916.



THERE are 4,747 public schools in the Philippines, with 671,398 students. In these schools, English is the common language. The educated, English-speaking thousands are ready soil for missionary endeavor.

The islands are rich. The hemp crop leads the world. Rice, sugar cane, tobacco, corn and cocoanuts flourish. Half the total cultivated area is given over to the rice crop. Forty thousand square miles of rich forest lands yield timber, resins, tan and dye barks. Three million dollars' worth of gold, silver, copper and platinum is mined annually.

LAND FOR THE PEOPLE

THE islands have just begun their agricultural prosperity. Japan produces five times as much per square mile of arable land. But the Philippines will catch up. There are now a million and a half farms in the islands. Ninety-six per cent. are owned by natives. Ninety-one per cent. of the town land is owned by natives.

The American administration is responsible for much of this democratic division of holdings. One of the first acts after the occupation was the purchase of the land held by the Roman Catholic Friars during the Spanish regime. The land so purchased was disposed of to natives, and by 1919 more than 60,000 homestead applications had been filed.

The trade increase in the Philippines in the last five years has been 131 per cent. It has been estimated that the islands could support six times their present population in comfort. Under such favorable prospects, it is clear that missionary enterprise, once it has demonstrated its usefulness to the native population, can confidently look forward to local self-support.

EDUCATION'S MAYFLOWER

A SHIPLOAD of American school teachers were sent out from the United States as one of the first acts of American protection. Within four years English instruction was being given in 2,000 schools. Today there are 4,747 primary, secondary and intermediate public schools, with 368 American and 14,155 Filipino teachers. The total enrolment, including high school students, is 671,398, about half the school population between six and fourteen. Trade and agricultural schools and a great university at Manila with 3,300 students are the climax of the splendid educational system. As a result of American effort, the Philippines have the highest percentage of literates of any eastern country except Japan. Today literacy is 40 per cent. among the men and 30 per cent. among the women, eight times what it was under the Spanish regime.

STATUS OF WOMEN

IT IS important to note here that there is not the usual appalling difference in the literacy rates of the men and the women. The status of the Philippine women is probably higher than that of women in any other eastern country. Half the teachers in the public schools are women. Thirty per cent. of the industrial population are women.

Opportunities are made for women in government service. They are protected in their property rights and not discriminated against in matters of divorce. Women take active part in the Red Cross and the Women's Christian Temperance Union, and are building a strong women's club movement. They are beginning to agitate for equal suffrage.

CRUSADE FOR HEALTH

ONE of the most gratifying examples of what American Christian standards can do for the Orient has been the record of sanitary improvement in the Philippines. The work is not yet finished, but it has been nobly begun. Calls from the Philippine field praise what has been done and beg for missionary cooperation in forwarding the movement for a new valuation, and consequent conservation, of all human life.

The Philippines used to be one of the plague spots of the earth. Four hundred thousand people lost their lives in the cholera epidemic of 1879. Now cholera is practically wiped out. Only 5,200 deaths were reported in 1918. The total death rate has fallen from 30.5 per thousand, in 1898, to twenty-four per thousand in 1918. But this rate is still more than a third higher than it should be to equal the American standard.

The greatest victory has been won over the wasteful infant mortality rate. In 1902, 448 children out of a thousand died before the age of one year. That rate has been reduced

considerably, but 336 per thousand died in 1918, as compared with 165 per thousand in the United States.

In Manila and the provinces last year, over two and one half million persons were vaccinated. Medical equipment in the islands is extensive. But the call is constantly for more and more doctors. Six hospitals, one medical school, incorporated with the University of Manila, and 422 dispensaries are maintained by the government, as well as the largest leper colony in the world, caring for 4,500 sufferers. To these resources, eleven hospitals, twenty dispensaries, eight nurses' training schools and eight missionary doctors have been added by missionary enterprise.

The mission share in bringing health to the Philippines cannot be taken over by the government. The medical missions are dynamic centers for the preaching of the infinite value of human life. They are the entering wedge for all civilizing influences with the wild mountain tribes. They emphasize over and over again that Christian living is the great preventive of disease, and cooperation and social responsibility the spiritual forerunners of all sanitary programs.

PROGRESS OF CHRISTIANITY

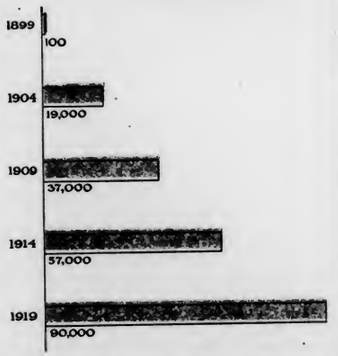
EIGHTY-FOUR per cent. of the population of the Philippines is Christian. But of these Christians less than 100,000 are Protestant church members—or approximately ten in every thousand of population. There are about 500,000 adherents, however.

Among ten million Filipinos there are 205 Protestant missionaries at work, including the wives of missionaries. That means one missionary to every 50,000 population. But the proportion of missionaries actually engaged in evangelistic preaching is only one to 500,000.

Since the conference of denominational boards in 1900, overlapping and duplication of effort on the part of various missionary agencies have been eliminated. The territory at that time was divided and rules of activity were agreed upon. The principle of this cooperation is illustrated in the decision that the new Filipino churches were to be called "evangelical," irrespective of denominations. Results have proved the value of such practical cooperation.

Today in the islands there are four union institutions: the Union Dormitory and the Union Hospital at Iloilo, Panay, maintained by the Presbyterians and Baptists; the Union Church in Manila, for the American population, and the Union Theological Seminary at Manila, which fits sixty-five men a year for the ministry and which is maintained by the Presbyterians (North), Methodists, Disciples, United Brethren, Congregationalists and Baptists. A proposal has been agreed on for a Union Christian College at Manila to continue the Christian training begun in the Christian dormitories or

CHURCH MEMBERSHIP IN THE PHILIPPINES



THE Philippines are the most fruitful of all mission fields. Additions to the Protestant church membership have piled up there at a greater rate than in any other foreign land. A record of 90,000 members in twenty years is remarkable, but missionaries say that this number can be doubled or perhaps trebled in the next five years, if adequate reinforcements in men and money are sent from the United States.

homes maintained by all the mission boards in the various high school centers.

Methodists and Presbyterians cooperate in publishing a paper in Tagalog, and the United Brethren and Methodists in a paper in Ilocano. The Philippine Islands Sunday School Union represents all denominations.

UNOCCUPIED ISLANDS

THIS missionary comity has achieved far greater advances for the Church than could otherwise have been gained. Yet even with such organization, missionary enterprise has not been able to enter two of the islands, and has been unable adequately to occupy two others. The two unoccupied islands are Palawan and Mindoro. They have a combined area of more than 9,000 square miles and a population of 135,000. White settlers are established on these islands. Sugar plantations are cultivated there, and timber products are found. To a penal colony in Palawan the government sends criminal offenders.

The inadequately occupied territory includes Mindanao, second largest of the islands. The least developed territory is the department of Mindanao and Sulu. Here dwell the 350,000 Moros. Their Mohammedanism is of a degraded type. Until recently they had been unresponsive to modern methods. Mindanao holds many thousands of people belonging to the wild tribes. Among them are those who have migrated from the northern islands.

Luzon is the other inadequately occupied island. In the northern part are Igorots and other wild tribes—several hundred thousand of them living in the mountain region. These have not been touched by the missionary advance, although work on educational and industrial lines has been begun among them by the government.

The Philippine Islands have one native church—the Aglipayano, or Independent Filipino Church. Founded in 1898 as a result of a revolt from the Roman Church, led by a native priest, this independent church at one time had a membership of three million. It incorporated Roman Catholic policies and methods, but its strength lay in the growing nationalistic and patriotic feeling of the natives. Attempts by political leaders to use the church brought about its decline. Only one million members now remain. Many former members are now back in the Roman church, or are Protestants, while many have drifted into atheism and infidelity.

PREPARING FOR INDEPENDENCE

THE Church has in the Philippine Islands one of its richest opportunities. To strengthen the forces already at work among the more civilized, is its first duty. To reach the wild tribes of the hills and unoccupied islands is also

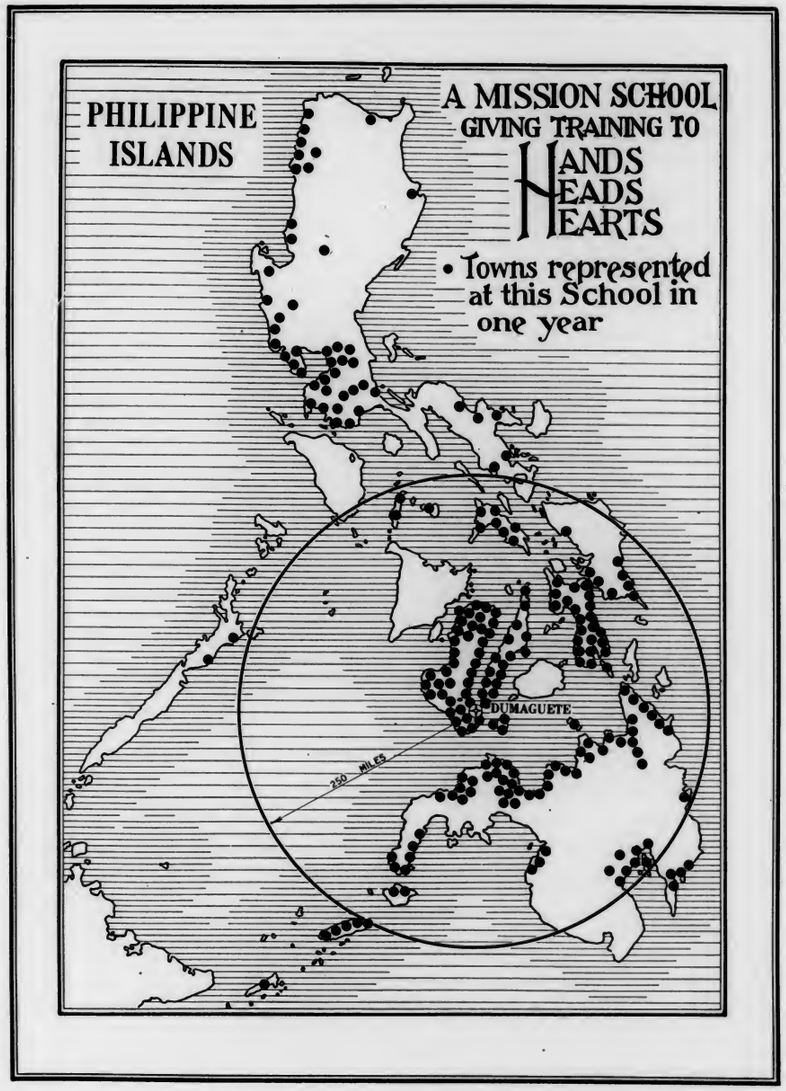
For Our Wards in the Philippines

Ninety-seven new missionaries for the people over whom the United States holds the guardianship.

Interchurch World Movement Estimates for American Foreign Missionary Societies in the Philippines

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	33	63
Educational	23	47
Medical	23	47
Literature	3	6
Others*	15	32
Total	97	195

*Business agents, industrial and institutional workers, etc.



necessary. Here above all must Christian teaching establish Christian ideals and Christian service aid in the establishment of a national poise that will permit these people to assume their independence.

Modern civilization is on trial in the Orient. Western institutions are being rapidly adopted. Shall we allow the Orient to adopt the letter and not the spirit of our institutions? Historians of the future must not record that America nurtured ten millions of her wards into full citizenship and gave them responsible government in the most strategic position of the great Pacific, and yet left them in moral and spiritual darkness. Even though they have proved apt pupils of our institutions, let us not forget that "the letter killeth, but the Spirit giveth life." Let the Philippines be our Pacific contribution to posterity.

OCEANIA

(Not including Hawaii, Australia, New Zealand or Tasmania).

OCEANIA, the great archipelago of the Pacific, is composed of thirty groups of islands, numbering in all 1,500. With the exception of a few islands under French, Japanese or American protection, the archipelago comes under British sovereignty. Germany forfeited her holdings in the war. The United States has jurisdiction over Guam and American Samoa.

The native islanders are of the Malayan-Polynesian race. Many of the islands are still ruled by native chiefs and medicine men, who are quite oblivious of the European agencies.

The islands are coming closer to Asia because of the tide of immigration from this continent which is seeking their less densely populated regions and following the new lines of world commerce. The Chinese are coming as coolies and traders. Indians are brought to the islands as indentured labor. In Fiji alone there are 61,000 Indians to 91,000 natives.

NATIVE INDOLENCE

THE actual status of this coolie labor is that of the period slave. They cannot be released until after periods of servitude ranging up to ten years. Much of the prosperity of the islands is built on the long term land leases of the European settlers and, in many islands, on coolie labor. The indolent natives have little interest in developing the natural resources of the islands.

The coming of these Asiatics, which has produced materials on which to base the trading future of the islands, has complicated the ethnic problem. The native islanders are unsteady, and under the impact of oriental immigration, threaten to lose their racial entity.

The religious problem is enormously complicated for the Christian missionary. The majority of the Indians brought in are Hindus, but there is a large Mohammedan element. There is a sprinkling of Chinese, also, mostly traders, who are superseding their white competitors. The Christian missionary must work among the varied immigrants as well as among the natives.

VANISHING TRIBES

IT IS not possible to obtain vital statistics in the islands. It is known that on many islands the native races are dying out. In Fiji the birth rate is increasing.

Some effort is being made to look after the health of the population, but there is not even primitive sanitation except in European settlements. There are only sixteen hospitals, one to each 150,000 population, and as a matter of fact, the island geography makes these sixteen inaccessible to most people. There are ten physicians and nine trained nurses, chiefly attached to the governing staffs. In the Gilbert and Ellice colonies, one lone orderly dispenses medicine for the groups of islands covering some 2,000 square miles. In Fiji there is a medical school for native doctors attached to the colonial hospital.

Medical work has not been attempted in any large degree by missionary agencies. At present the Protestant organizations—sixteen hospitals and twenty-eight dispensaries—have an average of about ten thousand cases during a year.

Although government medical departments

have been established in many places, the witch-doctor is the sole "relief" in many islands, and the lack of scientific medical aid is felt throughout the entire archipelago.

The average marriage age is twelve years, and polygamy is practised, but for the most part women are not yet exploited at heavy labor, weaving light mats being one of their common occupations. They are fairly independent. What they want they fight for. Native queens are not unusual.

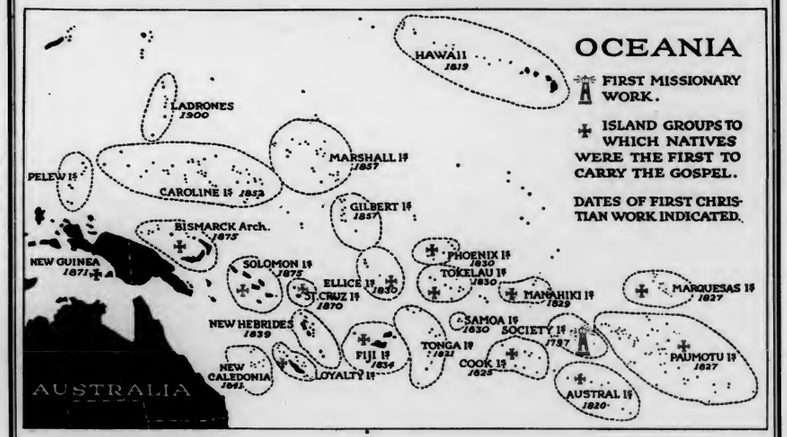
But no real value is set on women's lives. Infanticide and cannibalism still mark the closeness to savagery of many tribes. The killing of old people is dying out, but instances of this still occur.

MISSION EDUCATION

THERE was no written language in all Oceania until the coming of the missionaries. There are very few newspapers on the islands. Missionary literature has been published consistently ever since the London Missionary Society entered Tahiti in 1797, 276 years after Magellan came to the islands and converted by compulsion.

For many years educational work was almost entirely under missionary control. Recently the British, French and American governments have taken up this matter in the islands they respectively control. Hitherto, higher education has been practically negligible. But the aforementioned governments may reasonably

THE GOSPEL IN THE SOUTH SEAS



THE lighthouse built in 1797 cast its beams a long way. It is interesting to note that in the majority of island groups the gospel was first preached by natives who had heard its message from missionaries in the Society Islands and of their own initiative carried it back to their own people. Today, as a hundred years ago, natives are the best emissaries for carrying the gospel. Missionary teachers and training schools are needed to fit them for the task.

be expected to develop the educational systems they have already organized. Thus the missionary problem will henceforward be largely an evangelistic one. But until the governmental systems are more fully developed education under control of the missionaries should go on.

At present there are about 60,000 pupils under instruction in 2,350 missionary schools, of which only a few go above the grammar grades. Throughout Oceania there is a native teaching staff of about 4,500, but the foreign staff is entirely inadequate.

MISSIONARY ADVENTURE

THE spiritual victories gained in the Pacific cost a heavy price. The missionary martyrs, John Williams, Bishop Patterson and James Chalmers, laid down their lives in Oceania. The whole story of the South Sea Islands has been one of the heroic romances of missionary life.

The islands today call for help as they called of old, the new peoples from Asia no less than the savage natives of the more remote islands of New Caledonia, Papua, New Hebrides, Santa Cruz, the Solomon and Bismarck groups. The traders and adventurers from the white man's world have introduced some of the worst vices of the Occident. In many places the natives, while they are less cruel than they used to be, are less truthful, less industrious, less cleanly than formerly. Latterly, where Christianity has been accepted, it has been corrupted with old practises of ancestor worship and magic. Saint-worship also is being established in some of the islands.

The Tonga Island Mission, however, illustrates a more complete victory. Sixty years ago the whole population accepted Christianity. Today there is a native membership of 3,300 in Fiji.

The only American society in Oceania which has undertaken work on a large scale is the American Board (Congregational). But for twenty years it has been gradually withdrawing from the field, until now it maintains but three women missionaries in Micronesia, one doing general work in the Marshall group and two in a girls' school at Kusaie, Caroline Islands, which work will be dropped when they retire. At Guam, the United States possession in the Ladrone Islands, one man and his wife are stationed by the General Baptists.

As far as America is concerned, the entire field is practically unoccupied. To preserve against being overwhelmed, first by the Asiatic immigration, then by the European commercial advance, is the whole problem. Existing work must be strengthened and expanded. For the one million or more natives of New Caledonia, New Hebrides, the Banks, Solomon and Bismarck Islands and Santa Cruz, a new force of missionaries must be trained and sent out. Meanwhile no small part of the solution of the problem of Oceania rests with the work in China, India and Malaysia.

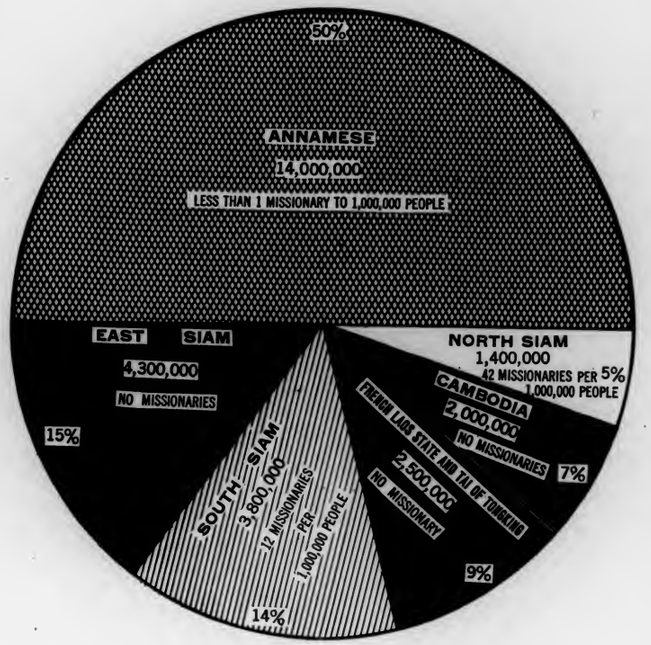
INDO-CHINA PENINSULA

THE Indo-China peninsula is twice the size of Texas, and has four times the population. Siam, an ancient kingdom with an ancient civilization, one of the most humane in Asia, occupies the western half of the peninsula. Indo-China and its provinces, Tonking, Annam, French Laos, Cambodia, and Cochin China, lie to the north and east.

Seabound and rugged, neither country has been easily reached by traveler or trader. The refusal of the French Government to countenance Protestant missionary enterprise, has robbed the country of some most useful pathfinders. Until recently, in spite of the fact that Indo-China has $117,000,000 worth of export trade and $93,000,000 of import trade, the country was called "the hermit land."

Nine-tenths of the twenty-eight million population of the Indo-China peninsula still live in the country. Modern machinery has not yet brought release from primitive cultivation of the land. Factory projects have not called the rural population to the city mills. Both Siam and Indo-China are fortunate in their natural resources. In spite of the mountains, nearly half the land is exceptionally fertile. Rice farming and teak wood forestry flourish. Coal, sapphires and rubies are found on rich mining properties.

A WEAK SECTOR IN CHRISTIANITY'S ADVANCE



THE Indo-China Peninsula, twice the size of Texas and with four times its population, is a weak point in Christianity's advancing line. The part which is garrisoned needs reinforcements, and there are vast regions yet to be taken. For every year of delay in establishing Protestant missions, there is a toll in untrained workers, uneducated women, high death rates—all the ills of a non-Christian community that act as a drag upon civilization as a whole.

The peninsula ought to be the background for a prosperous and happy society. But its deadly climate has sapped the strength of the people. The remains of an ancient civilization have made the people gentle and amenable, so that they are easy to deal with democratically. But they are ignorant. They are sick. They cannot employ their resources for the good of themselves and the good of their neighbors to anything like their full possibilities.

ONE IN TEN IN SCHOOL

ONLY 10 per cent. of the children of Siam between six and seventeen are in school. There is a charge of approximately thirty-eight cents per term for all students in government schools. In French Indo-China approximately 21 per cent. of the children are in school. Government schools predominate in both countries. Complementing the government school system in Siam are the mission schools of the Presbyterian Mission Board, the only board at work there. These schools range from the primary to the collegiate grade. Twenty-two schools are maintained, with an attendance of 924 students, each school a slender but imperishable tie between the Eastern and Western worlds.

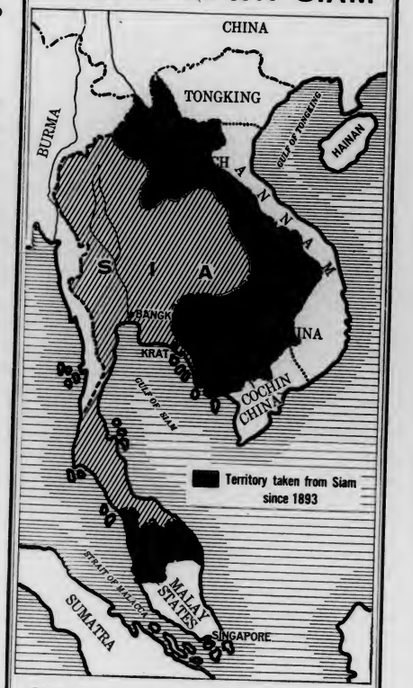
First schools, then literature, is the order of the educational need in the peninsula. The entire Bible is now published in Siamese, and almost all of it is published in the North Tai or Laos dialect, two-thirds of the total distribution being in the Laos district. It is very widely circulated by agents of the American Bible Society. In 1918, the press at Chieng Mai printed 2,082,173 pages and the Bangkok press 16,109,400 pages. A number of tracts and books have been issued, but many more are needed. Two religious news magazines are published by the Presbyterian Mission, one in the Southern Tai and one in the Northern Tai language.

WOMEN AND THE HOME

COMPARED with other oriental women, the women of Siam are comparatively free. But they are illiterate, and are unacquainted with Western hygiene. They have not been able to make a great difference in the welfare of their country. Secondary wives are prohibited. The women are homemakers, and do light work.

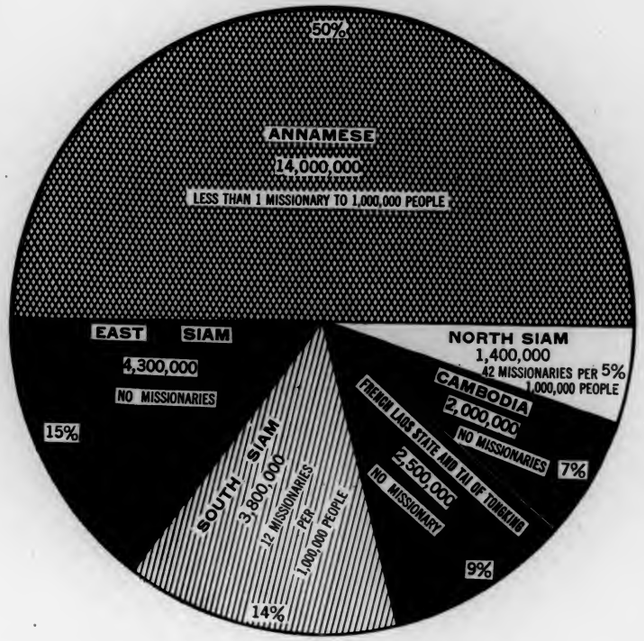
In the imminent change in economic foundations that confronts the Orient, few observers

PARING DOWN SIAM



SIAM, an ancient kingdom, with one of the most humane of Asiatic civilizations, is slowly being crowded off the map. The people of Siam, though in contact with the Western world, and contributing to its prosperity, still lack most of the advantages enjoyed by the Christian nations. Doctors, teachers, preachers of the gospel—all are needed and wanted in the land of the "White Elephant."

A WEAK SECTOR IN CHRISTIANITY'S ADVANCE



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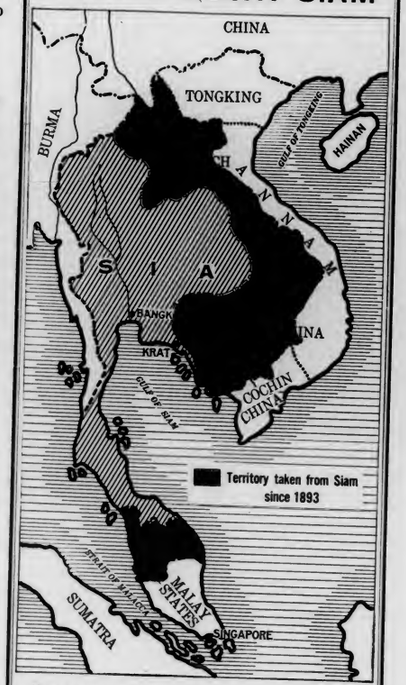
PARING DOWN SIAM



SIAM, an ancient kingdom, with one of the most humane of Asiatic civilizations, is slowly being crowded off the map. The people of Siam, though in contact with the Western world, and contributing to its prosperity, still lack most of the advantages enjoyed by the Christian nations. Doctors, teachers, preachers of the gospel—all are needed and wanted in the land of the "White Elephant."

believe that the old home standards can be saved. The Christian ideal of man and woman side by side, and the insurance to the woman of an equal share in the educational opportunities of her country—only these can defeat the loss of the old standards.

The women of Indo-China have less happy lives. Polygamy and the custom of secondary wives prevail in Annam. Among the Annamese of Indo-China, the women do the heavy farm work and keep up the roadways.

DRUG AND LIQUOR MENACE

NOWHERE except in the European quarters of the larger trading cities are there any sanitary arrangements. A growing drug evil and a considerable liquor traffic are making themselves felt on the national physique.

Both the French and Siamese governments are endeavoring to correct the situation. Both realize how much economically the draining of a people's vitality can cost. Vaccination, introduced under missionary auspices, is now maintained as a free service by the Siamese Government. Fifty-eight government hospitals are maintained on the peninsula—two to every million of population. Ninety dispensaries try to relieve the hospital shortage. A free Pasteur institute is maintained. Liberal support is given by the Siamese Government to the Rockefeller Institute campaign against hookworm.

But the active medical force in Siam is hopelessly inadequate. Siam has only five foreign-trained doctors in private practise. Venereal disease taints 50 per cent. of the population, and has greatly increased in the last decade. What the country needs, as urgently as modern medical equipment, is Christian teaching about right living, and broad preventive campaigns against conditions that produce disease.

MODIFIED BUDDHISM

BUDDHISM is the almost universal religion, but it is a Buddhism liberally modified by elements borrowed from Animism and early Brahmanism. The peoples of the peninsula are familiar with the prophecy which teaches that the Buddhistic era is to end when men fight their battles under the ground, in the depths of the sea and while flying in the air. Buddha also taught that his successor, the coming Lord, was to be known by the scars in the palms of his hands. Siam has only felt the initial advance of Christianity. Nine-tenths of 1 per cent. of its millions are Christians. But only one in every one thousand persons is a member of a Protestant church. The total number of Protestants is 8,201.

French Indo-China is almost untouched. No estimate can be made of the number of Christians among its population, but the percentage of Christians and of Protestants is small.

Confronted by such conditions, the Christian Church finds itself with only one missionary to 95,000 people in Siam; only one to 1,950,000 in French Indo-China.

That which is held must be more strongly garrisoned. But there are vast fields yet to be taken. The whole of East Siam, an area equal to New York and Pennsylvania, remains to be reached. French Indo-China is an almost entirely neglected field for missionary action.

There are two million Cambodians. Fourteen million Annamese populate the provinces of Tonking, Annam and Cochin China. Three million Tai, brothers of the northern Siamese, are in French Laos.

POLITICAL OBSTACLES

THE French Government, rather than risk the growth of fellow feeling between the northern Siamese and the Laos Tai, forebade Protestant missionaries to cross the border in 1903. Under this tremendous handicap, the work in the peninsula must for the time being be concentrated in Siam. But for every year of delay in establishing Protestant mission centers in Indo-China, there will be a heavy toll in untrained workmen, uneducated women, high death rates, and the unprogressive life of a non-Christian community.

Much is expected of the new government schools that are beginning to supersede the old temple schools of the Buddhist priests. During the next five years it might be wise not to establish mission schools, but to await the results of the government educational program. Schools devoted to Bible teaching, however, should be founded. The Siamese Government is emphasizing and carrying on public school education. Missionary doctors, dispensaries and hospitals are urgently needed. The new work that is to be done in East Siam can best be carried on by the North and South Siam Missions.

MALAYSIA

MALAYSIA is a world of islands. United, it would cover one-quarter of the territory of the United States. There are many distinct peoples among the fifty million inhabitants, speaking 150 languages and dialects. Five per cent. of the population live in cities. Singapore, Socrabaja, Batavia and Penang are the leading cities.

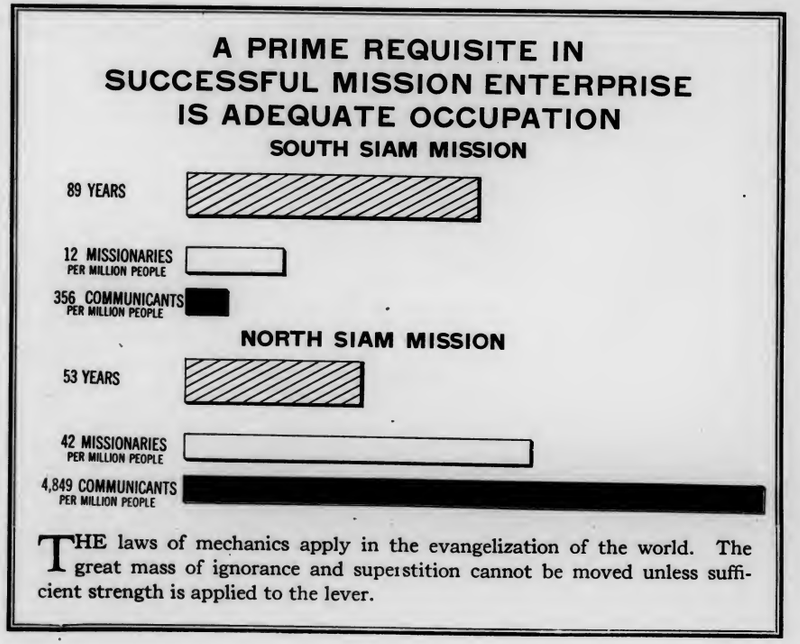
The population is increasing very rapidly in Malaysia, all the territory of which, excepting Portuguese Timor, is divided between Great Britain and Holland, and is held as colonies or protectorates.

In the British area the increase between the census years 1901 and 1911 was 41 per cent., which was mainly due to immigration from China and India.

In the Dutch area the increase in the twelve years from the census of 1905 to the latest official estimate, made in 1917, was 25 per cent., and this was partly due to a great increase in the estimates for Celebes, Timor, Bali and Lombok, and other hitherto unexplored regions.

In Java, which has nearly three-fourths of the population of the Netherlands Indies, the increase in the twelve years was only 13.5 per cent.

The island geography of Malaysia makes it



remote and difficult to traverse. But the trade has grown in the last ten years until, in 1918, $314,000,000 worth of imports and $371,000,000 worth of exports passed through its ports.

Malaysia has over sixteen million acres of the most fertile land in the world. Rubber, cocoanut products, sugar cane, pepper, all flourish. The tin mines of the Straits Settlement produce two-thirds of the world's tin.

Every year 300,000 Chinese migrate to the shores of Malaysia. The teeming continent of Asia is taking advantage of the under-population in Malaysia to relieve its own congestion and enrich Malaysia with sturdy workers from the North.

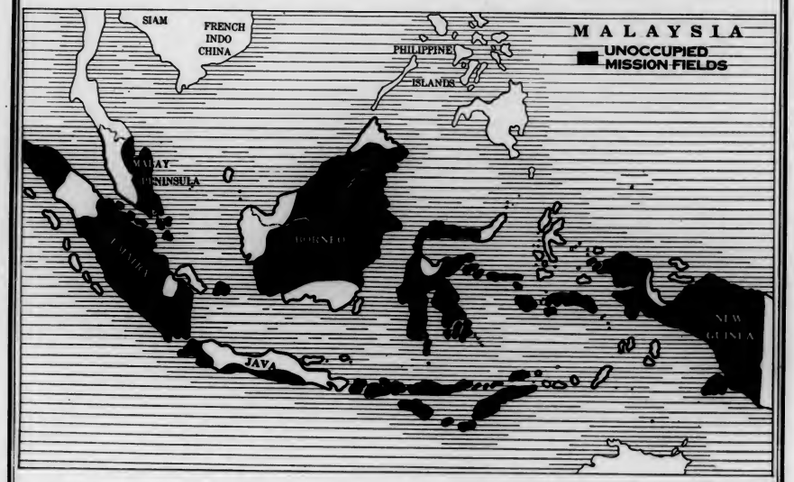
EUROPEAN LANDHOLDERS

THE governments keep title to the land and lease it. Ninety per cent. of the land is held in large estates, practically all by Europeans.

The British and Dutch governments are rapidly building railroads in all parts of Malaysia. The mileage at present in actual operation in the British area is 948 miles; in the Dutch area, 3,250 miles.

The Dutch and British governments have made a real effort to introduce European sanitary methods into the islands, and great progress has been made. Disease is seldom epidemic.

FORGETTING THE WILD MAN OF BORNEO



THE world of islands is a mission field that is practically unoccupied. The Christian Church must provide a leadership that will bring to the diverse peoples of Malaysia—Moslems, Chinese, and the wild tribes of the interior—the moral and spiritual force that will enable them to realize the social and economic progress they so eagerly desire.

But there is a growing opium traffic, an increase in venereal diseases, and a liquor traffic that yields $40,000,000 in revenue annually. All these things lower the vitality of the islands, and spread disease.

LACK OF DOCTORS

THERE is only one doctor for every 300,000 persons. The United States has six hundred times as many doctors, one for every 500 people.

Where the field of medical relief is so sparsely covered, where the people are still so careless of human life that half their babies die before they reach the age of two, the medical missionary can become one of the strongest forces for good. There are 114 government dispensaries in the islands. There are fourteen foreign mission doctors, eleven mission hospitals, and one mission dispensary in Java.

These mission doctors and those who are added to their numbers, will be a dynamic force. It must never be forgotten that mere medical service is but a small part of the battle for the regeneration of Malaysia. It is the Christian ideal of health for all, and strength for all, that each may serve others as well as himself, that will raise the demand for doctors and sanitation in Malaysia, and that will continue to inspire government expenditure for health.

Medical work is the forerunner of the evangelization of the Moslem millions in Malaysia. This department of missionary effort will be reinforced by the Dutch Government. The Dutch are prepared to pay three-fourths of the cost of building and equipping hospitals, if the mission will provide the remaining fourth of the cost, and can supply the trained doctors and nurses.

In response to the appeal for medical work the Methodist Board is planning to erect sixteen new hospitals in the next five years in the Dutch area. These hospitals will be on the islands of Java, Sumatra, and Borneo, the territory already partially occupied by the Methodist Board. Doctors and nurses to form the staffs of these hospitals are urgently needed.

In the British area three hospitals are planned. The Chinese, now settled in such large numbers near Sitiawan on the Malay peninsula, are entirely without medical aid and will themselves provide the funds for one of them. The two other hospitals are planned to reach the Mohammedans of the Malay Peninsula, who number about 1,500,000.

TREATMENT OF WOMEN

IN EDUCATION and treatment of women, Malaysia falls far short of what the Christian missions teach. Yet nowhere in the world have Mohammedan women greater freedom than in Malaysia. The harem or zenana is unknown, except in the large cities. In the villages and small towns the women go about with perfect freedom, simply covering their heads in some cases with a sort of shawl, or without any head covering at all. Polygamy is not as common as it is in most Mohammedan lands, but free divorce is the cause of much unhappiness to the women.

Only 3.9 per cent. of the men can read; only 1.9 per cent. of the women. There are free government primary schools conducted in the Malay vernacular, but only three-quarters of a million children get even this primary education. Hardly one person in two thousand has any more than a primary education.

NEEDS OF THE PAGANS

MISSIONARIES have just begun to reach the pagan, animistic Dayaks of the interior of British and Dutch Borneo; but the subtle influence of the Mohammedan Malays from the coast is always active. In both areas the Christian governments have done much to stamp out the practise of "head-hunting."

The Dayaks are beginning to take advantage of the opportunities which these governments are giving them for the education of their children. The question whether these schools shall be taught by Christian teachers or by Mohammedans will be decided in favor of Christianity if the necessary teachers are trained and the funds supplied for the purpose.

CREATING LEADERSHIP

THE Christian Church must provide the leadership which can bring to these peoples of Malaysia—Moslems, Chinese, and the wild tribes of the interior—those moral and spiritual

forces which will enable them to realize that social and economic progress for which they are so eagerly seeking.

In the Straits Settlements and the Federated Malay States it is estimated that about 40 per cent. of the Malay boys of school age are actually in school. It seems probable that no other Mohammedan race in the world has such a large proportion of its boys receiving an education. In the Netherlands Indies the Mohammedan population is so enormous that the proportion of Mohammedan boys in school is not so large, but there are over 10,000 schools, in which more than 800,000 children are being educated. The unusually large number of persons in Malaysia who are able to read indicates the great opportunity for a widespread dissemination of literature.

Today the Methodist Episcopal Church and the Seventh Day Adventists are the only American agencies at work in Malaysia. The American Methodists are dealing with the Chinese problem through the agency of a great system of schools, nearly all of which are in the British area. Instruction is given entirely through the medium of the English language. There are approximately 10,000 children in these schools, and about 10,000 more are receiving an English education in the schools operated by the British Government and by the Roman Catholic Church.

The graduates of these British schools already are becoming the leaders of their people, not only in the British area but even to some extent in the Dutch area. The Dutch Government has found it necessary to establish "Dutch-Chinese Schools," in which the Chinese children in the Dutch East Indies are now beginning to receive a Western education, which is given them through the medium of the Dutch language.

The Methodist boys' schools in the British area are entirely self-supporting. Grants from the government, together with school fees, pay the salaries and traveling expenses of missionary teachers, so that these schools are not a burden on the mission boards. Even the girls' schools are now in many cases almost entirely self-supporting.

BETTER TEACHERS

THE government demands a high grade of efficiency in schools which receive a government grant, so that it becomes absolutely essential that the teaching staffs of the schools be relieved from the responsibility of the other work which has hitherto rested upon them. There is immediate need for both American and Chinese workers to devote their full time and strength to evangelistic work among the constituencies of these schools. The teachers can assist in their spare time.

The Chinese also are demanding better facilities for the higher education of graduates of the mission and government high schools, who now have to go to China or come to America for a college education. A university at Singapore is planned, and large sums have been contributed by the Chinese themselves. A Christian college is an essential part of the present system of mission schools. Industrial education also needs to be stressed, and engineering and agricultural departments are parts of the Singapore college scheme.

The demand for education is there and is steadily growing. The impact of Chinese immigrants, with their less primitive traditions, has played its part in stimulating native demand. The missionary forces have complemented the existing educational facilities with secondary schools, at present educating 1,729 pupils; women's Bible schools, with thirty students; a theological school, with forty students, and another school for miscellaneous students.

LET THEM READ THE WORD

THE missionary forces know that the first great step toward the conversion of the Malaysian millions must be an opening of the doors of literacy.

The Christian missions already have one energetic publishing house, but their four Christian newspapers have as yet a circulation of only 2,500. The motion picture is popular, and every town of any considerable size has a theater.

The zest for reading of the Malay boys in particular opens the way to a Christian literature campaign that will effectively reach many thousands who might otherwise attach themselves to the Mohammedan faith.

Neither literature, nor schools, nor hospitals may be spared in any sincere effort to share Christian ideals with Malaysia and bind her growing prosperity to the kingdom of God. Malaysia promises to be the great melting pot of the East to which the Chinese and Indians from the continent come as European immigrants once came to America. Uprooted from their old traditions, they are ready for new spiritual leaven.

In Malaysia they may, if the agencies are provided, begin their new lives on a Christian basis, or, losing what they had, they can deteriorate and swing to a gross and threatening materialism.

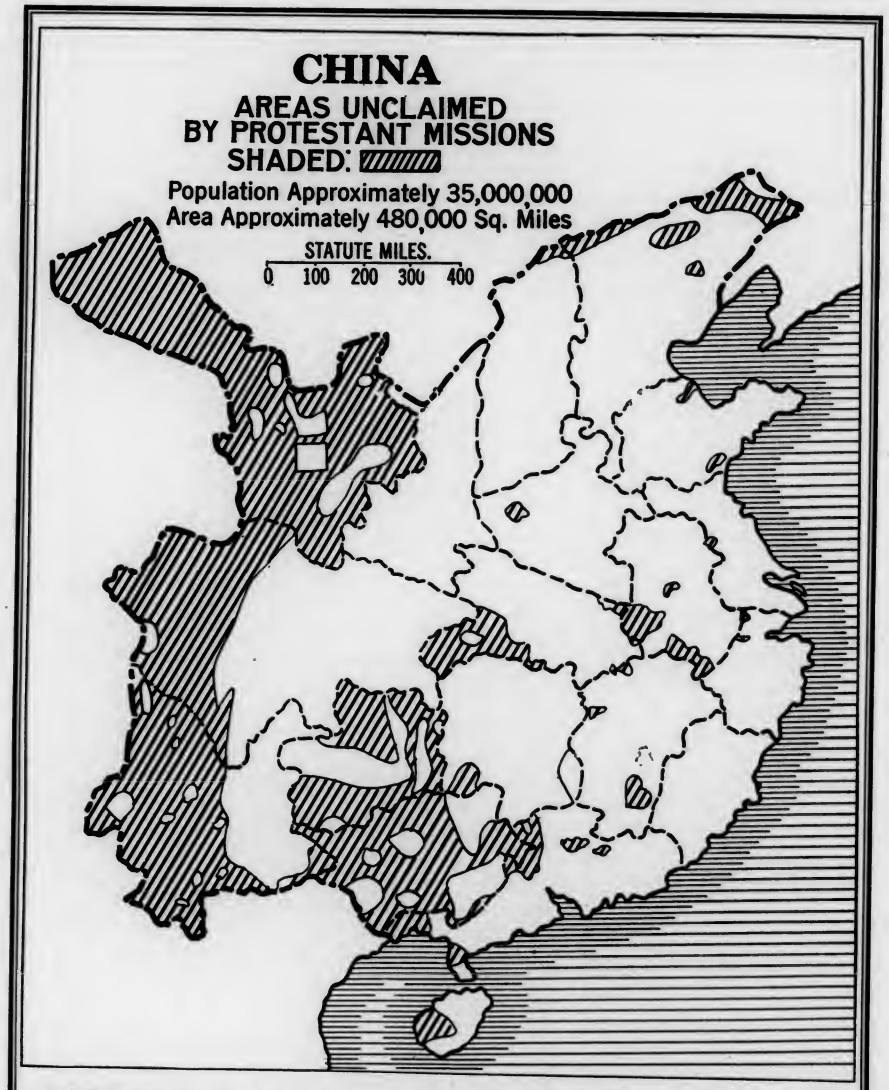
For the Forgotten Peoples of Southeastern Asia

One hundred and nineteen new missionaries for the out-of-the-way peoples of Siam and Indo-China and the scattered islands of the South Seas.

Interchurch World Movement Estimates for American Foreign Missionary Societies in Southeastern Asia

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	44	126
Educational	51	145
Medical	18	53
Literature	3	8
Others*	3	12
Total	119	344

*Business agents, industrial and institutional workers, etc.



THE missionaries say that, given men and equipment, all the dark spots in China could be lightened in the next five years. China, with its millions of people, virile and intelligent, will have much to say about the future of the East. The great task of the Christian missionary is to train Young China.

CHINA

CHINA is the land of unchallenged superlatives. The greatest population and man power, and the greatest virility in the world. The oldest existent national civilization, the widest cultural influence, and at present a more confused political condition than Russia's.

The darkest cloud on the international horizon and yet the brightest promise of a world-wide kingdom of God.

The Chinese constitute the largest homogeneous mass in the world's history. They number more than a quarter of the population of the globe.

The Chinese occupy, next to the Russians, the largest contiguous territory in the world. They have a standing army of over a million.

At the end of this century it is estimated they will have increased from four hundred and twenty-seven million to eight hundred million souls.

The Chinese are a homogeneous people. Wherever they go, they keep their characteristics. They are never swallowed up. They absorb others. And each year a quarter of a million emigrant Chinese settle in Malaysia. A hundred thousand from the north of China shift to Manchuria and Mongolia. The political control of these territories may be temporarily in other hands, but they are being peopled with Chinese.

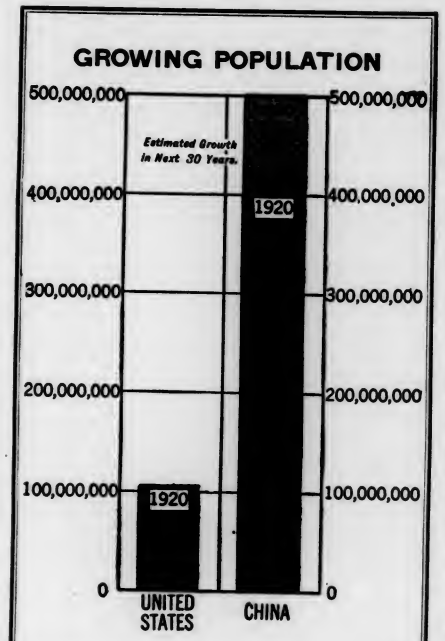
The classic culture of China has dominated Asia for twenty centuries. The basis of Japanese culture is thoroughly and absolutely Chinese. The Chinese people, though today ignorant and illiterate, are a people of great potential mentality.

When Professor Edward Alsworth Ross, a careful and impartial observer from the West, was in China, he asked forty-three missionaries and diplomats, distinguished Europeans, to compare the intellectual capacity of the Europeans and the Chinese. All but five agreed that the intellectual capacity of the yellow race is equal to that of the white race.

STRONG WITHOUT "NERVES"

PHYSICALLY the Chinese are the most virile mass in the world. They have more endurance. They have less "nerves." Physicians in different parts of the country were positive that the Chinese physique evinces some superiority over that of their home people. The Chinese undergo without serious or long-lasting results operations that would either kill or indefinitely lay up the occidental. They stand

high fevers and recover from blood poisonings of which white men die. Instances are recorded where peasants from the fields, unaccustomed to running, carried chairs and burdens of one hundred and ten pounds each forty miles across two mountain ranges between sunrise and sunset.



CHINA'S population is increasing by leaps and bounds. Over four hundred million people, more than one-fourth of the world's inhabitants, live in China. By 1950, according to the most conservative estimates, the Chinese will number half a billion. Authorities agree that the Chinese are equal in ability to any race.

The Chinese are a mass of people who must be reckoned with in world affairs. Twenty years ago John Hay said:

"The storm-center of the world has gradually shifted to China. . . . Whoever understands that mighty empire socially, politically, economically, religiously, has a key to world politics for the next five centuries."

NATION'S GREAT WEALTH

IT IS not her people alone who will make China the dominant factor in world life tomorrow. Three things about China's wealth must be remembered:

First, a fifth of her arable land is untilled. Even so, her land base is large enough to feed her own people permanently, provided she retains the art of intensive agriculture. She has not a science of agriculture, but during forty centuries the Chinese have learned how to grow more food, for longer periods, on the same land, without exhausting the soil, than any other people. As China expands westward towards Europe she will, even with another four hundred million people, still be self contained.

Second, China has, with the possible exception of Africa, the largest undeveloped natural resources in the world. She has not so much iron as Brazil, but Brazil has no coal. China has ten thousand million tons of both hard and soft coal, which are just beginning to be touched. There is hard and soft coal in every province in China. There is a sufficient supply of all the useful metals. According to Julian Arnold, our commercial attache at Peking, the Chinese consume one ton of coal to every twenty-three persons, whereas in the United States six tons are set to work per person.

Third, China's many rivers have never yet been utilized for motive power. The unused water of the Yangtse Kiang would do what the Mississippi and all the rivers of the Atlantic seaboard do for the mills of the United States. The Yangtse is the most densely populated river valley in the world, and it lies directly in one of the great east-west trading routes of the present and of the future.

MASTERS OF MACHINE

THE man power of China is virile, industrious and full of a native capacity for understanding mechanics. Instances are recorded of Chinese workmen without experience who have repaired bicycles and manufactured

ball bearings. They have reproduced all manner of Western machines. A foreman in a Shanghai shipyard which was building thirty million dollars' worth of ships for American interests, said that Chinese mechanics, while slower than English and American workmen, had an industrial capacity that was 80 per cent. of what the Western nations had developed in a hundred years.

Give this people the use of steel and coal and motive power, and China becomes the greatest potential industrial country of the earth. She already exports nearly as much silk as Japan, and probably makes more than Japan for her home consumption.

MILLION UNDER ARMS

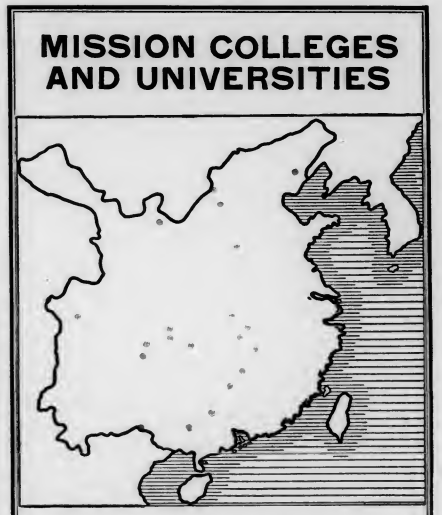
POLITICALLY China is in a state of flux. The Republic was declared in 1911, and under the constitution promulgated in Peking, "citizens shall have the right to vote and of standing for election to representative assemblies." In practise the franchise is not effective. As a matter of fact, the government is now controlled by the Northern Military party. About a million men of the two competing factions are under arms. The maritime customs are under foreign control. Nevertheless the national debt is only about three dollars per capita, one of the smallest in the world.

GREAT SHIP ADRIFT

WITH all these possibilities, China, under trustworthy leadership, would be like a great ship bearing plenty to the world. Under her present leadership, China is like a great ship loose in the harbor, swinging derelict to sea, threatening all that lies in her path. And the most patriotic Chinese admit that the ship is derelict. In the last twenty years there have been no national leaders who have won and held the confidence of the whole people, although General Li Yuan Hung and C. T. Wang have both won enviable positions.

The great task in the evangelization of China is to train Young China for partnership in the world and for the moral leadership of Asia.

The old system in China was leadership by seniority. The old man, the tired and disillusioned, held the power. The problem is to secure leadership by worth. In China the family is still the unit of society. It is not the family as we know it—father and mother and children. The unit is an entire family connection. And these connections are always large,



THERE is no more effective way of teaching China the worth of her manhood and womanhood than through the Christian school. But, as the dots and circles indicate, there are not enough of these schools. The whole western half of the country, with a tremendous population, has only two schools.

for every couple, believing in ancestor worship, and desiring descendants, set themselves to produce large families. The problem of the new China is to free the individual while conserving all that was beautiful in filial and family loyalty.

IN SOCIAL BONDAGE

IF THE great possibilities of China to bring good to herself and to the world are to be realized, the whole social structure of Chinese

society must change. China today is in social bondage.

For ages she has been governed by the past. Her backwardness today is not due so much to the fact that she did not progress as that she did not want to progress. This fundamental attitude has in itself constituted an almost insuperable obstacle to the spread of Christianity.

Custom and tradition set narrow limits to the life of women in China for centuries. They denied her almost all right to education. Replies to survey questionnaires bring out the fact that in many parts of China not more than one-tenth of 1 per cent. of the women can read and write. The power of a husband over his wife used to be almost without limit. It created a situation which brought the bride into the home of her husband as a slave to the mother-in-law and permitted extreme cruelty to be practised upon the helpless girl-wife.

Custom imposed upon Chinese women the terrible suffering of foot-binding. It made marriage wholly a matter of arrangement between parents, with no regard to the rights of the young men and women concerned.

In the Western world the largest human factor in the production of character has been the influence of women. Tradition and custom have in large measure deprived China of such an influence.

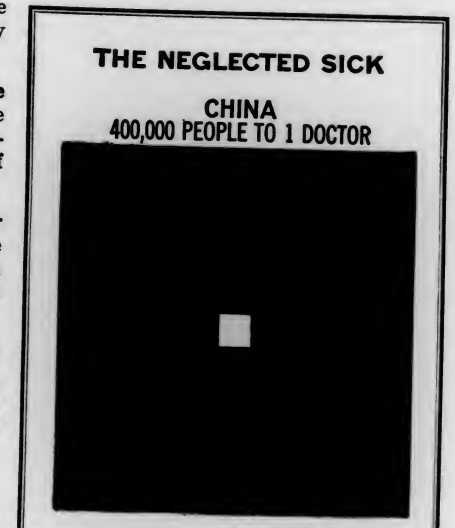
A human mass numbering hundreds of millions cannot be moved quickly from old habits, and great areas of China have never been brought in touch with Western influence of any kind.

POISON OF SUPERSTITION

THE hold superstition has on the Chinese is almost incredible. No realm of activity or class of people has been free from this bondage. It has controlled the practise of medicine, and led to the perpetuation of exquisite tortures; it has prevented the growth and spread of knowledge and given the most terrifying explanations of simple phenomena; it has dominated social and family life and made a naturally kindly people deliberately commit acts of unbelievable cruelty; it has influenced business and kept one of the most practical peoples in the world from any large utilization of their great mineral resources. Finally it has poisoned the inner life of the nation and out of the ethical agnosticism of Confucius, the mysticism of Lao-tse and the pessimism of Gautama, it has created a religion dominated by constant and overwhelming fear.

IGNORANCE AND DISEASE

SUPERSTITION, ignorance and filthiness drive up the death rate. It is estimated that from forty to fifty in a thousand die annually, as compared to fourteen in the United States. China is, with a few notable exceptions, entirely without any social control of water supply, sewage, or epidemic diseases. The



THE annual death rate in China is from forty to fifty for each thousand of population, as compared with fourteen in a thousand in the United States. What better explanation is needed than that the ratio of the sick who receive competent medical attention to the number of neglected sufferers is the same as the white square in this cut is to the red portion?

influenza, sweeping through China in 1918-1919, cost upwards of two million lives.

For all of China there are about a thousand modern doctors. A full third of these are missionary doctors. There are 162 foreign and 895 native nurses in missionary hospitals and in missionary work. There are no better instruments of Christianity than this small army of two thousand who bear to the four hundred and twenty-seven millions of China the tidings of Christian health, cleanliness, and the sacred Christian right of the sick and weak to care and tenderness.

Suppose that in the Christian world the dominating idea was one of disregard and disgust for the sick. Suppose that in the new closely knit world of all the races that is coming into being, where not for white or yellow or black will there be any isolation, the Chinese and not the Christian standard were to prevail. There are four times as many people in China as in the United States. Shall they come into touch with the modern world as reinforcements to the Christian standard, or shall they come to share their appalling burden of filth and pestilence?

There are over a million blind in China, and four hundred thousand deaf. No estimates are available to tell the story of how many lepers, feeble-minded, insane, dependent and uncared for children and aged. No one has calculated the number of people in prison, or the total number of professional beggars who infest the country. These people suffer wretchedness, but are no worse off than they would be in the Western world, if public and private agencies were not established for the care of the unfit.

GATEWAYS TO THE KINGDOM

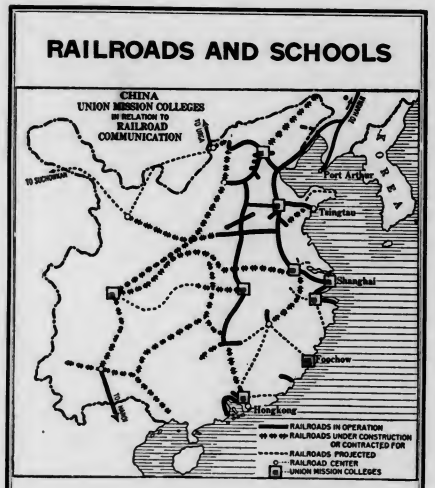
NO FIGURES are available of the total number of hospitals in China, but there are 320 missionary hospitals. Each is a narrow gateway through which the Chinese sufferer enters into a knowledge of what Christian freedom from superstition, Christian regard for individual human life, Christian mercy for pain, mean.

The missionary of Christ sets up the ideal of the value of life, the value of the individual. He brings to the republic a valuation of the soul without which republican government is impossible.

It will make a vast difference to the world in the next century whether China comes to adopt Christ's estimate of the worth of men, women and children as, individually, sons of God.

When the kingdom of God comes in China, men, women and children will be valued for the minds with which God has endowed them.

Judged by past contributions and by the intellectual attainments of Chinese who have opportunities for education, the mind of China is an even greater resource for the kingdom of God than is the physical wealth of the republic. If the mind of China were to be emancipated



CHINA has nearly 7,000 miles of railroad. Some 2,000 miles more are under construction. Over 14,000 miles in addition are projected. Every mile of railroad in the non-Christian world looks toward the establishment of the kingdom of God on earth. The country that is open to trade is open also to evangelization.

from ignorance and then used in opposition to the kingdom of God, it would be a mighty obstacle. Used for the kingdom, it becomes a mighty asset.

THE LITERATE FEW

THE present literacy is estimated at less than 5 per cent. It is possibly 8 per cent. for men; 2 per cent. for women. A modern school system under the direction of the government, in which elements of the American, French, British and German educational systems are merged, has been inaugurated and is partially in operation.

The total number of pupils between the ages of six and twelve in school, including government, private and mission schools, is 4,282,857.

If the school population of those ages is assumed to be 18 per cent. of the total population, it amounts to 76,860,000. That is to say, only about 6 per cent. of the school population is in school.

Coeducation has been started in the lower primary grades of the government schools, but girls are relatively few as compared with the boys. The relative opportunity for education for girls comes out clearly when one compares the total number of middle schools for boys with those for girls. There are 428 middle schools for boys, and only nine for girls. The registration is 69,598 boys and 622 girls.

PIONEERING IN SCHOOLS

THE relative part which the mission schools are playing in Chinese modern education can be seen from the following figures on registration in government and mission schools:

Kind of School	Government	Missionary
Primary	4,122,897	159,979
Secondary	70,220	12,046
Trade and Industrial	30,654	1,375
College Grade	*15,374	1,745
Normal	29,295	3,905
Medical	776	758

*Includes registration in private colleges.

There are approximately 1,600 Chinese students in the United States, 300 of whom are women.

It ought to be added that the value and influence of the missionary as compared with the government school cannot be measured by the relative figures. The missionary school is the pioneer in modern education in China, and at least until very recently has fixed the standards of education for the government. Now the government is forging ahead, spending what are, for China, large sums of money, and often providing equipment far superior to that of the mission schools.

The system of missionary education has done much to stimulate popular education, but it cannot always expect to direct it. The desire for education has been firmly planted in China. Its realization must in large measure wait for the development of China's resources, the establishment of effective and efficient government, a rising standard of the value of the individual, and the creation of moral ideals.

KEY TO CHINA'S FUTURE

THESE are the thirty-nine characters of China's new phonetic alphabet which will unlock the doors of learning in the future for hundreds of millions of people. In the past, with a written language of 40,000 characters, only about one person in twenty learned to read and write. The new language is so simple that an ignorant peasant can master it in four or five weeks. Christian missionaries have been influential in promoting the phonetic system.

The contribution of the missionary school to all these needs is immeasurably great.

The Y. M. C. A. also has made a valuable contribution to education in China. By work in schools and colleges, similar to the work carried on in the colleges of this country, it has brought the student classes, always difficult to reach through the ordinary missionary channels, into contact with Christianity. A special campaign for students resulted in bringing many into the churches.

There is no more effective way of teaching China the worth of her manhood and womanhood than through the Christian school. There is no other way to help China to safeguard the purity of the educational ideal, morally and spiritually, except by the contribution of a multitude of Christian teachers definitely committed to the exaltation of Christ before the childhood and youth of the nation.

As to the education of women China still looks largely to the missionary to demonstrate its value and worth to the nation.

SALVATION THROUGH PRINT

CHINA is developing a modern literature. The China Year Book for 1919 cites an incomplete list of 328 Chinese newspapers, many of which are dailies. There are more than forty foreign-controlled newspapers in China. The Statesman's Year Book, 1919, says:

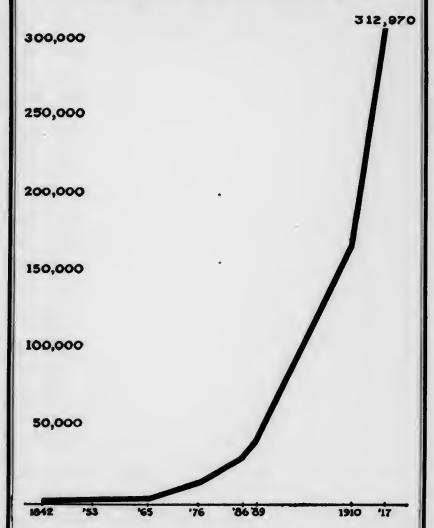
"Fifty Chinese newspapers are published in Shanghai, and more than sixty in Peking and Tientsin, while every capital city in the interior has several daily journals. There are over one thousand daily, weekly or monthly journals in China."

It is interesting to note also that out of a total of about 2,300 book titles mentioned by G. A. Clayton in the *International Review of Missions*, July, 1919, over 1,500 are classified under Religion.

These amazing figures indicate something of the vitality of the new intellectual life which is moving through the republic. China is becoming articulate.

There are at present eighteen religious publishing houses. There may be thirty Christian newspapers and magazines, but a survey of the field shows clearly that the printed page is being very inadequately used for the kingdom of God in China, and far too little attention is being given to utilizing for Christian teaching these powerful agencies which the secular press has provided.

PROTESTANT CHURCH MEMBERS IN CHINA



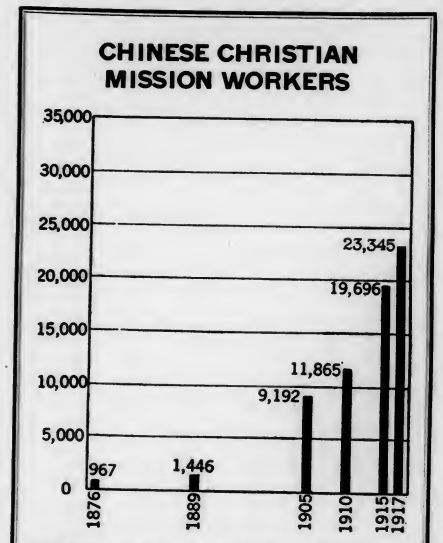
PROTESTANTISM in China is gaining momentum. It has made more progress in the last seven years of missionary effort than it made in the first seventy.

The two largest publishing houses in China are directed by Christian Chinese who learned the printing trade in mission publishing houses.

NEW PROBLEMS AND OLD

CHINA presents the world's largest and most complex problem. Illiteracy, entire lack of modern hygienic and sanitary conditions, a low value on human life, a typical Asiatic

status for women and children—these are factors which come from the old life of China. The new life which will be forced upon her brings all the problems which we have faced or are facing in the Western world. Class consciousness will develop to a degree hitherto unknown. The influx to manufacturing centers will intensify congestion of population probably to a degree never experienced in the West. The rise of the factory system will overthrow the old



THE budget of Chinese missions for 1920 shows a larger expenditure for salaries of native workers than for salaries of foreign missionaries. The church in China is on the road to becoming autonomous.

family life of China; the old political machinery and political ideas are gone, and what has come from the West is as yet entirely ineffective.

Most students of China today write in a pessimistic tone. They do not think there is a solution to the problem which she presents to the world. They are practically unanimous in recognizing that the problem is essentially a moral and spiritual one. The experience of the West supports this view. The most serious problems arising from our modern economic and industrial development are moral and spiritual. There is no reason to think that the Chinese evolution—economic and industrial revolution—will be different in this respect.

FAILURE OF OLD RELIGIONS

THIS brings us naturally to the question of religion, for religion produces the only spiritual and moral forces which have been effective in the world. China has religions—Confucianism, Taoism, Buddhism, Mohammedanism. Are these religions capable of producing among the Chinese people moral and spiritual forces sufficient to meet the need? Can they produce character of the type which our Western experience has proved necessary in the face of modern progress? Can they give a meaning to human life which satisfies the hunger and unrest which seem to go with the development of modern thought and life? Let us look at these religions in a little detail.

Taoism attempted to state a conception of the Divine and to show a way of life; but Taoism had no place for a personal divine being, and today it is the most debased of China's religions—a worship of innumerable evil spirits.

In Confucianism, there exists a fine, practical moral code—incomplete, but still admirable in its system. But Confucianism deliberately turned away from all thought of God, and today the chief manifestation of this Chinese religion is ancestor worship, dominated by fear of the power of the departed.

Buddhism recognized the evil of the world and held out the hope of escape. Its great appeal to the Asiatic mind lay in its recognition of the essential and inherent sadness of life as lived by the people of Asia. They followed the teachings of Buddha because they gave a hope of escape—far distant, but ultimate.

Many valuable moral influences can be found in each of these religions, but when due allowance has been made for all such facts and when full credit has been given for the best aspirations of these religions and for their moral teaching, we are still justified in saying that they have, separately and collectively, failed, and failed

in a sense which cannot be charged to Christianity in the West.

THE CHRISTIAN ANSWER

IN ADDITION to these religions, Christianity now exists in an organized form in China, and the fundamental question for the missionary enterprise is whether Christianity in China can supply the need which her own religions cannot.

This matter can be tested by the lives of those Chinese who have become identified with the Christian church. They are not perfect lives, but no one who knows the average character of the men and women who make up the church in China as compared with the average character of classes or groups outside the church will have any doubt on this subject. Professor Ross has likened the Christian element in China, in comparison with the rest of the Chinese, to the Puritans of England in comparison with the majority of the English people of their day.

Perhaps, no other section of the non-Christian world has developed so many men capable of Christian leadership as China. The Y. M. C. A., organized in most of the principal cities and in many schools and colleges, has a national committee that is predominantly Chinese. The general secretary, Mr. David Yui, is a Chinese, graduated from Harvard.

This organization has been able to do significant work, especially among the student classes and the official and business classes, always hard to

WHAT MISSIONS MEAN TO CHINA

EVERY mission station in China is acknowledged by the Chinese to be a center from which flow forces which relieve suffering of all kinds and cut at the roots of superstition and ignorance.

reach. Its numerous modern buildings, well-equipped, are centers for valuable social service activities.

The Christian church has stood another test as to its qualifications for filling China's need. Nearly all the movements for social and moral betterment have either originated inside the Christian movement or have had their chief support there. This is particularly true of the outstanding movements against foot binding, the opium traffic, and the extension of the whole modern movement in China for elevating the status of women and for a fuller recognition of the value and importance of child life.

BALANCING THE LEDGER

NO OVER-STATEMENT of the effectiveness of missionary work would be wise; yet it may be said without any exaggeration that every mission station in China is acknowledged by the Chinese to be a center from which flow forces which relieve suffering of all kinds, which cut at the roots of superstition and ignorance, and send forth ideas that, according to the degree in which they are accepted, transform whole sections of Chinese society. Many mistakes have been made by missionaries, yet the missionary movement as a whole in China could submit to the most thorough investigation by impartial students and be assured that the judgment would be overwhelmingly favorable.

The essential fact, however, is that, while such evidences are sufficient to prove the true worth of the Christian movement, they do not indicate forces sufficient in magnitude for the requirements of the task. There are only six thousand men and women from the West at work in China, and, in all their work, they have buildings and equipment which represent the outlay of only a few millions of dollars. To assume that either their number or the equipment is sufficient for this extraordinary task is to close our eyes to very evident facts.

The missionary enterprise has simply demonstrated that, if it is sufficiently enlarged, it can, both in the quantity and quality of its work, meet the need of China. It becomes, therefore, in the last analysis, a question of whether our Western civilization can project its best life into China in sufficient quantity and with sufficient working apparatus to solve the problem of China. If this is done, the character of the Chinese people and the nature of their potential resources are such that China will become a factor of large importance in the upward movement of the world.

China for Christ

One thousand and thirty-five missionaries from the United States to win China to the kingdom.

Interchurch World Movement Estimates for American Foreign Missionary Societies in China

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	277	702
Educational	463	1,176
Medical	206	524
Literature	9	21
Others*	80	208
Total	1,035	2,631

*Business agents, industrial and institutional workers, etc.

JAPAN

JAPAN is a world power physically at the bursting point. A state of violent economic transitions, mounting financial strength, high industrial pressure, grave congestion of population and moral and spiritual apathy characterizes the dynamic empire of the East. No other nation faces a variety of problems so complex and vital.

Six small islands, a portion of a seventh, and one mainland kingdom comprise this empire. Only one-two-hundred-and-twenty-first of the earth's area lies within its boundaries, while one-twenty-first of the world's population is centered there.

Japan stands as a world power without immigration, with her racial problem centered in her mainland kingdom, a rapidly increasing surplus population, which her colonies cannot absorb, and the white world closed to her. She is a nation in which the chief body of the population, which numbers fifty-seven and a half million, is centered in a territory but four hundred square miles greater than the state of Montana. Her chief island colonies, where more than 3,700,000 persons live, are not the equal, by more than three thousand square miles, of the state of South Carolina.

MAKING OVER NIPPON

WHILE 74 per cent. of Japan's population are farmers, only 14 per cent. of her land is arable. Japan can no longer feed herself. About three million acres of wild land may still be reclaimed, and this is being done gradually. Yet with the increased area each year, there is a retrogression of arable land owing to the expansion of cities, so that the net gain of arable soil is slight. The keynote of modern Japan's life is no longer agriculture, but industrialism, in its most intense form.

This drift toward industrialism is the natural product of the empire's physical form, its congestion of population and the alert nature of its people and leadership. To this nationally ambitious spirit the war came as a long-awaited world opportunity. Japan was heavily in debt at the beginning of the conflict. Now, at the outset of her new career, she has loaned $800,000,000 to the allies, and is a creditor nation. Her position politically also has been strengthened by her participation in the war. Her ambitions in China and Russia have been fostered by war developments.

UNSOLVED PROBLEMS

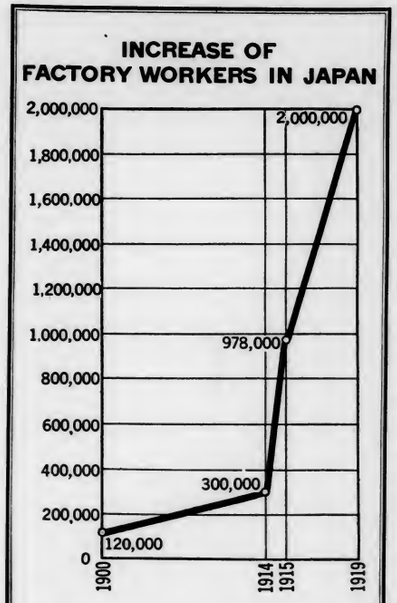
MEANWHILE, in the struggle to seize world opportunity, Japan has precipitated within herself a climax of unsolved problems. The very industrialism by which she is attaining place and power is developing sinister negatives. Her productive industrialism, driving forward, is leaving in its path destructive forces whose effects are menacing the national life.

The pressure of population is increasing at the rate of seven hundred thousand annually, while emigration relieves it by only about fifty thousand a year. This pressure is reacting upon the people. Rural life is suffering. The isolation of the islands also compels maritime development both for export and import. The harshness of the new industrial forms is working havoc morally and socially in the large cities.

Autocratic government and self-conscious masses are coming to grips.

Japan has the same common problems as other countries—her labor disputes and her high cost of living. And while labor is not so well organized, and social unrest is as yet apparently not so radical, the strong undercurrent of socialism which existed before the war is now openly avowed. Some of the most popular sellers in Japanese bookstores are translations of Karl Marx.

The employment of women in excessive numbers in the new industrial activities is a stroke at the heart of the nation's moral and social life—the home. This evil has aroused native protagonists of woman's cause to call a halt. Woman's new industrial status has so impressed labor that its leaders are demanding relief for her.



WESTERN industry is invading the Orient. In Japan the number of factory workers has increased almost sevenfold in the last five years. With the factory have come the evils of industrialism—the unregulated employment of women and children, the overcrowded factory town with its bad living conditions, the insanitary factory with its bad working conditions, the long day and the low wage. The West must contribute to the East not only modern standards for manufacture but Christian standards for workers.

CORNERSTONE FOR KINGDOM

JAPAN, with her mounting wealth, her intelligence, population, constricted area—both from racial and geographical barriers—and her people's energy, is a world power literally at the bursting point. Her religious problem is not one of benighted and isolated groups, but one of intelligent, congested, active and literate peoples. And while these peoples are fortified by a religious background of great antiquity, they are unsustained in their development by a morality such as characterizes Christianity.

In the very social unrest and overturn of ancient and intrenched tradition stands a new and powerful fulcrum for Christianity. Japan's political and social structures are sagging under the pressure, presaging a destructive crash or a peaceful rebuilding. The eventual rebuilding is inevitable. Of the new construction, Christianity can and must be a part of the foundation, perhaps much of the structure. A world opportunity for Christianity is at hand.

TENANT FARMING

SEVENTY-FOUR per cent. of Japan's population are still farmers. Squatting on their little two and a half acres, which is the average for a family, the Japanese till the soil much as they did a thousand years ago.

Fifty-seven per cent. of the rice yield of each of these tiny farms goes to the landlord. Of the other products, the landlord accepts 44 per cent. either in cash or kind. The owner in turn pays the taxes, which amount to from 30 to 33 per cent. of the rental value.

The farmer, however, must add to the cost of his crops $75,000,000 for fertilizer. This is the amount annually expended in Japan to enable her miniature farms to continue to be worth the name.

The machine has arrived in Japan. In an effort to keep pace with the great nations, Japan is forcing production to the utmost.

Remolding as rapidly as possible her mode of production, she also is readjusting her peoples and checking up the balances of consumption and export, area and population.

Japan cannot feed herself. Her restricted area and limited amount of arable land compel her to become a manufacturer and international trader. Japan, in her large towns, is a modern miracle of industrialism. Seven ancient cities herald the recent change that has come to Japan's town life. They are Tokyo, Yokohama, Nagoya, Osaka, Kobe, Moji and Fukuoka. Some have doubled their population in the last few years, as the result of machine production methods.

The number of Nippon's industrial firms has doubled in the last four years. There are now more than thirty thousand of these, employing more than two million persons. These factories are seizing industry from the hands of the old Japanese workers, turning out cotton yarn, cotton and silk fabrics, porcelain, lacquer ware, matches, paper, tea, matting and toys. Machinery is in use, indeed, in all the nation's labor except farming.

INDUSTRIALISM has brought the large city to Japan. Some of the ancient cities of the empire have doubled their population in the last few years. With the city have come the problems of the city. Slum districts, festering sores in the new industrial centers, are beginning to draw the attention of the public. There is a brisk and growing trade in foreign liquors and in sake, which are playing havoc with the congested populations. For true success, Japan's new industrialism must be governed by practical application of Christian principles.

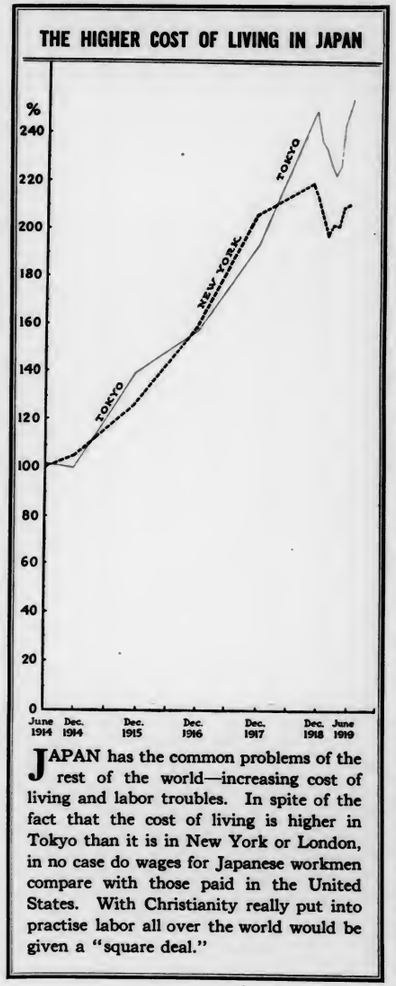
WOMAN'S PLACE

WOMAN'S place in this rush of industrialism is preeminent. Of the two million workers employed in Japan's factories, more than one-third are women and young girls. In the tea industry the proportion of women to men is about four to one. In agriculture eight million are engaged. As in all countries, the wages of women are considerably less than those of men, about one-half, with slight variation according to the industry.

The proportion of the sexes in Japan's industry is: men, 42 per cent.; women, 58 per cent.; workers under fifteen years: boys, 18 per cent.; girls, 82 per cent. Despite the fact that the cost of living in Tokyo now exceeds that in New York or London, in no case do wages compare with those of American communities. A Japanese carpenter now receives from eighty cents to one dollar a day.

Hours of labor in Japan's factories are excessive. Many workers toil sixteen hours a day, with but one or two days of rest in a month.

The strain on the worker is destructive, and this is marked in the cases of women and children. Tuberculosis is becoming a great problem in many of the cities.



JAPAN has the common problems of the rest of the world—increasing cost of living and labor troubles. In spite of the fact that the cost of living is higher in Tokyo than it is in New York or London, in no case do wages for Japanese workmen compare with those paid in the United States. With Christianity really put into practise labor all over the world would be given a "square deal."

IN THE WORLD MARKET

JAPAN'S volume of trade is constantly increasing. Between 1916 and 1918 it doubled. The United States is the chief customer in the raw silk trade. China is the principal buyer of cotton and cotton yarns. The Island of Sakhalin is beginning to produce raw vegetable materials and exports gold, coal, fish, livestock and timber.

Japan, like most oriental countries, has thousands of beggars. About three hundred thousand persons pass through the prisons every year, with a proportion of males to females of about twenty to one. Reformatories for the young have proved effective, and juvenile courts are about to be established. Some progress has been made in prison reform.

In her treatment of women, children and public dependents, Japan is a century behind Western methods. She has child labor laws and laws to protect women, but these are only perfunctorily observed. The importance of women and children in the nation's labor has recently moved the growing labor classes to demand better working conditions.

Japan's rapid industrial and financial rise also is precipitating class problems, which soon must be solved, and in which both political and economic discontent is fast becoming a factor. The form of the government is unsatisfactory. Only two and a half million persons enjoy the elective franchise, which is based upon an age minimum of twenty-five years and the payment of at least three yen, or $1.50, in direct national taxes.

The regulation of prostitution demands new measures. Slum districts, growing about the new industrial centers, are creating conditions which Japan, in her race for world trade, must soon correct. The liquor trade is growing, and a brisk business developing in foreign liquors, in addition to sake. This is having an evil effect on badly congested populations. Much beer is now manufactured in Japan. Christian workers have organized a prohibition movement, under the leadership of the National Temperance Society, of which General T. Ando is president.

STRONG, LITERATE NATION

JAPAN, industrially and financially, is stronger than ever before. But her present social structure is not one which can withstand the severe tests of her new life. Her leaders frankly look to America for help and advice in the remodeling of this structure. They invite a practical application of Christian principles.

Japan is a literate and literary nation. In her literacy she is the peer of modern Western peoples. A vast literature is the heritage of her people.

Japan's literacy rate among her men is in the neighborhood of 90 per cent. That among her women is about 70 per cent. Co-education is confined to her primary schools. For some decades Tokyo has been one of the world's greatest centers for scholarship. The literati of the country are many, for literature has been among the "polite accomplishments" of Japan for a thousand years.

Japan's children have the advantage of an excellent school system, and 98 per cent. of the children between the ages of six and twelve are in school. An important part of this system is its physical training, which is thorough and elastic.

The modern educational equipment of Japan consists of six universities, ninety-two normal schools, two higher government normal schools, two similar schools for girls, fourteen missionary Bible women's training schools, eighteen theological schools under mission supervision, 25,574 public schools and 2,476 private institutions. There are five medical colleges.

The Y. M. C. A. is offering a healthy antidote for vice to the young men of Japan, by setting an ideal of physical cleanliness, sportsmanship, and the healthy rivalry of games. It has worked chiefly among the student class, which has been exposed for the last sixty years to licensed vice, but it is now extending its work to employed men. Its gymnasiums and its day and evening classes in secular and religious subjects are overcrowded.

As an index of what Japan thinks of this sort of work, it can be shown that, while four years ago the "Y" in Tokyo drew two-thirds of its support from the foreign community and one-third from the Japanese, today it gets only one-tenth from foreigners and nine-tenths from Japanese.

OUTPUT OF BOOKS

THE yearly output of books by the nation's secular press is considerable, embracing works on politics, industry, religion, education, literature and art. The nation is possessed of an imperial library, 393 public libraries and more than five hundred private collections of great value. Tokyo has the great Morrison library from China.

Japan's press is energetic and modern in its treatment of world affairs. It can be made a force for Christian ideals. Japan's students are increasingly dissatisfied with religious conditions. The newspapers are scathing in their denunciation of the profligacy and laziness of the priesthood.

Christian literature of the highest grade is an essential for work among the Japanese. With less than one-sixth the population of China, Japan has six times as many readers as has the "Flowery Kingdom." Provision should be made for systematic propaganda through newspaper evangelism, tract distribution, strong books and fiction of good moral tone.

SEVERE TEST FOR WOMEN

THE woman of Japan, for the first time in history, is standing erect. Under the double load of ancient prejudice and modern exploitation, she is a figure to challenge the quick aid and interest of all civilization. Her hope is in Christian ideals. And the realization of this hope rests largely in the hands of America.

In no land, in all history, has womanhood been put to such a test as she is now undergoing in Japan. This test is negative in its withdrawal of old customs and beliefs; it is positive in its sudden intensity of Western ideas and Western methods.

From ages of protective domination, with a measure of "protective exploitation," the

woman of Japan is being projected into a new existence. In this the element of protection has been withdrawn. Bonds of religious tradition are loosening. Customs of Occident and Orient have met, and those of the Orient are giving way. Family life, due to the influence of the new regime on youth, is undergoing confusing changes, with no substitutes for abandoned tenets.

The woman of America has long been trained to the disciplined freedom of business life. To the woman of Japan this test has come with the swiftness of a blow, for the keynote of Japan's present constructive life is industrialism, and upon woman has fallen the heaviest pressure of the nation's industrial load.

The Y. W. C. A. in Japan has done valuable work among the women in large industrial centers. It has established hostels for girls in these centers, and is active in the protection of girls coming from the country to face the temptations and the perils of the city alone. There is great need for the extension of the rescue work done by this organization, for it is a most helpful factor in extending the kingdom of God in Japan.

The exigencies of a world war turned Japan's big cities into industrial camps. With the defeat of Germany, Japan leaped into the race for export trade. With thousands of factories going up almost over night, the nation's employers naturally turned to the cheapest labor—woman labor.

After long hours of labor the workers often are housed in company dormitories where sanitary conditions are most objectionable. After two years many of these women leave the factories broken in health. A large percentage fall victims to tuberculosis.

MARRIAGE NOT FREE CHOICE

MARRIAGE is rarely of free choice, and there is some barter of women. Men cannot marry until they have reached the age of seventeen, girls until they are fifteen. The average age is now around twenty-three for the woman, twenty-five for the man. Polygamy is against both law and sentiment, but there is some concubinage, though unlawful.

The new civil code gives woman new property rights. She now also has legal protection in case of divorce, but woman is still at a disadvantage due to ancient custom.

Licensed prostitution is nation-wide, and from this source the government receives a large annual revenue. Every large town has its segregated district, and the total number of actual prostitutes is said to be in the neighborhood of 275,000.

Japan is waking to the danger of valuing women too little. Movements in favor of women are even receiving government support. In addition, prominent men and women, Christian and non-Christian alike, are strongly aligned against the crying evil of prostitution. There are also other women's reform movements working along social and moral lines.

Of late there has come an insistent call from various classes for the protection of motherhood. Some action is expected of the present diet to relieve the situation.

Need of Christian leadership in these reform movements is obvious. Western methods of finance, commerce and industry already have proved their worth. But they have brought in their train a multitude of problems which are occidental in form. Japan is undoubtedly searching for moral guidance.

OUTWORN FAITHS

THE Japan of today is a nation of religious sterility. Two outworn faiths—Buddhism and Shintoism—stand in the midst of Japan's increasing conflict of social, moral and intellectual forces.

They lack vitality. Yet their faiths are intrenched in an oriental soil in which ancient precedent is powerful. The dim shades of ancestors still brood over the land. The turmoil and reaction of a new life, however, are making breaches in a hitherto solid front of oriental cults. And these breaches are widening.

Shintoism is peculiarly a Japanese cult. It is not missionary and has not gone beyond the Japanese race. It may be called the State religion, and the stronger enemy of Christianity.

It is constantly promoted by the military element as well as by the educational authorities. It typifies the intensely materialistic spirit of imperialism which exists as an anomaly in the twentieth century.

On the other hand, there are in Japan proper 113,311 Protestant communicants, 75,983 Roman Catholics, and 36,618 members of the Greek Church. The proportion of Protestant Orthodox Christians is about one in every 500, while one in every 250 belongs to some Christian communion. One must not assume, however, that Japan is without need of increased missionary work.

MISSIONARY ENDEAVORS

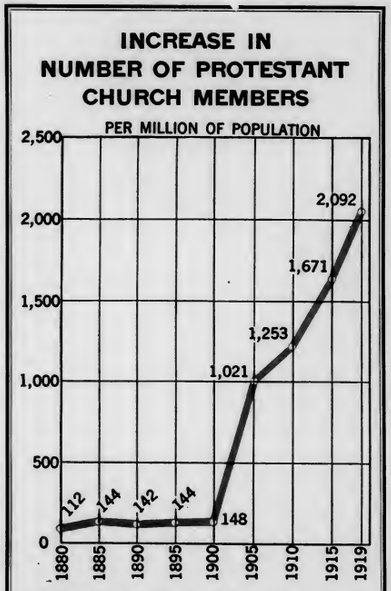
KARAFUTO, or that part of Sakhalin Island which is below the fiftieth parallel and under Japanese Government, is without mission enterprises. Its population includes seventy-five thousand Japanese, three thousand Ainu and thirty-seven thousand Russians. This southern half has its contact with America through Japan. The northern section carries on what little communication it may with Europe through Russia. Foreign civilization is little felt. Cities of two thousand to twenty thousand may be found with little or no social, educational or other like activities. It is a little land into which Christianity has not penetrated.

By way of mission forces there is in Japan an ordained Protestant minister or missionary to each 192,953 of the population. Counting all Protestant missionaries (including wives) there is one to every 52,272 of the population.

The tendency in Japan for some years has been to unite the kindred mission societies in congenial groups. This has been fostered partly by the strong nationalistic spirit in Japan. There is also the desire on the part of the missionaries to eliminate all duplication of agencies and thus economize in men and money in the conduct of the evangelization of the country. Union institutions in Japan also have been somewhat easily formed because the Japanese do not see any reason why religious divisions which characterize American Christianity should be maintained among them.

The result is five groups of missions and churches. These have prospered. They have adapted their work to the nationalistic and social demands of their environment. But new social, industrial, economic and intellectual forces, the product of the last four years of change, in which the World War has been the chief factor, are incessantly creating new conditions. And in the newest of this new life is the key to opportunity.

The young Japanese are not religiously inclined. They crowd the matsuri, or religious



CHRISTIANITY is on the ascendency in Japan. For twenty years the proportion of Protestant church members has steadily increased. Now about one in every 500 of Japan's population is a Protestant Christian, and about one in every 250 belongs to some Christian communion. Christians in the United States must not permit the rising line to sag.

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After long hours of labor the workers often are housed in company dormitories where sanitary conditions are most objectionable. After two years many of these women leave the factories broken in health. A large percentage fall victims to tuberculosis.

MARRIAGE NOT FREE CHOICE

MARRIAGE is rarely of free choice, and there is some barter of women. Men cannot marry until they have reached the age of seventeen, girls until they are fifteen. The average age is now around twenty-three for the woman, twenty-five for the man. Polygamy is against both law and sentiment, but there is some concubinage, though unlawful.

The new civil code gives woman new property rights. She now also has legal protection in case of divorce, but woman is still at a disadvantage due to ancient custom.

Licensed prostitution is nation-wide, and from this source the government receives a large annual revenue. Every large town has its segregated district, and the total number of actual prostitutes is said to be in the neighborhood of 275,000.

Japan is waking to the danger of valuing women too little. Movements in favor of women are even receiving government support. In addition, prominent men and women, Christian and non-Christian alike, are strongly aligned against the crying evil of prostitution. There are also other women's reform movements working along social and moral lines.

Of late there has come an insistent call from various classes for the protection of motherhood. Some action is expected of the present diet to relieve the situation.

Need of Christian leadership in these reform movements is obvious. Western methods of finance, commerce and industry already have proved their worth. But they have brought in their train a multitude of problems which are occidental in form. Japan is undoubtedly searching for moral guidance.

OUTWORN FAITHS

THE Japan of today is a nation of religious sterility. Two outworn faiths—Buddhism and Shintoism—stand in the midst of Japan's increasing conflict of social, moral and intellectual forces.

They lack vitality. Yet their faiths are intrenched in an oriental soil in which ancient precedent is powerful. The dim shades of ancestors still brood over the land. The turmoil and reaction of a new life, however, are making breaches in a hitherto solid front of oriental cults. And these breaches are widening.

Shintoism is peculiarly a Japanese cult. It is not missionary and has not gone beyond the Japanese race. It may be called the State religion, and the stronger enemy of Christianity.

It is constantly promoted by the military element as well as by the educational authorities. It typifies the intensely materialistic spirit of imperialism which exists as an anomaly in the twentieth century.

On the other hand, there are in Japan proper 113,311 Protestant communicants, 75,983 Roman Catholics, and 36,618 members of the Greek Church. The proportion of Protestant Orthodox Christians is about one in every 500, while one in every 250 belongs to some Christian communion. One must not assume, however, that Japan is without need of increased missionary work.

MISSIONARY ENDEAVORS

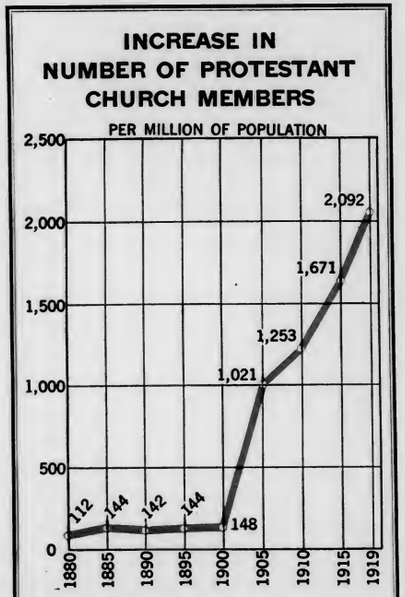
KARAFUTO, or that part of Sakhalin Island which is below the fiftieth parallel and under Japanese Government, is without mission enterprises. Its population includes seventy-five thousand Japanese, three thousand Ainu and thirty-seven thousand Russians. This southern half has its contact with America through Japan. The northern section carries on what little communication it may with Europe through Russia. Foreign civilization is little felt. Cities of two thousand to twenty thousand may be found with little or no social, educational or other like activities. It is a little land into which Christianity has not penetrated.

By way of mission forces there is in Japan an ordained Protestant minister or missionary to each 192,953 of the population. Counting all Protestant missionaries (including wives) there is one to every 52,272 of the population.

The tendency in Japan for some years has been to unite the kindred mission societies in congenial groups. This has been fostered partly by the strong nationalistic spirit in Japan. There is also the desire on the part of the missionaries to eliminate all duplication of agencies and thus economize in men and money in the conduct of the evangelization of the country. Union institutions in Japan also have been somewhat easily formed because the Japanese do not see any reason why religious divisions which characterize American Christianity should be maintained among them.

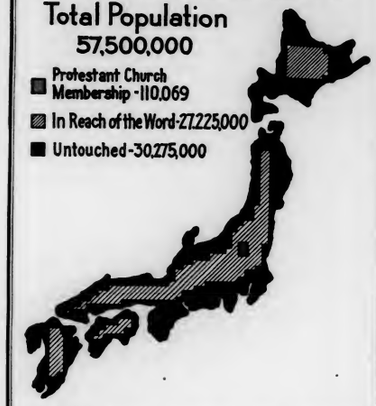
The result is five groups of missions and churches. These have prospered. They have adapted their work to the nationalistic and social demands of their environment. But new social, industrial, economic and intellectual forces, the product of the last four years of change, in which the World War has been the chief factor, are incessantly creating new conditions. And in the newest of this new life is the key to opportunity.

The young Japanese are not religiously inclined. They crowd the matsuri, or religious



CHRISTIANITY is on the ascendency in Japan. For twenty years the proportion of Protestant church members has steadily increased. Now about one in every 500 of Japan's population is a Protestant Christian, and about one in every 250 belongs to some Christian communion. Christians in the United States must not permit the rising line to sag.

festivals, as they would a picnic. The modern youth of Japan seldom worship in the temples. Scores of factories in the new industrial centers now welcome the missionaries. So marked is this that Buddhism, awake to the situation and



NEW social, economic and industrial forces are creating new conditions in Japan, and the new conditions offer new opportunities to missions. But with their present resources, the missions are not able to keep pace with the rapidly growing population, especially in the congested industrial centers. For every Japanese now within reach of the Word of God, there is one that remains untouched. Whether Japan veers toward materialism and autocracy or Christianity and democracy is largely in the hands of the Christian people of America.

alarmed, is putting forward its teachers. There is a danger that Christian missions, unless heavily reinforced, may lose their chance in many of the industrial centers. They are patently not able, with their present resources, to keep pace with the rapid growth and congestion of population.

WHAT PROGRAM CALLS FOR

THE missionary program in Japan calls for a readjustment of territory to prevent the overlapping of areas and the waste of time in travel. United support is asked for a Christian university for men, the goal of Christian education for Japan. This project is too great a task for any single denomination.

This institution should be followed by another comprising all the existing Protestant theological schools in Japan, with a strong faculty and sufficient financial backing to insure a divinity school second to none. An economical use of board funds cannot justify the continuance of eighteen theological schools for only 375 students. One good school with provision for the teaching of denominational polity, wherever found necessary, could do all the work and present a united Christian front.

There is great need for the establishment of several separate Bible training schools for men and women. These should be strategically located to take the place of the existing theological schools and consolidated in a union seminary. These would help restore lay preaching and greatly assist an overworked ministry and missionary force.

The Interchurch Survey shows that the present schools for training men and women are not meeting half the demand for workers. These schools apparently fail to command respect because they are low in grade and poor in equipment.

Present denominational work should be sustained and developed, but there should be established institutional churches, social centers, halls for the young and kindergartens after the general plan of the Tokyo Misaki Tabernacle. Generous cooperation with the Japanese in social uplift projects, where the leadership of the missionary is expected and welcomed, should be freely accorded.

The present tendency of the Japanese, in which many see a result of the defeat of Prussian militarism, in whose mold modern Japan was created, is decidedly democratic. This tendency, together with local conditions, offers to American Christianity one of the greatest

challenges ever thrown to a Christian people or church.

Japan was opened to the world by an American. Many of Japan's leaders are graduates of American universities. Japan's place at the peace table as one of the five great nations has influenced her attitude toward Christian civilization. Commercial relations and interests in the Pacific tend to bring Japan and the United States together.

America, as well as Japan, is in the balance.

KOREA

AFTER centuries of night, a new dawn awaits the historic "Land of the Morning Calm." It is a dawn of reflected light, for "The Land of the Rising Sun," whose ward Korea is, must provide the chief help which may come to this ancient Eastern kingdom.

A country of 84,083 square miles, Korea has a population estimated at seventeen and a half million persons. She is a nation of almost untouched resources. Her people are of one race, mostly rural, with fair development of civilization.

Unlike Japan's, her soil is good. Sixty per cent. of her land is arable. She is the possessor of gold, coal, silver, copper, timber, rice, buckwheat, fruits and cotton. She has 1,066 miles of railway, which provide a revenue of about $4,000,000.

Korea is a nation which is being rebuilt. Her economic status is primitive. Under the Japanese, a readjustment of land revenue is going on. The factory system is being introduced. From this the country already is gaining great material advantage.

Sanitary conditions are being improved. Streets are undergoing repairs. New roads are carrying the nation's new traffic through forests hitherto uninvaded. More railroads are under construction. Agriculture is receiving expert government impetus, and even the mountains are being clothed with fresh forests.

Korea's financial condition has been greatly improved through the establishment of banks, a postal system and similar agencies. The total foreign trade is now in the neighborhood of $75,000,000 a year.

Care of the nation's defectives has begun. A number of benevolent institutions have been started with the imperial donation funds, amounting to $15,000,000, granted at the time of the annexation. A charity asylum was established by the government in 1911 with a fund for the care of orphans. This fund now amounts to $1,734,000, but a part of it is used for the government hospital and provincial charity hospitals.

Korea has the same range of disease to combat as has Japan, and special efforts are now being made to combat these diseases. The new sanitary administration has greatly improved the situation. One of the chief enterprises is the installation of water works in twelve cities, under either governmental or municipal supervision.

Some seven thousand physicians, six thousand of whom are Koreans and some of whom are allowed to practise according to the Chinese school, struggle to preserve the health of Korea's seventeen and a half million people. There are also a small number of licensed dentists, and three hundred midwives.

The government hospital and medical school at Seoul is a large, well-equipped and well organized institution. There are also eighteen charity hospitals, a leper hospital, twenty-three mission hospitals and twenty-five dispensaries. The prevalence of vice, accelerated by the immigration of dissolute Japanese, who are opening houses of prostitution, is increasing Korea's health problem.

Under the new regime, all schools, as in Japan, are being put in charge of the State. As a rule Japanese and Koreans are educated separately. The system proceeds on the plan of establishing training schools through which to furnish teachers, and with these teachers, opening elementary schools for the country.

The total number of primary schools is estimated at 350, with 36,000 pupils. Ten per cent. of the children of school age now have elementary school privileges, though until recently a majority of children attending school were

found in mission institutions. There are three middle schools conducted by the government, one teachers' training institute, nine girls' high schools, three commercial schools, three elementary commercial schools, a special school and four others.

Co-education does not exist above the primary grades, and no figures have yet been found available to indicate the number of students abroad or the rate of literacy. The advancement of general education is thus slight.

As part of the aftermath of the benighted condition in which the Korean people had existed for generations, there has not yet been developed any systematic training for the womanhood of the land outside of that furnished by the few mission schools for girls. These schools have not been sufficiently equipped.

Polygamy is not practised, but there are a considerable number of secondary or common law marriages. Property rights are determined somewhat after the requirements of the Japanese law.

While in the tenth century the predominating religious faith was Buddhism, this cult now shares much of the field with Shamanism. Except for decline, no great change in the religious condition of the country has taken place in recent years. Communicants of Protestant churches in Korea now number 87,278. There is one ordained minister to 156,250 of the population.

Union and cooperative enterprises are only in their infancy in Korea. A union hospital and medical school, a union Christian college, a Bible women's institute, a Christian literature society and a school for foreign children are the leading union enterprises thus far developed.

There is no overlapping of the work of the missionary forces at present in Korea. There are no unoccupied areas. The six leading denominations have divided up the territory. Mission assets in Korea are: a mission force of 326, distributed in thirty-five stations (with two in Manchuria); 2,950 churches, of which 2,700 have buildings. There are 32,000 enrolled probationers. To serve this large and growing organization, there are 250 ordained Koreans, 1,000 salaried evangelists and 1,500 Christian teachers.

Twenty-three hospitals are at present treating one thousand patients a day; but the medical mission in Korea should be reinforced. Up to date seventy Christian physicians have been graduated from Severance Medical College, but the ratio in Korea still stands at one medical missionary to 345,000 Koreans.

It is proposed to increase these agencies. There should be 330 new missionaries, two hundred of them for direct evangelistic work. The native Korean staff calls for 1,130 Korean evangelists and 1,130 school teachers. Funds are required for higher education, medical training, social settlements, for the growing industrial problem and for Christian literature and propaganda.

Already Christian missionaries have won the confidence of the Koreans. It remains for the church to cooperate with the public spirited leaders of Japan who entertain a larger vision and a more humane policy for Korea. The problem is to show Korea that Christianity is as willing to promote evangelism as to protect democracy.

Japan governs Korea politically. But there is no rest in Korea. The cruelties and injustice perpetrated by the military government against the unarmed and helpless Koreans, and proven by many and wholly irrefragable testimonies, have turned the feelings of the best peoples of all lands against that government. It must be noted that every missionary in Japan, the entire Christian church of the land, Protestant and Catholic alike, the press of Japan and the better minds among the Japanese themselves, are, one and all, outspoken in their disapproval of these acts.

The Japanese Government, by removing its responsible agents in Korea and putting good men in charge of the country, men who promise adequate reforms, virtually admits its own responsibility and determination to make amends. On August 20, 1919, the Emperor of Japan issued a rescript in which he said:

"We issue this imperial command that reforms be at once put into operation. * * * We call upon all public functionaries and others concerned to exercise their best endeavors in obedience to our wishes."

At the same time Prime Minister Hara issued a lengthy statement in which he said:

"Being determined to be perfectly just and fair in the conduct of affairs connected with the recent uprisings, the government will admit no excuse for any culprit, whether he be a government official or a private citizen. Take the Suigen occurrence, for instance. There the government has caused the responsible officers, who had already been subjected to administrative censure, to be brought for trial before a court martial."

We believe that the government is sincere in its promises to do right by Korea, and we await the result with confidence. The very struggle of the Koreans for liberty and fair dealing stands immensely to their credit; and a nation with the high sense of justice and fair dealing which Japan possesses must surely respond to the aspirations of seventeen and a half million Koreans.

Korea's chief hope lies in a democratic Japan. The "calmness" of the morning which has lain upon the land for so many centuries is about to give way to a noonday of new life, progress and productiveness. The door is open to living Christian forces.

For the Land of the Rising Sun

Two hundred and ninety-four new missionaries for Christian progress in progressive Japan.

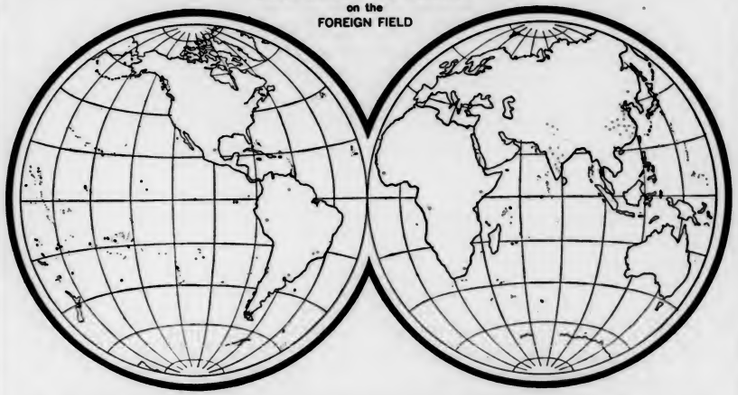
Interchurch World Movement Estimates for American Foreign Missionary Societies in Japan

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	154	430
Educational	88	242
Medical	32	89
Literature	3	7
Others*	17	54
Total	294	822

*Business agents, industrial and institutional workers, etc.

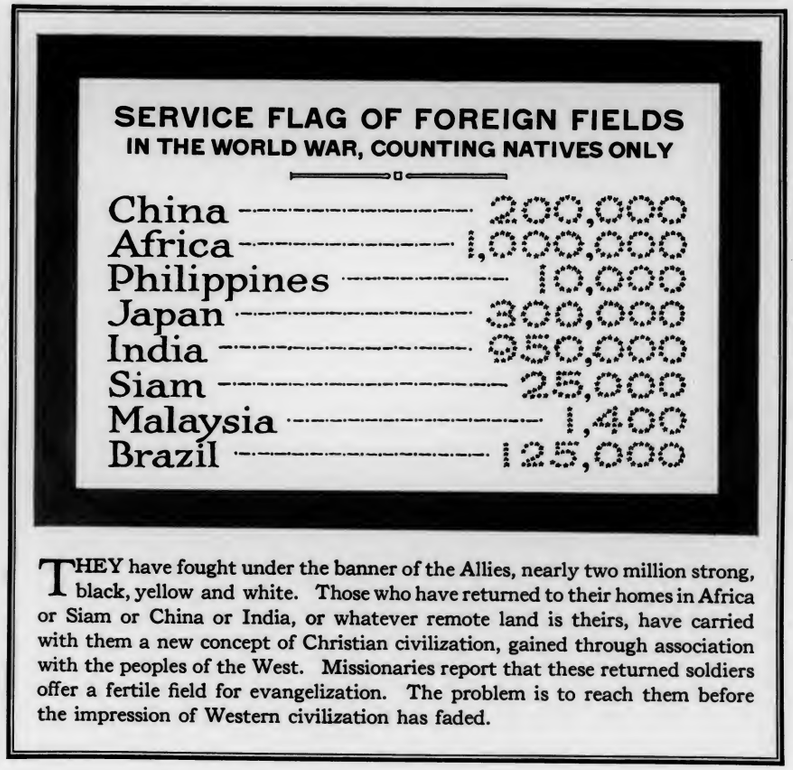
COOPERATION FOR A COMMON CAUSE

UNION MISSIONARY ENTERPRISES
on the
FOREIGN FIELD



IN MOST missionary fields denominational barriers, insofar as they interfere with the common cause, are being broken down. There is a growing movement toward union or cooperative enterprise among the Protestant missions. The world for Christ, not the world for a denomination, is the true missionary goal.

BUDGET TABLES



THEY have fought under the banner of the Allies, nearly two million strong, black, yellow and white. Those who have returned to their homes in Africa or Siam or China or India, or whatever remote land is theirs, have carried with them a new concept of Christian civilization, gained through association with the peoples of the West. Missionaries report that these returned soldiers offer a fertile field for evangelization. The problem is to reach them before the impression of Western civilization has faded.

Notes on the Budget Tables

THE following explanatory notes will make clear the general considerations upon the basis of which the Budget Tables on the succeeding pages were formulated and why some tables appear only in one volume while other tables appear in both the American and the Foreign volumes.

NOTE I: To set forth the Campaign Budget of the Interchurch World Movement, nine budget statements or tables are required. They are:

Table I.	Foreign Mission Work.
Table II.	Home Mission Work—By Denominations and Boards.
Table III.	Home Mission Work—By Types of Work.
Table IV.	Educational Work in the United States.
Table V.	Sunday School and Young People's Work.
Table VI.	American Hospitals and Homes.
Table VII.	Support of Retired Ministers.
Table VIII.	Special Items.
Table IX.	General Summary.

Of the foregoing, Table I, Foreign Mission Work, appears only in the Foreign Volume of the World Survey and Tables II, III, IV, V, VI and VII appear only in the American Volume. Tables VIII and IX are printed in both volumes.

NOTE II: The total number of denominations included in the budget statements is thirty.

NOTE III: The total number of boards and other agencies is 182.

NOTE IV: The budget also includes the state organizations of most of the denominations and in some cases the city organizations (several hundred in number).

NOTE V: In addition to the foregoing the following denominational *boards* have endorsed the Movement, but for various reasons do not this year participate in the *financial* campaign. The budgets of some of these are included in those of other organizations.

DISCIPLES:
- Foreign Christian Missionary Society
- Christian Women's Board of Missions
- Association for the Promotion of Christian Unity

METHODIST:
- Board of Missions, Methodist Episcopal Church, South

UNITED PRESBYTERIAN:
- Freedman's Board

UNITED BRETHREN IN CHRIST:
- Woman's Missionary Association

MORAVIAN:
- Society of the United Brethren for Propagating the Gospel among the Heathen (Moravian Church)

NOTE VI: The following *general* denominational bodies have also endorsed the Movement:
- American Christian Convention
- Commission on Missions of the National Council of Congregationalists.
- Convocation Committee of the United Presbyterian Church
- Executive Committee of the Five-Year Meeting of the Friends in America
- Executive Committee of the National Baptist Convention
- General Assembly of the Presbyterian Church in the U. S. (South)
- General Assembly of the Presbyterian Church in the U. S. A. (North)
- General Board of Administration of the Church of the United Brethren in Christ
- General Assembly of the United Presbyterian Church
- General Synod of the Reformed Church in America
- General Synod of the Reformed Church in the U. S.
- Joint Centenary Commission of the Methodist Episcopal Church (North and South)
- National Council of the Congregational Churches in the U. S.
- New World Movement of the United Presbyterian Church
- Northern Baptist Convention
- Seventh Day Baptist General Convention
- United Missionary and Stewardship Committee of the Reformed Church in the U. S.

NOTE VII: The foregoing lists and statistical summaries do not include interdenominational organizations, many of which have endorsed the Movement, since by the terms of the Cleveland action they do not participate in the campaign and budget.

Table I—FOREIGN SURVEY DEPARTMENT

General Budget Statement for

FOREIGN MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Fields

Denomination and Board	Total	Africa	China	India (1)	Japanese Empire (2)	South-eastern Asia (3)	Philippine Islands	Near East (4)	Latin America (5)	Europe (6)	Supplementary Field Items (7)	Home Base Items (8)	Unanalyzed
ADVENT	$	$	$	$	$	$	$	$	$	$	$	$	$
Advent Christian Church													
BAPTIST													
Northern Baptist Convention													
American Baptist Foreign Mission Society (W)	*34,041,071	*775,490	*9,846,442	*7,361,285	*2,686,994		*972,090			*600,000	*10,233,000	*1,565,770	
National Baptist Convention													
Foreign Mission Board	*2,200,000	*1,300,000								*700,000		*200,000	
General Baptist													
Foreign Missionary Society (W)	15,000					15,000							
BRETHREN													
Church of the Brethren													
General Mission Board	606,798		70,000	145,000						10,000	216,798	165,000	
Brethren Church													
Foreign Missionary Society (W)	45,000												45,000
CHRISTIAN													
Christian Church													
Foreign Mission Board (W)	99,725				70,876						28,849		
CONGREGATIONAL													
Congregational Churches													
American Board (W)	6,553,470										4,000,000		2,553,470
DISCIPLES													
Disciples of Christ													
United Christian Miss. Society (W)	2,488,352	179,850	740,023	359,872	288,107		176,500		409,000			a335,000	
EVANGELICAL													
Evangelical Association													
Missionary Society (W)	108,000		30,000		46,000					32,000			
United Evangelical Church													
Evangelical Synod of N. A.													
Foreign Missions Board	276,021			172,360					1,600		102,061		
FRIENDS													
Society of Friends in America													
Board of Foreign Missions (W)	344,038	40,500	11,000					28,500	69,500		177,538	17,000	
Society of Friends of California													
Board of Missions	40,000								36,240			3,760	
HOLINESS													
Holiness Church													
MENNONITE													
General Conference of Mennonites													
Board of Foreign Missions	82,000		30,000	37,000							15,000		
METHODIST													
Methodist Episcopal Church													
Board of Foreign Missions, $10,500,000													
Woman's Foreign Mis. Soc. 6,000,000	16,500,000	539,110	3,506,595	3,637,858	1,722,007	428,959	334,185	c53,846	2,046,887	3,389,178	d315,757	525,618	
Methodist Protestant Church													
Board of Foreign Missions	396,035										179,807		216,228
Woman's Foreign Missionary Society	71,000										31,368		39,632
Free Methodist Church of N. A.													
General Missionary Board (W)	*2,141,230	*848,335	*170,340	*128,240	*563,208					*80,550		*350,557	
African Methodist Episcopal Zion Church													
Foreign Mission Board (W)	52,000	32,000							6,000		2,000	12,000	
Colored Methodist Episcopal Church													
Reformed Zion Union Apostolic Church													
PRESBYTERIAN													
Presbyterian Church in the U. S. A.													
Board of Foreign Missions (W)	18,530,929	198,501	3,362,648	2,114,813	1,775,977	709,983	541,141	1,189,315	961,680	200,000	6,924,371	552,500	
Presbyterian Church in the U.S.(So.)													
Executive Committee of Foreign Missions (W)	2,928,754										1,596,754		1,332,000
Associate Reformed Presbyterian Synod													
Board of Foreign Missions	††198,450			90,700					107,750				
Reformed Presbyterian Church in N. A., Synod													
Board of Foreign Missions	175,000		67,007					107,993					

Table I—FOREIGN SURVEY DEPARTMENT
(Continued)

General Budget Statement for

FOREIGN MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Fields

Denomination and Board	Total	Africa	China	India (1)	Japanese Empire (2)	South-eastern Asia (3)	Philippine Islands	Near East (4)	Latin America (5)	Europe (6)	Supplementary Field Items (7)	Home Base Items (8)	Unanalyzed
PRESBYTERIAN—*Continued*	$	$	$	$	$	$	$	$	$	$	$	$	$
United Presbyterian Church													
Board of Foreign Missions	*10,419,161	*7,465,028		*2,954,133									
Women's General Missionary Society (Foreign Work)	*2,118,379	*1,372,756		*745,623									
REFORMED													
Reformed Church in America													
Board of Foreign Missions (W)	800,000		194,150	170,510	167,060			108,880			159,400		
Reformed Church in the U. S.													
Board of Foreign Missions (W)	*5,519,305		*833,750		*1,250,475			*75,000		*70,000	*3,005,080	*285,000	
UNITED BRETHREN													
Church of the United Brethren in Christ													
Foreign Missionary Society (W)	**911,770	134,558	213,786		168,962		106,018		70,676		159,876	57,894	
TOTAL	107,661,488	12,886,128	19,075,741	17,917,394	8,739,666	1,153,942	2,129,934	1,563,534	4,489,883	4,301,178	27,498,216	3,719,542	4,186,330

(W) Including women's work.
* Five-year budget to be subscribed in 1920.
** $694,000 of this amount a two-year budget, to be subscribed in 1920; $217,770, a one-year budget.
†† Budget not yet approved by national board.
a Including $135,000 for College of Missions.
b For deficits and undenominational organizations.
c Woman's Foreign Missionary Society only. The amount of the Board of Foreign Missions for this field is included in the item of that board for Europe.
d Woman's Foreign Missionary Society only.

(1) Including Ceylon and Afghanistan.
(2) Including Korea.
(3) Siam, French Indo-China, Malaysia and Oceania.
(4) Including Persia and the Balkans.
(5) Except the West Indies.
(6) Except the Balkans.
(7) Amounts for unoccupied areas, projected union work, European relief, etc.
(8) Administration and promotional expenses when not included in foregoing columns.

Table VIII.—SPECIAL ITEMS

General Budget Statement for

SPECIAL ITEMS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

Includes such items as Temperance, War Relief, etc., not classifiable in the six departmental tables and columns.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	.....	
BAPTIST		
Northern Baptist Convention	*$4,060,000	
Board of Promotion		*$4,000,000
Northern Baptist Convention		*60,000
National Baptist Convention	*565,000	
Women's Convention		*500,000
Administration and Contingent		*65,000
General Baptist	.....	
BRETHREN		
Church of the Brethren	.....	
Brethren Church	.....	
CHRISTIAN		
Christian Church	.....	
CONGREGATIONAL		
Congregational Churches	50,000	
Bible Society, etc		50,000
DISCIPLES		
Disciples of Christ	25,440	
Board of Temperance		25,440
EVANGELICAL		
Evangelical Association	.....	
United Evangelical Church	.....	
Evangelical Synod of N. A	.....	
FRIENDS		
Society of Friends in America	297,500	
War Relief		100,000
Underwriting		50,000
Undesignated		147,500
Society of Friends of California	.....	
HOLINESS		
Holiness Church	.....	
MENNONITE		
General Conference of Mennonites	.....	
METHODIST		
Methodist Episcopal Church	1,500,000	
Board of Temperance		1,500,000
Methodist Protestant Church	.....	
Free Methodist Church of N. A	.....	
African Methodist Episcopal Zion Church	10,000	
New Era Movement		10,000
Colored Methodist Episcopal Church	.....	
Reformed Zion Union Apostolic Church	.....	
PRESBYTERIAN		
Presbyterian Church in the U. S. A	2,022,987	
New Era Movement		1,833,542
Board of Temperance		189,445
Presbyterian Church in the U. S. (South)	.....	
Associate Reformed Presbyterian Synod	.....	
Reformed Presbyterian Church of N. A., Synod	.....	
United Presbyterian Church	.....	
REFORMED		
Reformed Church in America	.....	
Reformed Church in the U. S	.....	
UNITED BRETHREN		
Church of the United Brethren in Christ	***240,000	
Expenses of Enlistment Campaign		***165,000
Undesignated		***75,000
TOTAL	$8,770,927	$8,770,927

* Five-year budget to be subscribed in 1920. *** Two-year budget to be subscribed in 1920.

Table IX.—SUMMARY

General Summary of

ALL BUDGET STATEMENTS

of the Denominations and Boards Cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Departments

Denomination	TOTAL CAMPAIGN BUDGET 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes†††	American Ministerial Support and Relief	Special Items (Not classifiable in preceding columns, e. g. War, Relief, Temperance, etc.).	Portion of Campaign Budget to be Paid in 1920
	$	$	$	$	$	$	$	$	$
ADVENT									
Advent Christian Church	35,000	.....	35,000	.....	.....	.....	.....	.....	35,000
BAPTIST									
Northern Baptist Convention	*130,533,000	*34,041,071	*46,220,304	*33,940,000	*2,721,125	*1,000,000	*8,550,500	*4,060,000	26,106,600
National Baptist Convention	*10,250,000	*2,200,000	*3,850,000	*2,600,000	*685,000	.....	*350,000	*565,000	2,050,000
General Baptist	272,500	15,000	57,500	170,000	10,000	.....	20,000	.....	272,500
BRETHREN									
Church of the Brethren	3,219,598	606,798	532,800	2,000,000	40,000	.....	40,000	.....	3,219,598
Brethren Church	200,000	45,000	45,000	75,000	20,000	15,000	.....	.....	200,000
CHRISTIAN									
Christian Church	727,693	99,725	211,468	406,500	10,000	.....	.....	.....	727,693
CONGREGATIONAL									
Congregational Churches	16,508,470	6,553,470	5,920,000	2,246,400	18,600	.....	1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
EVANGELICAL									
Evangelical Association	1,394,260	108,000	432,760	.....	.....	538,500	315,000	.....	1,394,260
United Evangelical Church	305,983	.....	305,983	.....	.....	.....	.....	.....	305,983
Evangelical Synod of N. A	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000	.....	1,846,521
FRIENDS									
Society of Friends in America	4,532,081	344,038	588,043	*3,250,000	27,500	.....	25,000	297,500	1,932,081
Society of Friends of California	40,000	40,000	.....	.....	.....	.....	.....	.....	40,000
HOLINESS									
Holiness Church	50,000	.....	.....	.....	.....	50,000	.....	.....	50,000
MENNONITE									
General Conference of Mennonites	82,000	82,000	.....	.....	.....	.....	.....	.....	82,000
METHODIST									
Methodist Episcopal Church	c34,485,737	a16,500,000	b11,782,872	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000	.....	1,745,866
Free Methodist Church of N. A	*6,234,986	*2,141,230	*2,247,180	*1,406,250	*50,000	.....	*390,326	.....	1,246,997
African Methodist Episcopal Zion Church	212,000	52,000	50,000	†60,000	.....	.....	40,000	10,000	212,000
Colored Methodist Episcopal Church	250,000	.....	.....	250,000	.....	.....	.....	.....	250,000
Reformed Zion Union Apostolic Church	17,263	.....	17,263	.....	.....	.....	.....	.....	17,263
PRESBYTERIAN									
Presbyterian Church in the U. S. A	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569	.....	2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)	7,865,445	2,928,754	2,730,091	1,606,600	100,000	.....	500,000	.....	7,865,445
Associate Reformed Presbyterian Synod	392,264	††198,450	43,814	150,000	.....	.....	.....	.....	392,264
Reformed Presbyterian Church of N. A., Synod	529,472	175,000	.....	354,472	.....	.....	.....	.....	529,472
United Presbyterian Church	*31,977,457	*12,537,540	*8,705,305	*8,264,960	*103,943	*1,013,075	*1,352,634	.....	6,395,491
REFORMED									
Reformed Church in America	2,136,091	800,000	1,101,441	†220,250	14,400	.....	.....	.....	2,136,091
Reformed Church in the U. S	*16,916,085	*5,519,305	*5,796,780	*3,850,000	*550,000	.....	*1,200,000	.....	3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ	**6,546,662	**911,770	**1,999,917	**2,768,930	**126,045	100,000	***400,000	***240,000	4,546,662
TOTAL	336,777,572	107,661,488	109,949,037	78,837,431	5,931,925	†††5,116,465	20,510,299	8,770,927	175,446,349

*Five-year budget to be subscribed in 1920.
**Budget to be subscribed in 1920; part to be paid in 1920, part in two years.
***Two-year budget to be subscribed in 1920.
†One-fifth of five-year budget.
††Budget not yet approved by national board.
†††Budgets approved by national boards only are included in this column. For local or regional budgets see pages 260, 261.

a—The Methodist Episcopal Foreign Missions Budget is composed of:
1. $10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.
2. $6,000,000—the budget of the Woman's Foreign Missionary Society

b. The Methodist Episcopal Home Missions Budget is composed of:
1. $10,500,000—the Centenary amount of the Board of Home Missions and Church Extensions, which has already been subscribed.
2. $607,872—the budget of the Woman's Home Missionary Society.
3. $675,000—the budget of the Freedman's Aid Society.

c. This total includes $21,000,000 which was subscribed in the Centenary Campaign.

d. $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

A STATISTICAL MIRROR

CONTENTS

	Page
Introduction	167
Church Membership in the United States	168
Taking the World	170
Membership Feeders	172
Other Membership Feeders	174
Ministerial Support	180
Statistical Table of Methodist and Seventh Day Adventist Churches	184
Forward Movements	188
One Billion Dollars for Advance Work	190
The Latent Church	192
The Developed Church	194
Clearing up the Record	197
Benevolence Offerings per Member	198
Poor Copy for Statistics	201
Common Types of Statistical Errors	202
For the Quiet Hour	205
The Valley of Dry Bones	207
What if All Should Tithe	208
Winnowing Grain	214
Poverty's Offering	215
The Modern Thresher	216
The Grain Tithe	217
A Soldier's Estimate of the Interchurch World Movement	218

CHARTS AND GRAPHS

	Page
Two Hundred and One Religious Bodies	169
Religions of the World	171
Membership Record—Church, Sunday Schools and Young People's Societies	173
Membership Record—	
Spring Conferences, Including Foreign	173
Spring Conferences, Home Group	175
Presbyterian	175
Methodist Episcopal Church—	
Spring Conferences, Home and Foreign	176
Spring Conferences, Foreign Group	177
Per Cent. Record—	
Presbyterian Church in U. S. A.	178
Methodist Episcopal Church	179
Are Preachers Overpaid?	181
Prosperity's Recognition of the Methodist Minister	182
Present Pastoral Support in Relation to Increased Cost of Living	183
Per Capita of Total Church Expenses—Methodist and Adventist	185
Graph Blank for Use in Estimating Per Capita of Total Church Expenses	186
Per Capita of Total Church Expenses—Adventist, Presbyterian, Methodist Episcopal, Northern Baptist	187
Offerings and Pledges—Presbyterian, Baptist, Methodist, Past and Future	189
One Billion Dollars	191
An Unrelated Membership	193
A Related Membership	195
Quadrennium Records—	
Methodist Episcopal, 1915-1918	196
Presbyterian, 1916-1919	196
Methodist Episcopal, 1911-1914	197
Per Member Benevolent Offering Records—	
By the Day	199
By the Week	199
By the Month	200
By the Year	200
Statistical Difficulties	201
A Page of Statistical Errors	203
Everything Except the Kingdom	204
Lantern Slide Pictures	209–217

A STATISTICAL MIRROR

THE purpose of this book is to set forth in graphic form a few general facts concerning the work of the church in its several branches. The charts presented were selected to set forth some varied conditions of church activities and are intended for study and careful analysis.

Experience has made clear that in dealing with statistical records in chart and graph form the lessons set forth are usually a revelation to the people who look for the first time into what may be termed a statistical mirror.

A diagnosis of conditions in the church before undertaking a great forward movement is as essential as the physician's diagnosis before administering his treatment. That the church has not measured up to its world responsibility needs no argument.

In dealing with actual conditions of church life and legislation affecting our benevolent and local interests the individual member must be kept definitely in mind.

The church membership does not seem to be aware of existing conditions.

Our hope lies in relating the entire membership to the central purpose of church organization. One of the most alarming indications is the increasing number of unrelated members, a certain sign of decreasing vitality.

The vitality of Christianity is diminished as its adherents fail to give of life, service and means. When the church fails in holding its own young people its decline is inevitable.

A church organization in a community center with a large percentage of its members inactive usually fails adequately to support its minister and seeks to excuse itself from missionary responsibility. If, as men prosper financially they decline spiritually, they are reversing the fundamental teachings of the word of God.

A careful study of the Scriptures will reveal that the highest service we can render is the giving of ourselves. As to offerings, if we give according to our ability the amount will usually exceed the tithe.

The greatest service the pastors of evangelical Christianity can render the Interchurch World Movement of North America and the kingdom of God is to put forth faithful and increasing efforts to secure the full cooperation of each registered member in a forward movement.

Church Membership in the United States for the Year 1918

THE chart on the opposite page was originally drawn to a scale of 1,000,000 members to the square inch. The 42,044,374 members are divided according to the size of the 201 bodies as reported by the government's Bureau of Religious Statistics.

The Roman Catholics are reported as a single body and 119 other churches are scaled according to their numerical strength, with 81 smaller bodies grouped in a single block which represents the relative size of their combined membership.

The methods of compiling religious statistics differ widely in the several religious bodies, especially when attempts are made to harmonize the records of Protestant and Roman Catholic. Care must be exercised that we do not over-estimate the strength of a religious body because of the number of its members.

By a more careful analysis it will be found that the development of some of the smaller bodies in local and benevolent church life will serve as an object lesson for many of the larger organizations.

One of the most vital subjects affecting church statistics is that of the children; some of the branches of the church counting them as members from infancy and others actually undertaking to conduct the work of the church without them. This is often the cause of conflicting statements as to the relation of church membership to population and nothing is more misleading than to state that the unsaved portion of a given population is the difference between the population itself and the number of people recorded as church members. It should be kept in mind that according to the last official census 26 per cent. of the entire population of the United States were children under eleven years of age.

"The Roman Catholic and Eastern churches, orthodox or independent, consider as members all persons, including infants, who have been baptized according to the rites of the church." The average age of confirmation in the Roman Catholic church was formerly nine years, but has been dropped to eight and sometimes seven.

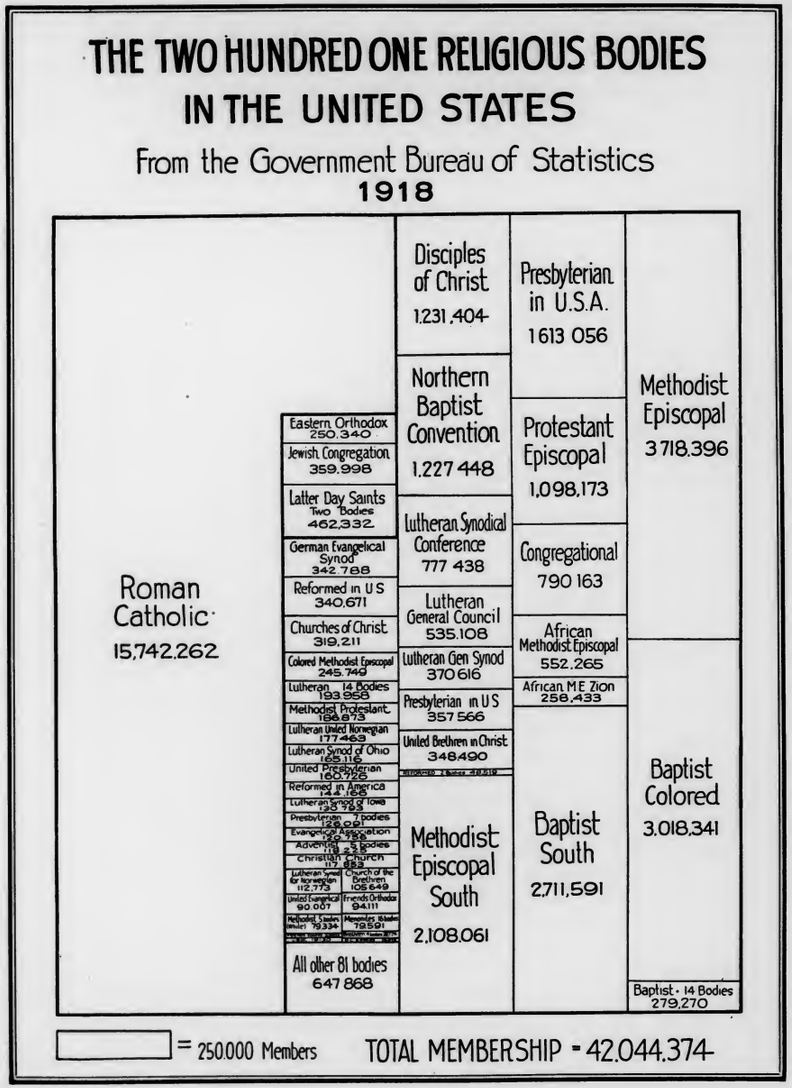
Aside from the child life which certainly cannot be counted against us, there are literally millions of people in America who have belonged to Christian churches but who are not now recorded as actual communicants. Many of these are worshiping in churches in which they do not hold their membership. This is especially true in some western communities where by actual count it has been shown that the number of church members belonging elsewhere equals the number who belong locally.

Perhaps one of the first and most essential movements of the church should be in united efforts to gather in these people and to enlist their full cooperation in the work of the church. If the Interchurch World Movement of North America is to succeed with its world program we shall need to enlist the last man, woman and child of the entire Christian body.

In the compilation of religious statistics we find in some cases actual membership only is counted; while in others the figures are made to include the church constituency in its broadest sense. Thus we encounter almost unsurmountable difficulties in compiling uniform tables of church statistics.

Concerted action should be taken by the religious communions of Protestantism looking to greater uniformity in respect to what constitutes church membership, what should be included in the reporting of church properties, ministerial support, and church benevolent offerings.

The official or legal names of religious bodies should be reported in making returns for all items of record or publication.



Taking the World

BY MATHEMATICS

IF THE world could be taken by mathematics, it would be perfectly easy. Any one can figure out with pencil and paper just how long it would take to reach the last man, woman and child in all the world.

If 171,650,000 Protestant Christians should each win one person each year, and likewise each new convert win one other each year, at the end of the—

First year there would be	.....	343,300,000
Second " "	.....	686,600,000
Third " "	.....	1,373,200,000

and the non-Christian world would receive the open Bible and knowledge of Jesus Christ.

While the importance of a mathematical analysis should not be under-estimated in computing possibilities and in checking results, taking the world involves far more than mathematical calculations. To reach the whole world requires that the entire Christian force become active.

BY EDUCATION

INFORMATION has too frequently been given to the people unaccompanied by a working program, and organization has too often exhausted the time and strength of the body in working its own machinery.

It is little less than a tragedy that nearly two thousand years have passed and the actual religious conditions of the world have never been thoroughly and scientifically surveyed. The survey now in process of completion will result in setting before the minds of the Christian church world conditions and needs which will be staggering. But this of itself will not evangelize the world.

WITH MONEY

IF THE Christian church were actually giving in proportion to the temporal prosperity of its individual members, a program of world evangelism could be financed within this generation. Money we must have and there should be no apology for the collection.

It costs money to send missionaries around the globe. It costs money to erect schools and churches, but there is no investment which brings so large a return in time and eternity as that which is invested in the up-building of the kingdom of God upon this earth.

In the giving of money a double purpose should be served. It should not only aid in the work for which it is given, but should react upon the spiritual life of the giver.

BY PRAYER

THE world cannot be taken without prayer. Prayer is power, a power which manifests itself when the current between God and man is completed. Prayer reveals the true program of life. It opens the door of missionary opportunity, but spiritual resources must be vitally connected with human energies.

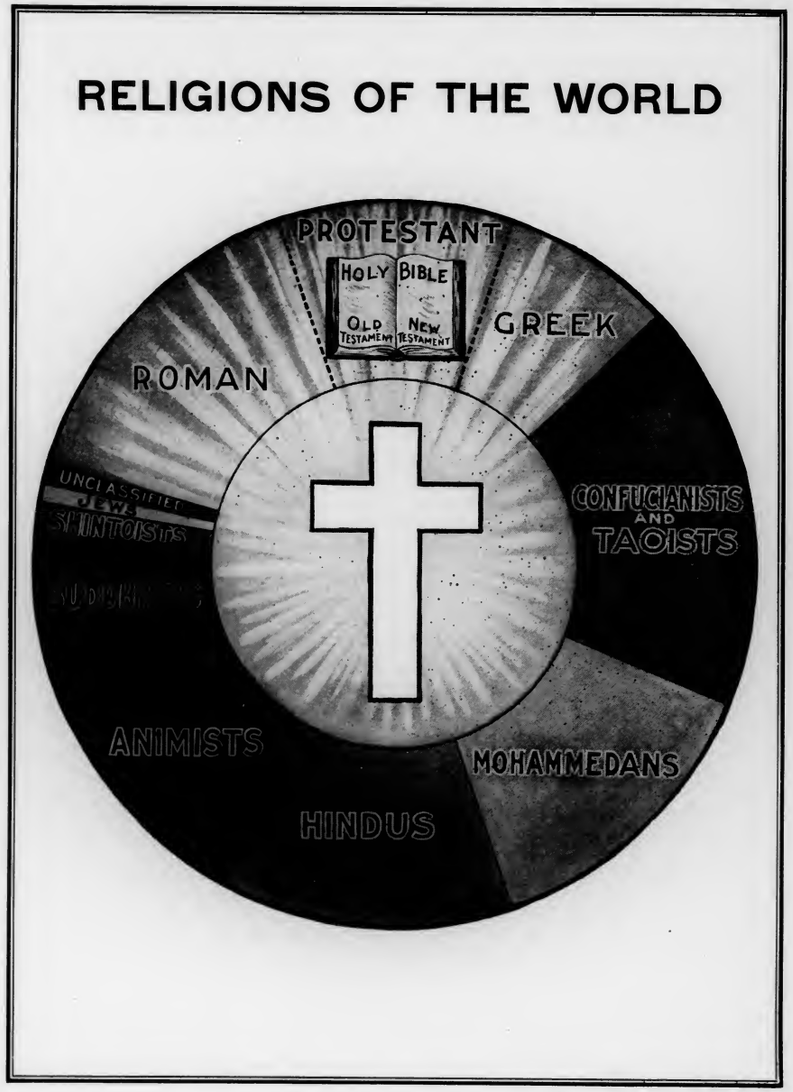
BY LIFE SERVICE

WORLD evangelization has its final solution in the life and sacrifice of our Lord and Master.

A calculation as to the number of people required to evangelize the world will be helpful; the needs of the world will become a challenge to those whom God calls to his service; greater emphasis must be placed upon the spiritual results of making financial sacrifices for the advancement of God's kingdom in all the world, and at this point the subject of prayer will become tremendously real.

The religions of the world as set forth in the circle on the opposite page are grouped according to their relative numerical strength, constituency or following rather than actual membership being the basis of the divisions. The chart sets before the reader the entire world task.

The world's hope is in the open Bible and in the cross of Jesus Christ.



Membership Feeders

THE church has been receiving a large percentage of its membership from the Sunday schools and young people's societies and we have accustomed ourselves to look upon these organizations as the reservoirs from which the church receives the major part of its membership.

The record of the Methodist Episcopal Church will serve as an illustration. This denomination has not reported a loss in membership in its total figures for the past 37 years. During the last 10 years it reported gains of from 50 to 130 thousand per year, but in the year 1918, the increase was only 5226, while last year, 1919, the spring conferences reported an actual loss of 10,656. The unchecked reports of the fall conferences indicate that the denomination as a whole will report an actual loss in membership for the last year. This calls for more than passing consideration. If it be true in the several bodies of Protestant Christianity, sooner or later it cannot help but diminish the missionary activities of the church. If the stream flows with less volume there is real concern lest its sources of supply be drying up.

Is it not a fair question to inquire the causes for the decline of membership?

On the opposite page the per cent. chart shows that the spring conferences of the Methodist Episcopal Church reported a gain in membership each year from 1915 to 1918, as is indicated by the solid line beginning at the zero (0) mark and moving upward for three years. The per cent. of gain or loss in each case is computed upon the figures of 1915.

In 1915 there were 1,485,353 members
In 1916 there was an increase of 46,874 members
In 1917 " " " " " 29,770 "
In 1918 " " " " " 6,514 "
In 1919 " " a decrease of 10,656 "

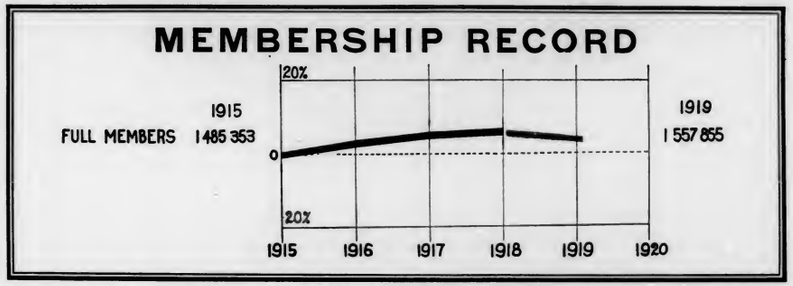
Thus this diminishing increase at last resulted in an actual loss; and why? First, the Sunday school, the main feeder or source of supply, reported as follows:

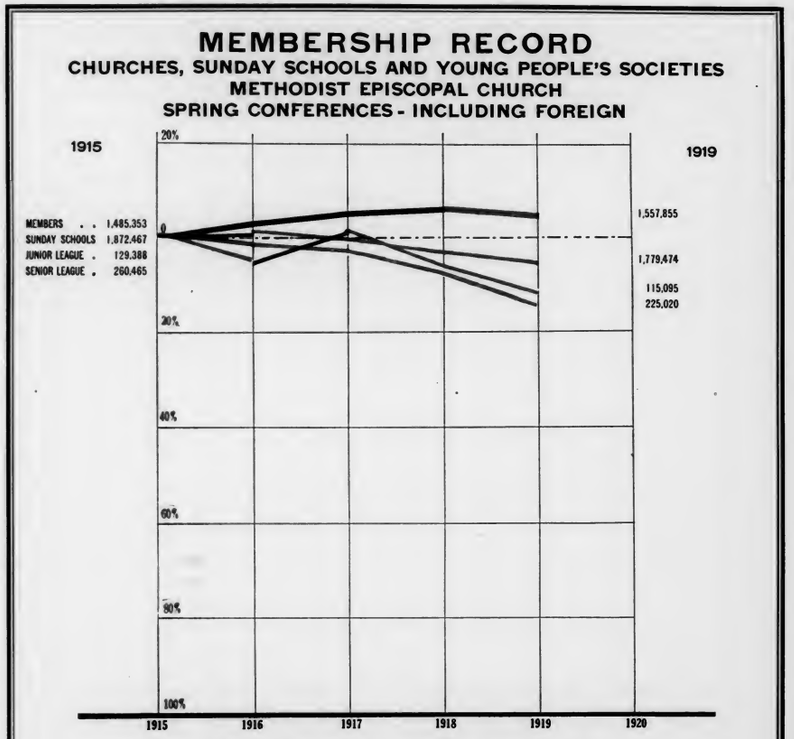
In 1916 a membership increase of 18,361
In 1917 " " decrease of 29,136
In 1918 " " " " 44,968
In 1919 " " " " 37,250

or a net loss for the four years of 92,993 members. During the same period the Epworth League reported a net loss of 35,445, and the Junior League, 14,293.

Whatever may be the record as to the number of conversions in the Sunday schools and young people's societies during the past few years, the fact is that in many church services the absence of young people is most noticeable.

There are other feeders which supply the church with its membership. In the Methodist Episcopal Church ten membership feeders are reported, and the Presbyterian Church reports five, as will be noted on the charts which follow.





The Church of the Future

IF THE church is to succeed in a great and permanent forward movement, church leaders, pastors, teachers and parents must guard against the danger of separating the young life from a vital relationship to the organization and work of the church itself, for it must be kept in mind that the church draws the major part of its membership from the Christian home and from the Sunday school and young people's organizations.

We are dependent upon the young manhood and womanhood of the church to supply our pulpits, and for missionary service at home and abroad. The call for Christian leaders in all departments of church activity—educational, medical, social—was never greater.

The work of life service will ultimately break down unless the trend of the church, as shown by the lines of the chart above, is changed.

Other Membership Feeders

THERE is no hope of a permanent increase in the membership of the church until such time as the items which build into the membership are strengthened.

The chief factor in the building of church membership is in the religious home life, but as there are no records from which we can draw to illustrate this, we have selected the Sunday school and young people's societies which are recognized as the chief sources of supply for church membership.

It is cause for serious thought when in a great religious body, each of the items for which our membership is drawn shows a decrease.

In the consideration of church life attention is called not only to full membership but also to the items of preparatory and non-resident members, deaths, baptisms, Sunday schools, young people's societies and the number under religious instruction.

The membership graph of the spring conferences of the Methodist Episcopal Church was prepared for the purpose of presenting to the eye by lines the percentage of increase or decrease from year to year of the above "feeders" of church membership.

In the left hand column are the items considered and the figures as reported in 1915. These serve as the basis of calculating the percentage of increase and decrease for each year.

Figures for the year 1919 are placed in the right hand column opposite the respective items for 1915. The actual increase or decrease may be found by subtraction.

Each division of the vertical lines represents 20 per cent. and the horizontal divisions cover a year of time. The dotted line is the base of calculation as it represents the record of 1915 for each item.

As a practical interpretation of the chart the first item on the left is "deaths." In the year 1915 there were 19,588 reported. Reading directly across to 1919 the number of deaths reported is 25,900, or an increase of 32.2 per cent.

The second item is that of membership. The line is heavier as the chart is a membership record.

At the end of the first year, 1916, five of the items show losses; there were eight down pulls in 1918; and nine for the last year, pulling the membership itself into the loss with only the death record showing an increase.

While the membership curve is affected by the elements which feed into membership it is evident, as indicated by the record of 1919 that the membership itself cannot be sustained if unsupported by the items which build it up.

No item has moved continuously upward each year but three have declined each year, namely: the number of adults baptized; the number of children baptized; and the number received into preparatory membership.

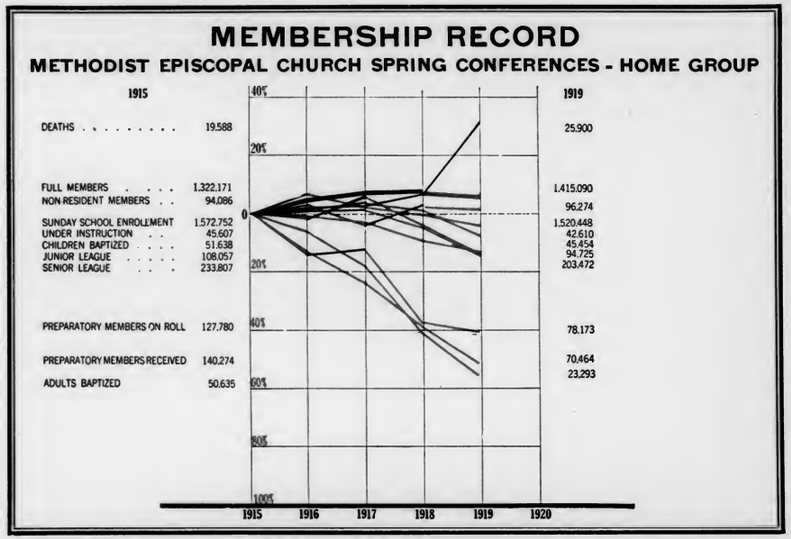
If a straight line be drawn from zero passing through the point representing the adults baptized in 1919 it will be observed that in three years from now the baptism of adults in the spring conferences of the Methodist Episcopal Church, home group, will cease if the present rate of decrease continues.

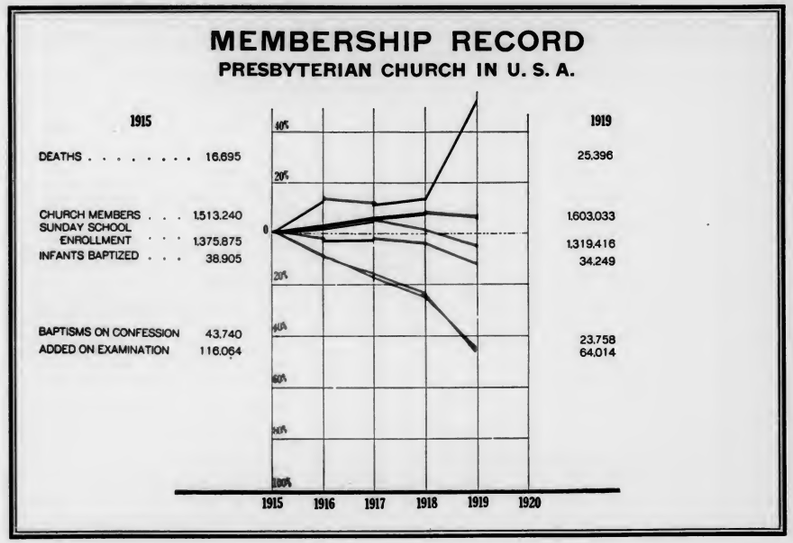
The challenge of the Centenary call was sent down to the Methodist Episcopal Church at a time when every tributary of its membership was diminishing; and while the record of 1919 will show a loss in membership, the first in 38 years, the direct result of the increased interest in world evangelism shows that new life has already entered the church.

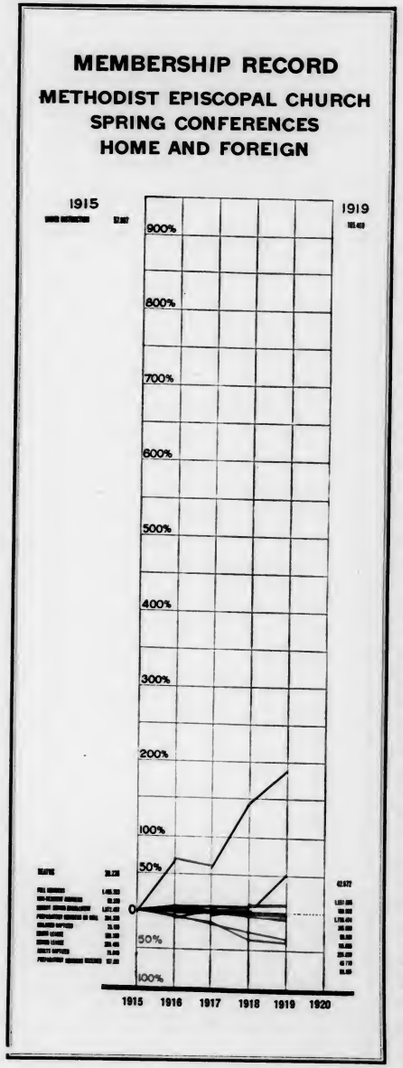
When the springs begin to dry the flow of the stream is lessened; or when the branches of the vine wither, the life of the vine itself is imperilled.

The outstanding feature of this chart is a marked decline in the items or tributaries which build into the membership of the church.

The lower chart on the opposite page shows a like condition in another communion.







When the Record is Set Forth in Total Figures

IN THIS chart the foreign group of conferences has been included and the scale of the chart of necessity changed in order to conform to the chart on the opposite page.

The first item is that of those "under instruction" which shows an increase of 187.2 per cent. while the same item for the home group reported an actual decrease of 7 per cent. as is shown on the preceding page.

The term "under instruction" refers to persons who are in classes in training for membership.

The second item is that of the number of deaths reported, an item which was practically stationary until 1919 which shows an actual increase of 14,228 in the number of deaths, or 50 per cent. in one year.

This is even more pronounced in the record of the foreign conferences as is shown on the opposite page.

In the study of records total figures do not always show the real condition of the body. When total figures are carried from year to year, the general drift of the organization is indicated, but to ascertain actual conditions it is necessary that the total record be divided into parts and these parts subdivided. In fact, the available record of the greatest value is the record of the individual pastoral charge. In the study of these records we find the up and down pull everywhere evident.

Under the caption "Clearing Up the Record" and local individual charge records illustrating the same, emphasis is placed upon the item we are endeavoring to set forth.

The chart of most value to a local church is that setting forth its own record, and when intelligently used, the members never fail to advance their standards.

High standards of giving as reported in total figures are found in comparatively few churches.

Where the Growth of the Church Takes Place

THIS chart shows the per cent. movements of membership and its feeders for the foreign group of the spring conferences.

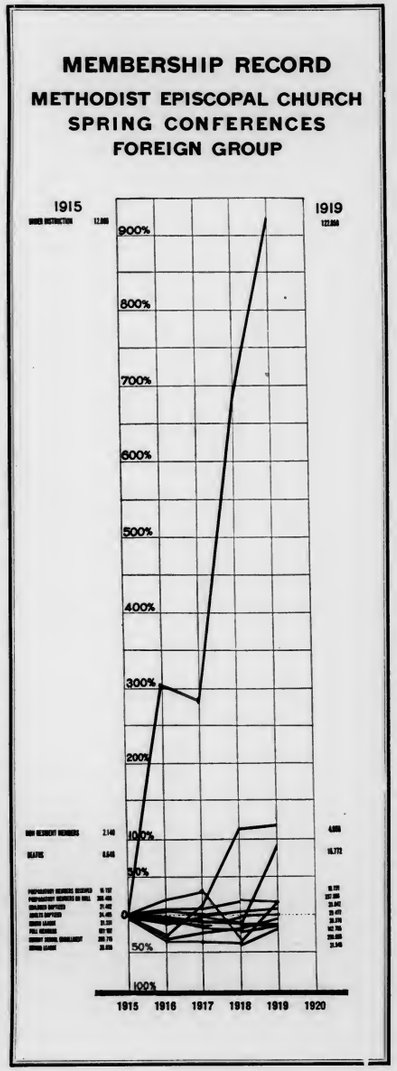
It will be found that the record of those "under instruction" in the foreign field has increased 923.7 per cent. in a period of four years. It was this increase which lifted the total on the opposite page to 187 per cent. increase, and, as may be observed from the chart of the home group of the spring conferences on a preceding page, the record of those "under instruction" shows an actual loss of 7 per cent. in the home field.

The death record of the foreign group remained practically unchanged until 1919 when there was an actual increase of 9,247 or 122.8 per cent. over the number reported in 1918. The effects of the influenza were far more serious in the foreign field than in the United States.

The 1919 spring down pulls of the entire group, as indicated by the red lines on the opposite page, should be studied with special care, in reference to the 1919 up pulls of the foreign group.

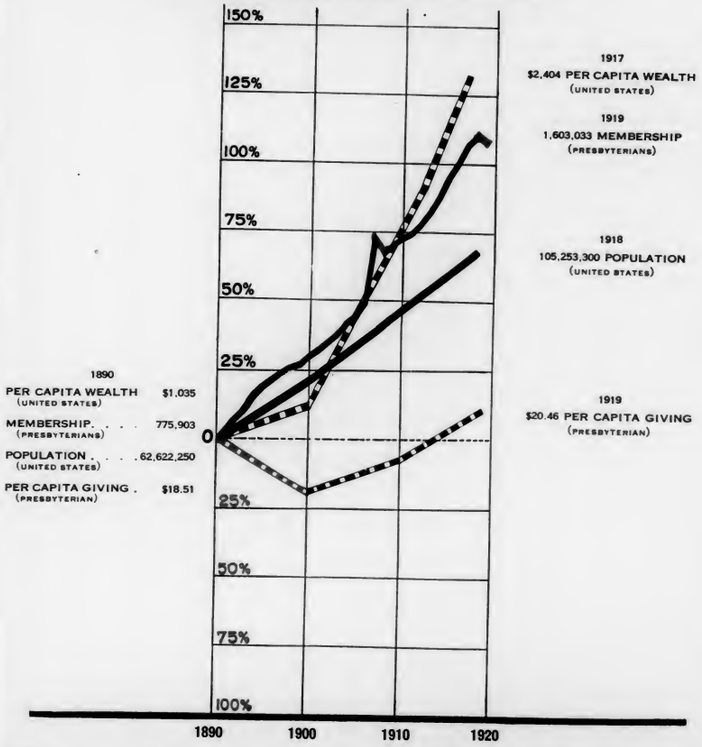
The fact that in the foreign group the two down pulls for 1919 were in the number of adults baptized and the number of preparatory members, serves as an illustration of the care which is exercised by leaders in the foreign conferences in not undertaking to do more work than the church at home is willing to support.

Were the same rate of increase of those "under instruction" to be made by the entire Protestant body, it would require less than five years to reach the last man, woman and child on the face of the globe. The tragedy of this lies in the fact that these people on the waiting list are not members. They are waiting at the door, asking for teachers and schools, for preachers and houses of worship; and for lack of these they were neither baptized nor received into membership.



PER CENT. RECORD

POPULATION - CHURCH MEMBERSHIP
PER CAPITA WEALTH - CHURCH OFFERINGS
PRESBYTERIAN CHURCH IN U. S. A.

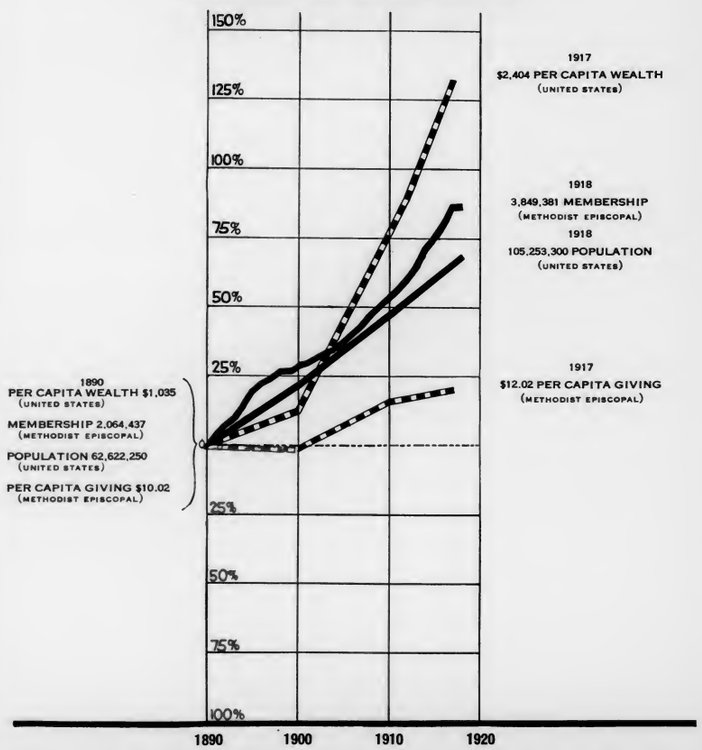


IN A study of the relations between church membership and population of the United States and between per capita giving and per capita wealth it will be noted that while the rate of membership increase outreaches the growth in population, the rate of giving falls far short of keeping pace with the increase in per capita wealth.

The latest estimates as to the per capita wealth greatly exceed the per capita for 1917 as stated on this chart.

PER CENT. RECORD

POPULATION - CHURCH MEMBERSHIP
PER CAPITA WEALTH - CHURCH GIVING
METHODIST EPISCOPAL CHURCH



THE chart for Methodism teaches the same lesson as that on the opposite page. It must be kept in mind that in this form of per cent. chart, each item involved has a common starting point and the per cent. advance or decline is calculated from the original base. The rate of giving should more than keep pace with the increase in per capita wealth.

The 1918 membership is almost stationary, while 1919 will show an actual loss. It is not, however, recorded on this chart.

Ministerial Support

THERE are few subjects which relate more closely to the success of the church than that of ministerial support. The fact that the church has moved forward and that our educational system has advanced with underpaid leaders is no argument that this condition should be continued. A congregation which promises its minister a certain salary and fails to pay it, not only robs its leader but places itself in the class of those who do not pay their bills.

The people are demanding ministers who are men of high spiritual attainment; resourceful and tactful; men who know how to conduct themselves socially; men who are not only able to preach but who can serve in any capacity of public life. Of course the preacher does not preach for money but he must have money to live. The lawyer, doctor and merchant collect their own accounts but upon this subject the minister must be silent. His salary is fixed and collected by others.

On the opposite page is a chart setting forth a few general facts concerning ministerial non-support. These figures from the Methodist Episcopal Church for the year 1918 were used because the records of other denominations were not available.

Group number 5 on the chart shows that of 49 per cent. of the pastorates in the United States, not one paid as much as $1,000 per year including house rent. That is, 8,285 churches paid less than $1,000; or, considered together, they gave toward pastoral support an average of only $543. "How do these men live?" This is a fair question. Congregations sometimes give donation parties for their pastors. They provide potatoes and apples and help clothe the children, and thus ministers are looked upon as objects of charity in their fields of labor.

Church leaders who object to these statements must face the fact that 26 per cent. of the churches of this one denomination are served by supply preachers: that is, pastors who are not regularly appointed, local preachers, superannuated or supernumerary preachers, some of whom devote but part of their time to work of the ministry.

Group number 4 shows that 43 per cent. or 6,986 churches, pay annual salaries ranging from $1,000 to $1,999 including house rent, or an average of $1,338. The total average for groups numbers 4 and 5 is $907. This accounts for 91 per cent. of the pastorates of Methodism.

Group number 3, representing 7 per cent. of the total, pays from $2,000 to $2,999.

Group number 2, representing a little more than 1 per cent. of the total, pays from $3,000 to $3,999.

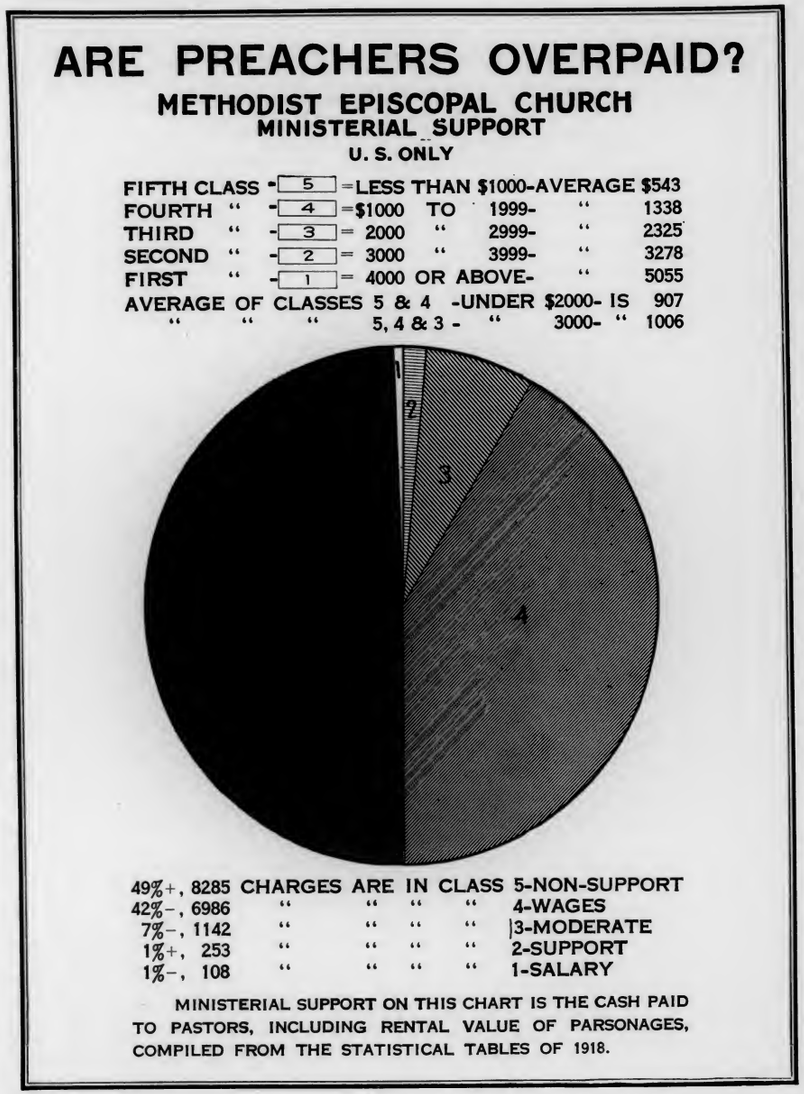
Less than 1 per cent. of the total, or 108 churches, pay a salary of $4,000 or more.

The tragedy of this lies in the fact that while the member has been enjoying unparalleled financial prosperity, his average offering for the support of the ministry is but one cent per week more than it was a third of a century ago, and the minister is receiving but little more in actual salary. That is, in 1884 the per capita was $4.78; in 1918 it was $5.30. This item is illustrated in the chart under the caption, "Prosperity's Recognition" on page 24.

That the work of the church may accomplish its highest mission in world redemption, the churches of America are now engaged in a great advance movement. The success of this work will rest very largely upon the leadership of the ministry, the men upon whom we must depend for the permanency of the campaign.

The church is dependent upon the sympathetic cooperation of its leaders. Without their aid there is little hope of developing our membership to higher standards of Christian activity.

Fortunate is the pastor who is associated with a body of spiritually minded benevolent members; with laymen who believe the world is to be saved and who are ever ready to do their full part, even though it may require a great deal of personal sacrifice.



PER CAPITA WEALTH

WE HAVE followed the government reports for the years 1880 to 1917, on the graph here presented. The latest return is a pre-war figure based upon an official estimate. If brought up to date this figure would no doubt be very much larger.

The upper line represents the increase in per capita wealth as set forth in government statistics covering a period of 38 years. The per capita includes men, women and children.

The last word upon the subject of income, wealth and responsibility is an individual matter.

The man who has prospered financially; who has increased in houses and lands; in stocks and possessions must give account not only to God, but to his fellow man in the discharge of his full obligation.

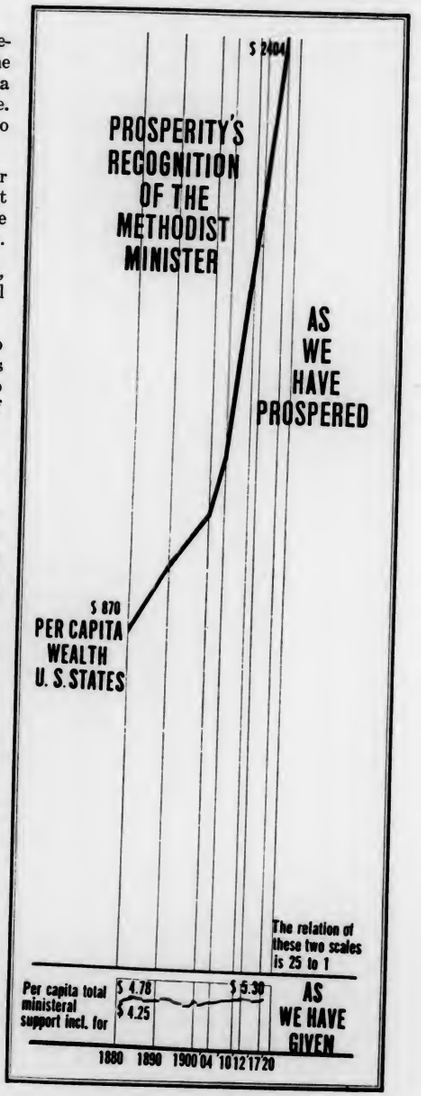
MINISTERIAL SUPPORT PER CAPITA

THE lower section of the chart representing the per capita offerings for ministerial support, is drawn to a scale twenty-five times that of the upper section. Otherwise the ministerial support per capita line could scarcely be distinguished from the base line of the chart.

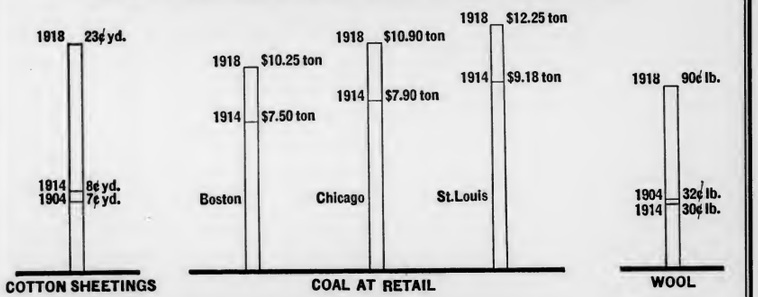
When an increased total offering is the direct result of an increase in the number of contributors, it does not show increased benevolent life.

If the preacher, who is the recognized leader of the church, is not to share in the financial prosperity which his people enjoy, the membership must not question if there be an increasing difficulty in securing the type of leadership called for in this time of the world's greatest need of the church.

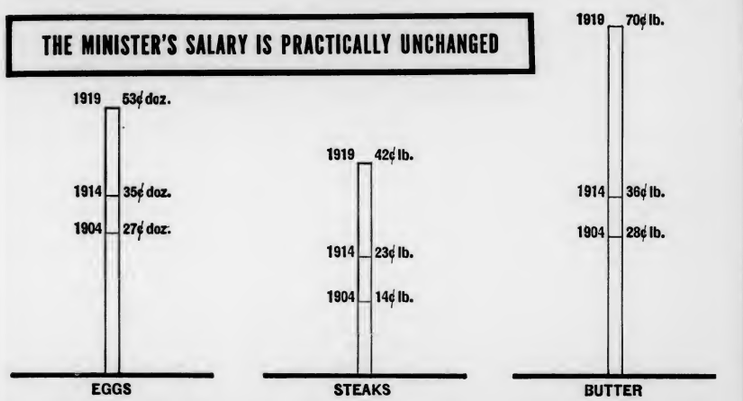
This represents a condition which cannot continue. It threatens the very life of the church. It is as true today as in New Testament times that "the laborer is worthy of his hire." We cannot even hope for the permanent success of the church until its leadership is heartened, and until the members of the church freely give of their prosperity toward the support of the kingdom.



PRESENT PASTORAL SUPPORT IN RELATION TO INCREASED COST OF LIVING



THE MINISTER'S SALARY IS PRACTICALLY UNCHANGED



THE United States Department of Labor has recently completed a study of the cost of living in all sections of the country.

Retail prices of twenty-two food articles in thirty-nine different cities show an average increase in June 1919 of 85 per cent. over prices in 1913. The same and greater increase in cost may be traced in other commodities.

Surrounded by greatly increased cost of living, how is the minister to feed and clothe his family, to say nothing of purchasing material wherewith to feed his mind?

Membership and Total Church Expenses

Record for Fifteen Years

Seventh Day Adventist Church				Methodist Episcopal Church			
Year	*Membership Inc. Foreign*	*Total Giving*	*Per Capita Giving*	*Year*	*Membership Inc. Foreign*	*Total Giving*	*Per Capita Giving*
1904	81,721	856,714	10.48	1904	2,781,589	30,050,683	10.80
1905	87,311	1,180,918	13.52	1905	2,832,899	31,141,702	10.99
1906	91,531	1,394,362	15.23	1906	2,903,163	32,790,503	11.29
1907	94,048	1,704,718	18.13	1907	2,960,474	34,992,318	11.82
1908	97,579	1,770,649	18.14	1908	3,034,168	35,010,113	11.51
1909	100,931	1,984,557	19.66	1909	3,116,785	35,164,588	11.28
1910	104,526	2,223,768	21.27	1910	3,171,454	36,902,121	11.64
1911	108,975	2,363,088	21.68	1911	3,222,160	38,924,541	12.08
1912	114,206	2,702,199	23.66	1912	3,304,651	38,788,748	11.74
1913	122,386	2,866,727	23.42	1913	3,406,470	39,035,429	11.46
1914	125,844	3,090,485	24.56	1914	3,536,123	39,813,038	11.26
1915	136,879	3,407,298	24.89	1915	3,620,470	39,965,331	11.04
1916	141,488	3,950,492	27.92	1916	3,724,188	41,416,760	11.12
1917	153,857	5,119,683	33.28	1917	3,844,155	46,205,726	12.02
1918	162,667	6,895,720	42.39	1918	3,849,381	47,074,301	12.23

THE above statistical items are better understood when studied from a graph. The red figures indicate a loss over the record of the previous year.

The 1913 per capita loss in the record of the Adventists was recovered the next year, while it required three years for Methodism to recover the 1908 per capita loss and the per capita of 1911 was not regained until 1918.

It will be observed that the per capita giving of the Methodist Episcopal Church during the past fifteen years has remained practically constant, the per capita for 1918 being only slightly in advance of that of 1904.

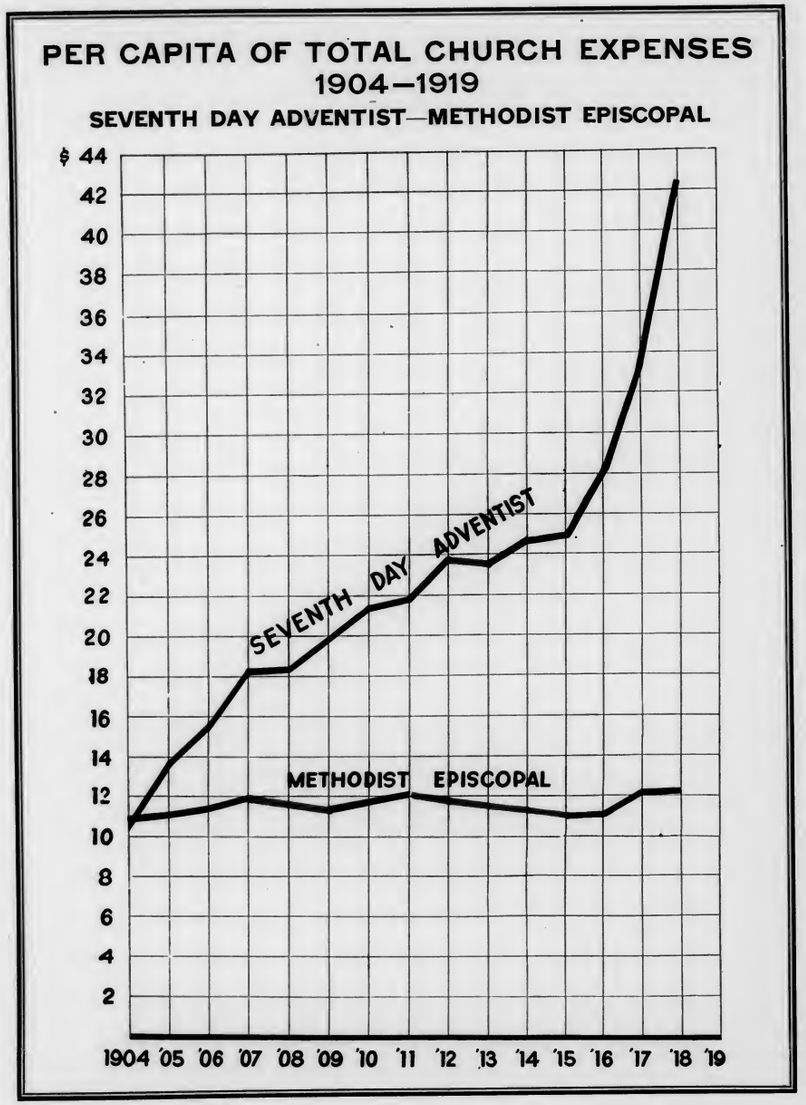
The record of the Adventists, slightly below that of the Methodists in 1904, shows an increase each year except in 1913, and in 1918 the per capita giving is more than four times their average of fifteen years ago.

The Adventist record grows out of the tithe as a regular part of church worship.

A similar statistical record, when made into a graph, can be used in a very practical manner for local churches or for other denominations. Page 186 provides a suitable blank for this purpose.

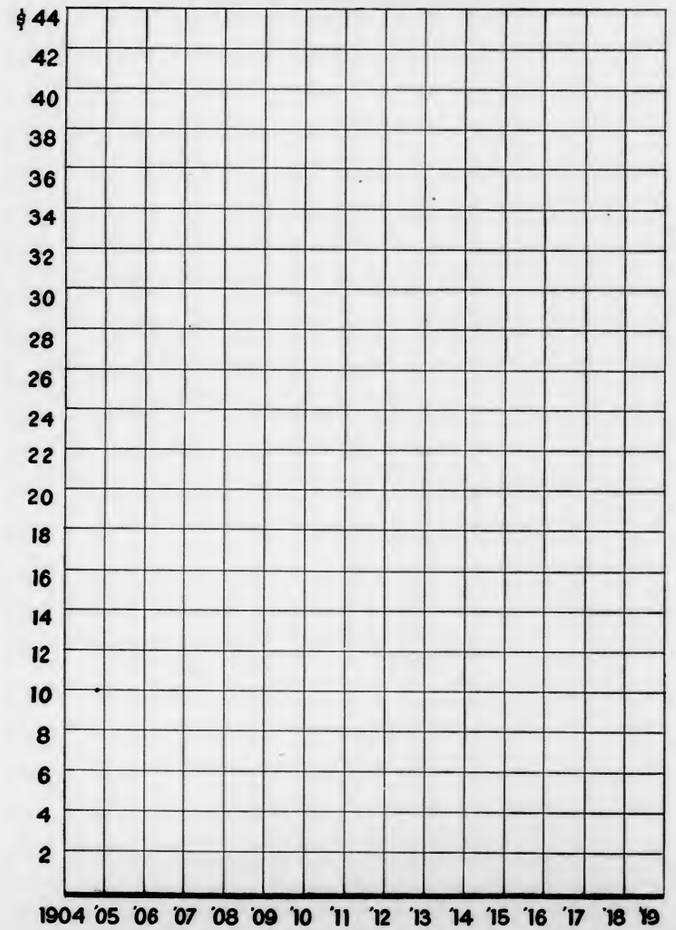
It is commonly known, and not to their discredit, that the Seventh Day Adventists are not rich as a church. Their membership is made up very largely from the great middle class. Hence their per capita wealth and consequent income would hardly measure up to the Methodist Episcopal Church. No invidious comparison is here intended but an attempt to get at the facts. What is the truth? Look at the graph.

If the Methodist Episcopal Church had given as much per capita for all church expenses as the Seventh Day Adventists gave, she would have paid $163,175,261 in a single year instead of the $47,074,301, or enough to take care of all her church expenses and $116,100,960 to apply on her Centenary subscription, thus paying in a single year the whole five-year quota.

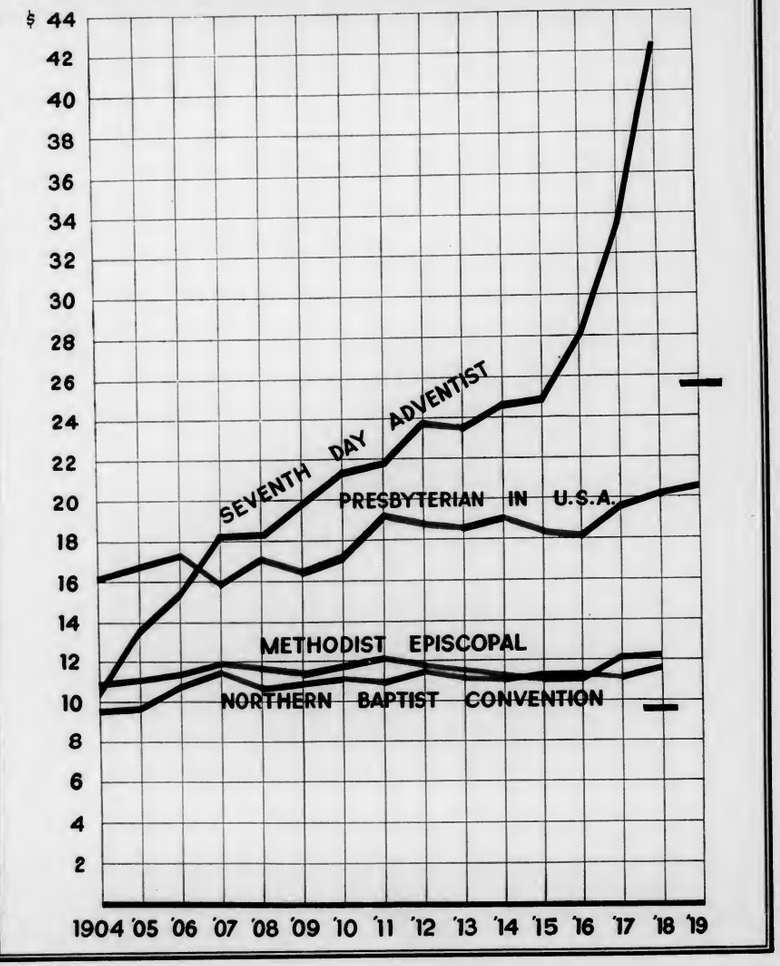


PER CAPITA OF TOTAL CHURCH EXPENSES
1904 - 1919

(SEE PAGE 184 FOR METHOD OF USE)



PER CAPITA OF TOTAL CHURCH EXPENSES
1904 — 1919
SEVENTH DAY ADVENTIST—PRESBYTERIAN IN U. S. A.
METHODIST EPISCOPAL—NORTHERN BAPTIST CONVENTION



Forward Movements

THE church has never been without some outstanding leaders who have been calling it into action but their attempts to awaken the church to its full sense of responsibility have been limited to their personal magnetic touch or to their own denomination. Now for the first time in the history of the modern church the day is at hand when the entire Christian body is entering into a united forward movement, not confining its efforts to the conquest of the world abroad but also engaging in building a more permanent religious structure at the home base.

In its efforts to maintain the new level reached in its forward movements the church must of necessity readjust its entire system of work.

The program of church activity is being greatly enlarged; the vision of the membership widened; and their responsibilities and obligations increased.

This new age now being ushered in will develop and bring to perfection at least three things:

First. The survey now being made will give to the church a new conception of the world's needs. It is positively appalling when one thinks of the poverty, the ignorance and the sin of great masses of people: whole races that, after nineteen hundred years of Christianity, are still without any knowledge of God or of saving grace. This is an awful indictment against the professed followers of Christ.

Second. The new age will give rise to a new appreciation of world brotherhood.

The World War is now over and the door to opportunity was never more widely open. Christians cannot longer look upon the world's needs and pass by on the other side. That procedure has been condemned for all time.

The world has now been reduced to a neighborhood, and *my* nearest neighbor is not necessarily the man who lives next door, but rather the man, whoever he is and wherever he lives, who most *needs me*—he is my nearest neighbor.

Third. The new age will relate the church and its membership to the world program.

More than twenty of the denominations or religious bodies of our awakening American Christianity have already entered into enlarged programs of missionary activity.

War drives for world freedom are passing into Christian drives for world redemption.

Apportionments, allotments, quotas were reckoned and handed down to different sections of the country and the people responded without a murmur, giving freely and gladly and realizing their responsibility in serving the cause of humanity in money as well as in service.

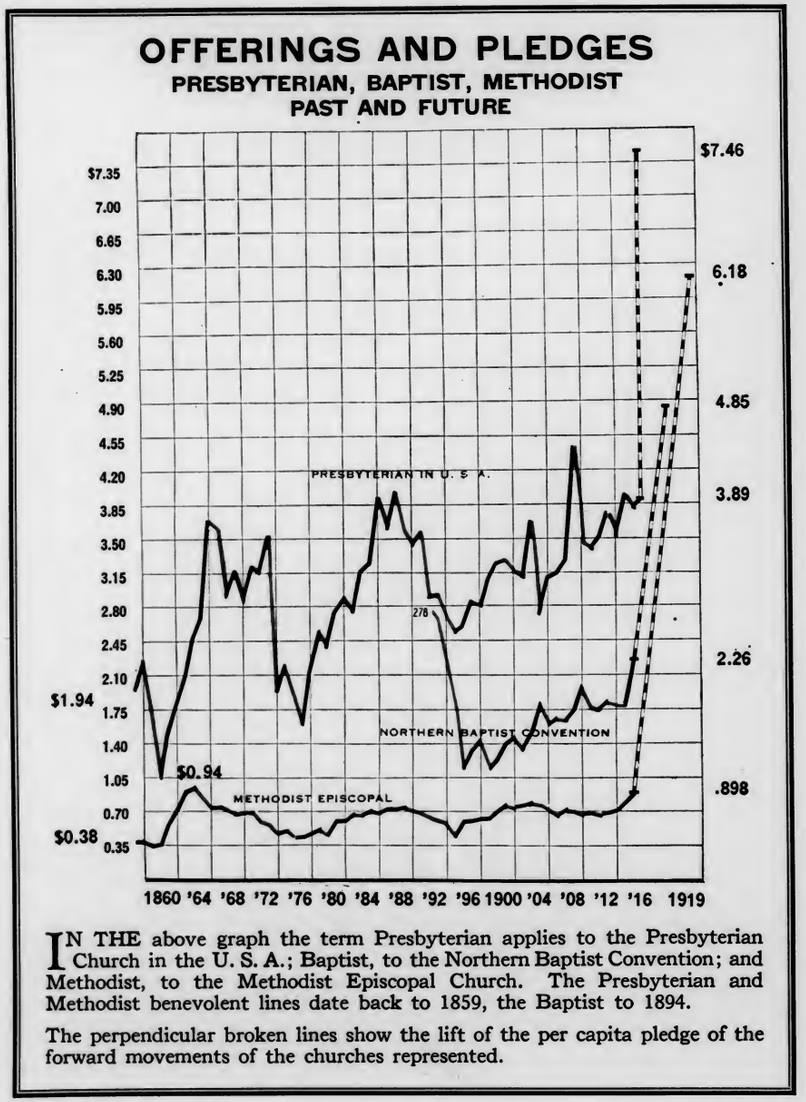
And now a great Christian drive for world redemption is in progress. Some of our churches and people are wondering if we are not undertaking too much; but the world is stricken and millions are starving. Disease and sin await the breath of Christian life. It was never so before. The challenge never went out to the church in more unmistakable terms. It is God, not man, who is calling the church into action.

The chart on the opposite page illustrates the per capita giving of two of the denominations of the church for a period of sixty years and a third one for twenty-four years.

The increase in the amounts of money received for benevolent purposes in the several denominations does not necessarily show an increased benevolent life. Other things being equal, increased benevolence can be measured only by an increased per capita offering.

The Christian body or individual member that fails to answer the call in this hour of the world's most dire distress and fails to relate itself as a body or himself as an individual to world redemption is guilty before God and man.

Forward!! The keynote of the new world order! The call for an advance all along the line is clear and unmistakable. Upon us of today rests the high privilege of shaping the destiny of the church, and the destiny of mankind.



IN THE above graph the term Presbyterian applies to the Presbyterian Church in the U. S. A.; Baptist, to the Northern Baptist Convention; and Methodist, to the Methodist Episcopal Church. The Presbyterian and Methodist benevolent lines date back to 1859, the Baptist to 1894.

The perpendicular broken lines show the lift of the per capita pledge of the forward movements of the churches represented.

One Billion Dollars Per Year
for Advanced Christian Work

THE chart on the opposite page was made prior to the tentative fixing of the budget at the Atlantic City Conference, held January 7 to 9, 1920.

The billion dollars as set forth on the chart therefore does not relate to the Interchurch budget.

Applying the principle of this chart not to Protestantism as a whole, but to the registered membership of the Interchurch bodies as reported to this date, January 29,1920, it would require the tithe of only $1.93 per member per day to meet the total local and benevolent expenses of last year and provide one billion dollars for advance work.

One billion dollars was selected without reference to the Interchurch world survey. No one knows that this large sum in any sense represents the amount needed. It was selected to show that thoroughly organized Protestantism, with each member contributing, could raise this amount without special effort.

As applied to the work of the church this seems beyond the range of the possible and especially in the light of what the church has done in former years.

Prior to the World War we could not have considered this seriously, but today the world's needs are so appalling and our prosperity so great, that a billion dollars in a single year of time from the Protestant Christian membership of our favored country is altogether within the range of the possible. Never in the history of the human family has the field been so white unto the harvest: never before has the ability to give vast sums been so apparent.

Last year the Protestant churches of the United States reported $249,778,535, or the tithe of 27 cents per day, expended for local and benevolent work. As a total figure this is a very large sum but when looked upon from the standpoint of an individual offering, 2 cents 7 mills per member per day, is scarcely worthy of being considered an offering, nor even a tithe.

The giving of Protestantism in 1918 is represented by the darker section of the chart. If the entire Protestant church reached the average of the Northern Baptist Convention, 3 cents 3 mills per day, there would be $47,875,515 above the total giving of last year for advance work. This is shown by the lighter section of the Baptist column.

If the Methodist per capita standard of 3 cents 4 mills per day were reached by all of Protestantism the margin would be $56,413,539.

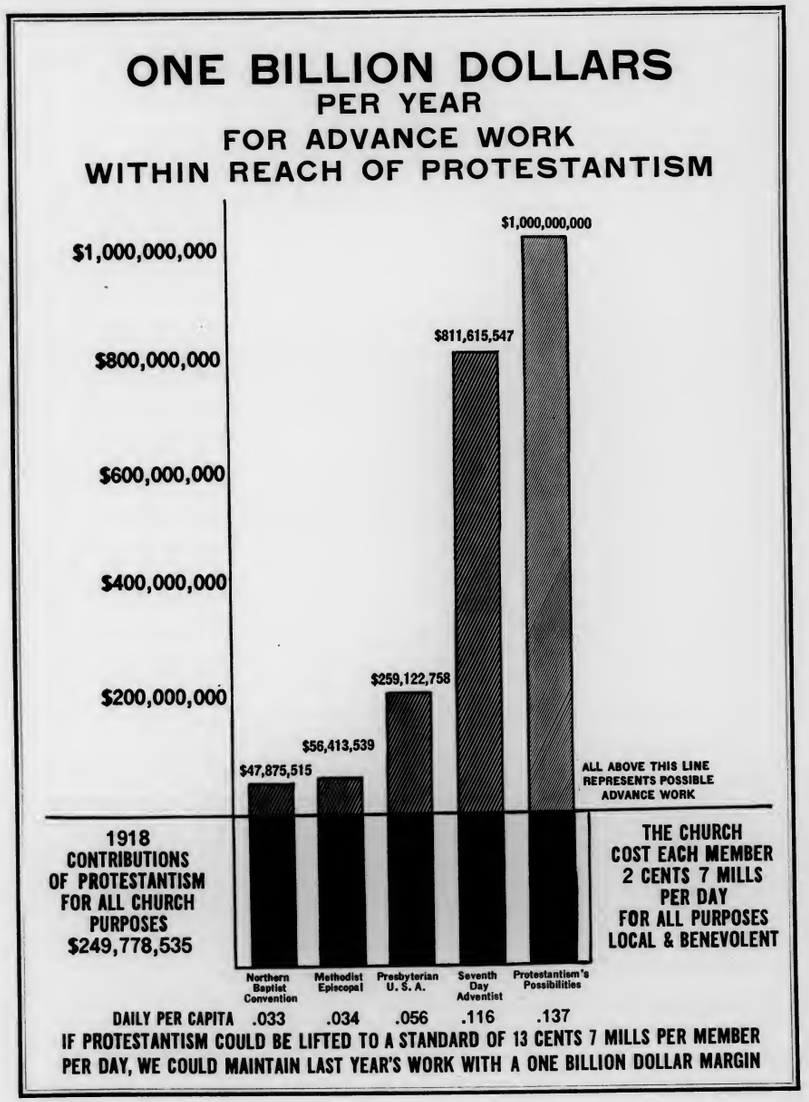
If the Protestant church could be lifted to the standard of the Presbyterian Church, 5 cents 6 mills per day, there would be a margin of $259,122,758.

If the Protestant membership could be lifted to the per capita standard of the Seventh Day Adventists, 11 cents 6 mills per day, last year's giving would be maintained with a margin of $811,615,547 for new work. This church advocates and its members practise tithing.

It is an amazing statement that the tithe of $1.37 per day, or 13 cents 7 mills from each member of the Protestant churches of our country, would maintain all church expenses as per last year and provide for the world's need in new work the colossal sum of *one billion dollars!*

The full tithe from each member as a minimum and an offering according to our ability will hasten the day of world redemption.

If the next great revival throughout the church could be in the deepening of the consciousness of personal responsibility to God and the sense of obligation deepened concerning the world's need, and if the church through its entire membership were awakened, a billion dollars per year would be a very small amount of money to raise and the church would be established upon a more permanent basis.



The Latent Church

THE chart on the opposite page is intended to show a condition which cannot be discovered from the printed record of the pastoral charge.

This is a condition which can only be brought to light by the study of the local church treasurer's record.

From a study of the chart by the aid of the key it will be observed that a very small number of the members are contributors; and that a still smaller number contribute to the benevolent work of the church, each contributing family being represented by but one member.

This condition robs the local church of its rightful place in a community and makes its per capita standing abnormally low.

A church of this kind carries unpaid bills, fails adequately to support its pastor, and disregards its benevolent obligations.

The church property is usually in bad repair.

The membership roll is carelessly kept.

The Sunday school and young people's societies are below standard.

This condition and more can be accounted for by the large number of inactive or unrelated members.

The hope of the church at the home base lies in the utilizing of this latent membership.

There can be no great permanent forward movement in all the church until all the churches come to realize that they must use their entire membership in the work of the kingdom.

This chart was prepared as a suggested form for the use of pastors or church workers with the hope that the actual record of charges will be made on paper or canvas sufficiently large to be seen by the congregation, and used for the purpose of bringing before the membership the relation of each member to the financial work of the church.

When the condition has been set before the people they must be given a program to follow; the non-contributing member is seldom interested in the work of the church.

We have reached a time in the movement of the church when each pastor must feel the responsibility of enlisting the last man, woman and child in the active work of the church, for their own sakes, for the strengthening of the local church and for the advancing of the kingdom at large.

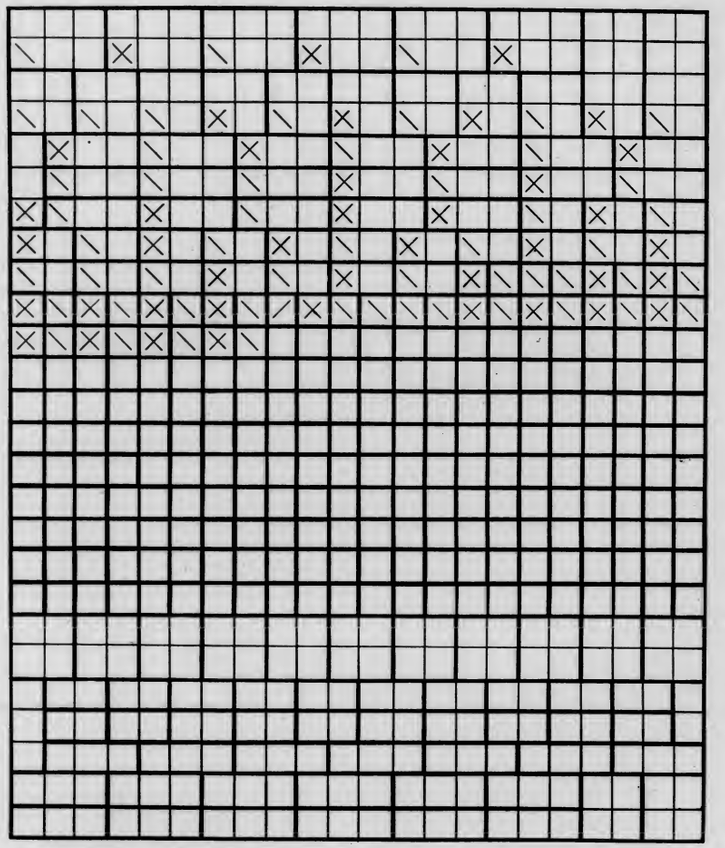
UPON an examination of the actual records of individual pastoral charges, it is observed that in many cases a very small per cent. of the enrolled membership is actually related to the financial program as applied to the conquest of the world.

There is no more important work before the church than that of relating the entire membership to the whole program of the Christian church.

The first step toward this end is that the membership become acquainted with its own record.

The evangelization of the world would not be very far distant if all members of Christian churches were awake to a full sense of their responsibility.

AN UNRELATED MEMBERSHIP



□ = One Member Group of Squares = A Family

\ = Contribution to Local Church

/ = Contribution to Benevolences

X = Contribution to both Local Church and Benevolences

The Developed Church

THE church represented by the chart on the opposite page is the same church as appeared on the preceding page, with 572 members, but with this vital difference: here the church is represented as being unanimous in its support of church activity and life.

It pays its ministers a living compensation.

The property is kept in good repair.

Its bills are all paid promptly.

The credit of the minister and the church is A No. 1.

This church has an interest in world redemption.

It furnishes its quota of young men and women for the ministry and missionary work.

The minister is recognized in the community as a leader not only in his own church but in the town where the church is located.

The church also is a factor in the community life and its influence is felt around the world.

The chief reason for all this is the fact that the entire membership is organized for work at home and abroad.

Each family has a part.

Each member in each family is financially related to the church.

Each member contributes to both local and benevolent work; hence their interest in the same.

"Where your treasure is there will your heart be also."

An accurate membership roll is kept.

The treasurer really and truly "keeps books."

There is a wide awake Sunday school and the young people's societies are attractive and helpful.

Baptisms are frequent and there is a constant procession into church membership. Here the stranger feels at home and having once attended the services returns again and again.

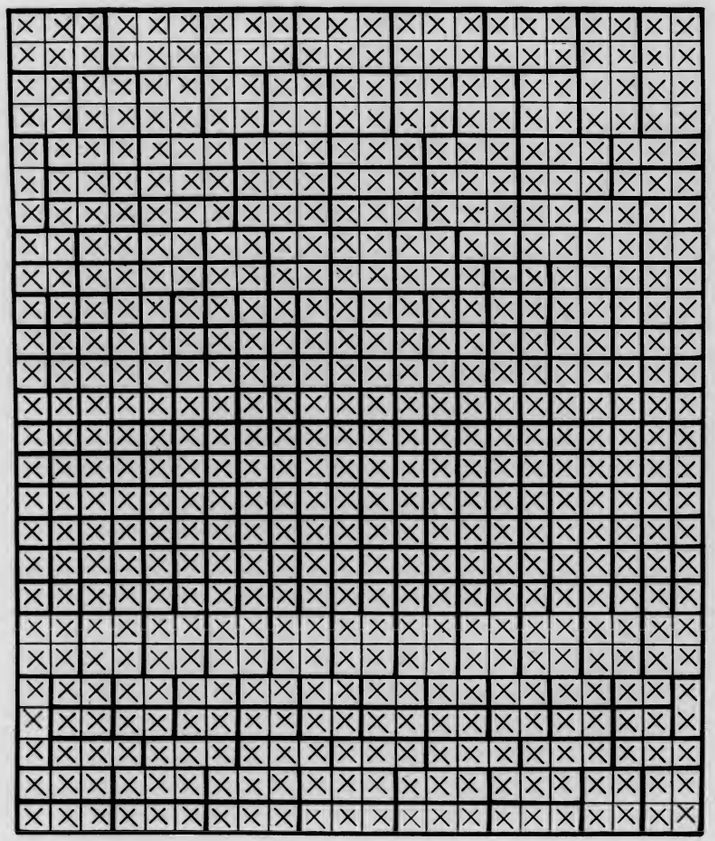
These charts are given to suggest conditions which exist back of any statistical record of the church.

A minister or church official making a like chart and checking the same carefully and accurately, after consulting the treasurer's books and making a copy large enough for use in the public congregation, will be able to set before his people information such as will prove helpful in enlisting a larger percentage of the members in the vital work of the church.

The full execution of the Interchurch World Movement's program is dependent upon the complete organization of the membership of each local congregation.

IF THE organization of the entire church in each of its local congregations were perfected, so as to relate each family and each member to the work of the kingdom, one and a quarter billion dollars would be a very moderate annual offering from the members of the Protestant Christian churches of the United States.

A RELATED MEMBERSHIP



□ = One Member

X = Contribution to both Local Church and Benevolences

Group of Squares = A Family

METHODIST EPISCOPAL
RECORD OF THE WHOLE CHURCH, INCLUDING FOREIGN CONFERENCES
1915-1918 OUR BEST QUADRENNIUM

Comparative Board Record		1919	1918	1917	1916	1915	INCREASE or DECREASE
Board of Foreign Missions	Church		1.068.092	940.875	841.937	807.546	260.546
	S. School		358.295	331.455	323.024	307.683	50.612
Board of Home Missions and Church Extension	Church		873.911	756.654	675.893	636.421	237.490
	S. School		321.434	299.891	293.961	282.601	38.833
Freedmen's Aid Society			187.838	160.873	145.685	138.053	49.785
Public Education			301.511	252.923	138.501	116.962	184.549
Board of Sunday Schools	Church		84.320	72.116	55.780	52.617	31.703
	S. School		96.204	91.435	82.220	77.638	18.566
American Bible Society			70.388	67.829	46.810	44.258	26.130
Board of Temperance, Etc.			67.199	48.956	33.983	28.959	38.240
General Deaconess Board			28.685	22.097	—	—	28.685
Total Apportioned Collections			3.457.877	3.045.104	2.637.794	2.492.738	965.139
Women's Societies, Etc. Children's Day Fund			107.559	96.616	85.335	83.863	23.696
Conference Claimants (Chicago)			—	—	15.470	15.243	15.243
Woman's Foreign Missionary Society			1.157.715	1.045.791	935.037	822.728	334.987
Woman's Home Missionary Society			825.007	789.143	628.975	528.823	296.184
Total Woman's Societies, Etc.			2.090.281	1.931.550	1.664.817	1.450.657	639.624
Comparative Statistical Record							
Full Members			3.849.381	3.844.155	3.724.188	3.620.470	228.911
Net Property			249.587.835	241.846.366	231.813.830	226.664.223	22.923.612
Total Ministerial Support			20.418.110	19.483.212	18.644.264	18.111.388	2.306.722
Total Disciplinary Benevolences			5.548.158	4.976.654	4.302.611	3.943.395	1.604.763

The Increase and Decrease Column compares 1918 and 1915. Red figures indicate loss over the previous year.

PRESBYTERIAN CHURCH IN U.S.A.
1916–1919

Comparative Statistical Record	1920	1919	1918	1917	1916	INCREASE or DECREASE
Board of Home Missions		2 213 924	2 268 925	2 194 147	2 000 614	213 310
Board of Foreign Missions		2 074 670	2 131 387	2 055 313	1 738 025	336 645
General Board of Education, Etc.		787 472	699 346	826 403	741 338	46 134
Board of Publication and Sunday School Work		236 140	223 012	235 920	202 163	33 977
Board of Church Erection		179 200	187 064	174 523	148 424	30 776
Board of Ministerial Relief and Sustentation		290 393	321 507	426 125	311 443	21 050
Board for Freedmen		200 701	186 963	191 169	188 979	11 722
Board of Temperance, Etc.		254 332	242 666	217 576	191 326	63 006
Total Collections for Benevolences		6 236 832	6 260 870	6 321 176	5 522 312	714 520
Local Church Support		21 097 175	21 682 102	21 468 345	20 101 322	995 853
Local Miscellaneous Expense		5 248 595	4 985 776	3 235 865	2 295 985	2 952 610
Total Collections for Local Work		26 345 770	26 667 878	24 703 210	22 397 307	3 948 463
Full Membership Church		1 603 033	1 631 748	1 604 045	1 560 009	43 024
Sunday School Membership		1 319 416	1 386 928	1 455 466	1 412 387	92 971

The Increase and Decrease Column compares 1919 and 1916. Red figures indicate loss over the previous year.

METHODIST EPISCOPAL
RECORD OF THE WHOLE CHURCH, INCLUDING FOREIGN CONFERENCES
1911-1914

Comparative Board Record		1915	1914	1913	1912	1911	INCREASE or DECREASE
Board of Foreign Missions	Church		784 387	789 277	764 840	762 659	21 728
	S. School		313 958	305 102	308 416	307 398	6 560
Board of Home Missions and Church Extension	Church		626 124	636 071	614 185	613 578	12 546
	S. School		287 333	282 613	286 131	284 457	2 876
Freedmen's Aid Society			136 486	135 932	125 189	130 357	6 129
Public Education			57 945	49 705	66 361	53 759	4 186
Board of Sunday Schools	Church		50 574	52 264	50 932	52 101	1 527
	S. School		73 199	64 403	32 167	26 331	46 868
American Bible Society			44 059	36 736	34 704	40 975	3 084
Board of Temperance, Etc.			26 619	19 971	—	—	26 619
General Deaconess Board			—	—	—	—	—
Total Apportioned Collections			2 400 684	2 374 076	2 282 625	2 271 615	129 069
Women's Societies, Etc. Children's Day Fund			83 609	87 488	80 453	77 028	6 581
Conference Claimants (Chicago)			17 448	24 941	29 442	31 522	14 074
Woman's Foreign Missionary Society			818 873	785 248	760 658	720 146	98 727
Woman's Home Missionary Society			546 854	588 926	460 133	434 499	112 355
Total Woman's Societies, Etc.			1 466 784	1 486 453	1 330 686	1 263 195	203 589
Comparative Statistical Record							
Full Members			3 536 023	3 406 470	3 304 651	3 222 160	313 863
Net Property			221 596 219	215 982 740	209 850 454	205 664 880	15 931 339
Total Ministerial Support			17 826 376	17 338 536	16 835 179	16 378 709	1 447 667
Total Disciplinary Benevolences			3 867 468	3 860 529	3 613 311	3 534 810	332 658

THE INCREASE AND DECREASE COLUMN COMPARES 1911 AND 1914 — RED FIGURES INDICATE LOSS OVER THE PREVIOUS YEAR

Clearing Up the Record

THE above chart sets forth in color (red figures indicating a loss over the previous year) a statistical record of the Methodist Episcopal Church for the quadrennium ending in 1914, before any systematic plan was adopted to clear up the record, charge by charge.

The element of uncertainty shown by the red figures, or downpulls, is evident each year. When red appears in total figures, it indicates that downpulls in the smaller units are frequent.

The chart at the top of the opposite page shows the record clearing up. This was by no means an accident. The increase in membership is less than that on the above chart while the increase in total collections was $1,272,105 greater, the major part of this increase having been made by the charges which cooperated in the system set forth in these pages.

The record of the Presbyterian Church should be studied in its relation to the chart shown on page 31: "Presbyterian, Baptist, Methodist, Past and Future," where the marked up and down movements of the Presbyterian benevolence record may be observed. We are endeavoring to set forth the principle of a continued forward movement on the part of the entire religious body.

The smaller units, or local churches must study their individual records and clear them up before we can hope for a permanent advance from the larger group.

Benevolence Offerings Per Member

DAILY PARTICIPATION

THE record of the Copper Hill Church printed on the opposite page is that of a small church having but 51 members with very moderate church and parsonage, and paying a small amount for ministerial support.

A year ago the church paid $39 for disciplinary benevolent collections while this year $260 was paid.

Charts of similar form were used in this entire district last year.

If $260 seems a large amount for benevolence offerings it should not be overlooked that this is but 1 cent 4 mills per member per day, or the tithe of an income of 14 cents; and that a tithe of 43 cents per day would pay the benevolences and ministerial support.

GIVING BY THE WEEK

RECORD charts were used a year ago by the charges of the Oneonta District.

The per capita giving of the Hartwick-Hyde Park charge while showing a fine advance was not large enough to be reckoned by the day.

Two cents 5 mills per member per week paid this marked increase.

An unusual feature of this record is a loss in the amount paid to one of the woman's missionary societies, the fall being from $54 to $31.

BY THE MONTH

RECORD charts were not used in this church. While there were substantial increases in membership, property and ministerial support there was but one dollar increase for benevolences.

The benevolence return of this charge could not be stated by the day nor by the week in American coin, the members having averaged but 1 cent 1 mill per month, or the tithe of an income of 11 cents in 30 days of time.

The seriousness of this is that there are thousands upon thousands of such churches.

ANNUAL PAYMENTS

OF COURSE this charge has not seen its own record. Like many others it is on the down grade. Red lights are flashing all along the line.

We cannot hope for a strong church at the home base when records like this impede its progress.

In this charge the per capita offering can be expressed only by the year. A tithe of an income of 69 cents per member per year paid the benevolence offering.

Had the ministerial support been tithed for the regular benevolent work of the church the charge would have paid twelve times as much as the amount reported without a single member having contributed.

AN ANALYSIS of the record is the first step toward a forward movement.

Charts setting forth the actual records of congregations, when used by pastors or other church officials, have never failed to awaken a new interest.

It is seldom that a membership, when face to face with its record, on a daily participation basis does not awaken to a keener sense of its world obligations.

LOCAL CHURCH RECORD

Conference NEW YORK EAST
District NEW HAVEN
Charge COPPER HILL

	Comparative Board Record	1920	1919	1918
A	Board of Foreign Missions {Church		108	18
	{S. School		13	0
	Board of Home Missions and Church Extension {Church		108	15
	{S. School		13	0
	Freedmen's Aid Society		4	0
	Public Education		3	0
	Board of Sunday Schools {Church		4	0
	{S. School		3	4
	American Bible Society		1	0
	Board of Temperance, Etc.		2	2
	General Deaconess Board		1	–
	*Total Apportioned Boards		260	39
B	Woman's Societies, Etc.			
	Children's Day Fund		5	5
	Woman's Foreign Missionary Society		0	0
	Woman's Home Missionary Society		0	0
	Total Woman's Societies, Etc.		5	5
C	Comparative Statistical Record			
	Full Members		51	50
	Net Property		5000	5000
	Total Ministerial Support		535	524
	Total Disciplinary Benevolences		265	44
	Annual Per Capita		5.098	78

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 1 cents 4 mills per {day / week / month}

or the tithe of an income of – dollars 14 cents per DAY

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate loss over the previous year.

LOCAL CHURCH RECORD

Conference WYOMING
District ONEONTA
Charge HARTWICK-HYDE PARK

	Comparative Board Record	1920	1919	1918
A	Board of Foreign Missions {Church		86	18
	{S. School		20	10
	Board of Home Missions and Church Extension {Church		40	13
	{S. School		20	9
	Freedmen's Aid Society		10	8
	Public Education		19	5
	Board of Sunday Schools {Church		5	5
	{S. School		7	7
	American Bible Society		3	2
	Board of Temperance, Etc.		3	2
	General Deaconess Board		1	1
	*Total Apportioned Boards		214	80
B	Woman's Societies, Etc.			
	Children's Day Fund		5	5
	Woman's Foreign Missionary Society		–	–
	Woman's Home Missionary Society		31	54
	Total Woman's Societies, Etc.		36	59
C	Comparative Statistical Record			
	Full Members		165	174
	Net Property		6500	6500
	Total Ministerial Support		1037	941
	Total Disciplinary Benevolences		250	139
	Annual Per Capita		1.296	459

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 2 cents 4 mills per {day / week / month}

or the tithe of an income of – dollars 24 cents per WEEK

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate loss over the previous year.

LOCAL CHURCH RECORD

Conference CENTRAL ILLINOIS
District PEORIA — Charge GLASFORD

	Comparative Board Record	1919	1918	1917
A	Board of Foreign Missions (Church)		5	12
	Board of Foreign Missions (S. School)		0	0
	Board of Home Missions and Church Extension (Church)		5	–
	Board of Home Missions and Church Extension (S. School)		–	–
	Freedmen's Aid Society		–	–
	Public Education		–	–
	Board of Sunday Schools (Church)		0	0
	Board of Sunday Schools (S. School)		0	0
	American Bible Society		0	0
	Board of Temperance, Etc.		3	–
	General Deaconess Board		–	–
	*Total Apportioned Boards		13	12
B	Woman's Societies, Etc.			
	Children's Day Fund		–	–
	Woman's Foreign Missionary Society		0	0
	Woman's Home Missionary Society		–	–
	Total Woman's Societies, Etc.		0	0
C	Comparative Statistical Record			
	Full Members		98	90
	Net Property		6820	4500
	Total Ministerial Support		730	643
	Total Disciplinary Benevolences		13	12
	AB Annual Per Capita		.132	.133

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 1 cents 1 mills per (day / week / month) or the tithe of an income of — dollars 11 cents per MONTH

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

*AB includes Centenary, War Reconstruction and Apportioned Boards.

Red figures indicate loss over the previous year.

LOCAL CHURCH RECORD

Conference CENTRAL ILLINOIS
District KANKAKEE — Charge CLIFTON - ASKUM

	Comparative Board Record	1919	1918	1917
A	Board of Foreign Missions (Church)		0	30
	Board of Foreign Missions (S. School)		0	5
	Board of Home Missions and Church Extension (Church)		0	25
	Board of Home Missions and Church Extension (S. School)		0	5
	Freedmen's Aid Society		2	5
	Public Education		–	–
	Board of Sunday Schools (Church)		5	9
	Board of Sunday Schools (S. School)		4	0
	American Bible Society		0	4
	Board of Temperance, Etc.		0	4
	General Deaconess Board		0	1
	*Total Apportioned Boards		11	88
B	Woman's Societies, Etc.			
	Children's Day Fund		12	0
	Woman's Foreign Missionary Society		52	57
	Woman's Home Missionary Society		–	–
	Total Woman's Societies, Etc.		64	57
C	Comparative Statistical Record			
	Full Members		159	170
	Net Property		17000	17000
	Total Ministerial Support		1397	1443
	Total Disciplinary Benevolences		75	145
	AB Annual Per Capita		.069	.617

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 6 cents 9 mills per (day / week / month) or the tithe of an income of — dollars 69 cents per YEAR

The increasing needs of the world call for substantial increases in offerings and the

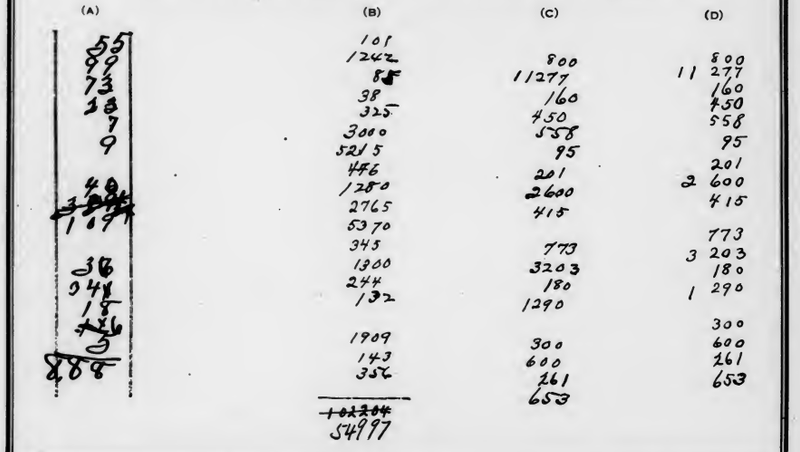
FORWARD MOVEMENT

ALL ALONG THE LINE

*AB includes Centenary, War Reconstruction and Apportioned Boards.

Red figures indicate loss over the previous year.

STATISTICAL DIFFICULTIES



Poor Copy for Statistics

THE frequency of errors in statistical reports has rendered many publications practically worthless.

Inaccurate additions and failure to transfer correct figures for the recapitulation page have lead to endless confusion in efforts to interpret statistical records.

Correct statistical publications cannot be secured in printed form if copy has been carelessly prepared.

Columns A and B are photographic reproductions of official reports which were duly audited and passed by conference treasurers and statisticians for final publication in the official church journals.

In Column A, it is impossible to know what the total should be. Figures were erased, cancelled, one figure marked over another, rendering a correct total impossible.

Column B is a reproduction of a part of a long column of figures. The original addition was 102,204. This figure was sent to the editor for publication, but when correctly added the total was found to be 54,997.

If the reader will attempt to add column C, although the figures themselves are perfectly legible, he will become mentally distracted in efforts to prove the correctness of his addition. It would always be a saving of time to rewrite the figures in perfect alignment before attempting an addition. See column D.

The adding machine might solve the difficulty in column B, but there is no machine which could aid in bringing up a correct total of column A.

Common Types of Statistical Errors

THE chart of statistical errors is from an actual printed page of church statistics for the year 1919 and is used to illustrate difficulties faced in efforts to present accurate information concerning the work of the church.

But why give space to a subject of this kind in a statistical publication? It is done in order to call attention to some items which may serve to illustrate conditions which must be corrected before we can have accurate statistical tables.

When errors occur we usually blame the printer. But how can the printer set up in type the correct figures when the copy itself is unintelligible. When figures are carelessly made, how is he to tell a 3 from a 5 or a 2 from a 7; or when a figure is marked over without erasing the old one how is he to know which to use? A cause of incorrect totals frequently lies in the fact that the columns were not correctly added, and most of the blunders in addition are due first, to poor figures; and second, to figures being out of line, that is, the unit figures are not all in the unit column. There may be a number of errors on a given page and the total figures be correct. When one mistake is made to balance others the total is unaffected.

"But are not statistical records checked or proof-read?" By no means; and furthermore there are few if any persons who can read back from poor copy. Proof-reading figures from good copy is in itself an art.

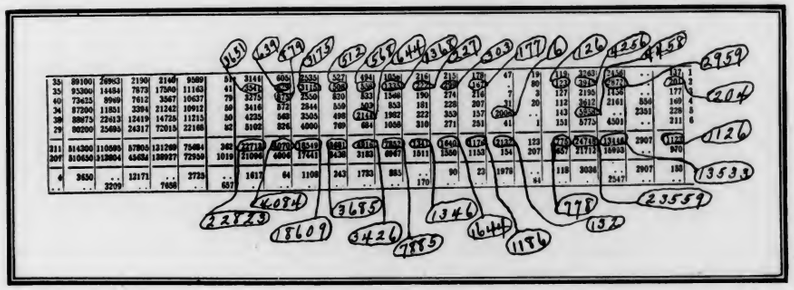
When totals of conference, synod or state convention records are to be carried over to a recapitulation page we find very serious trouble when these totals are incorrectly transferred. They are not infrequently entered in the wrong column and are often transposed. The subject of the transposition of figures is largely due to defective attention and is serious. No one who transposes figures is competent to read proof or to check statistical records.

But the printer is not guiltless. He slips in an extra cipher and 5,000 becomes 50,000. He omits a figure and 441 becomes 41; and of course the columns will not equal the original total. Thus an injustice is done the local record.

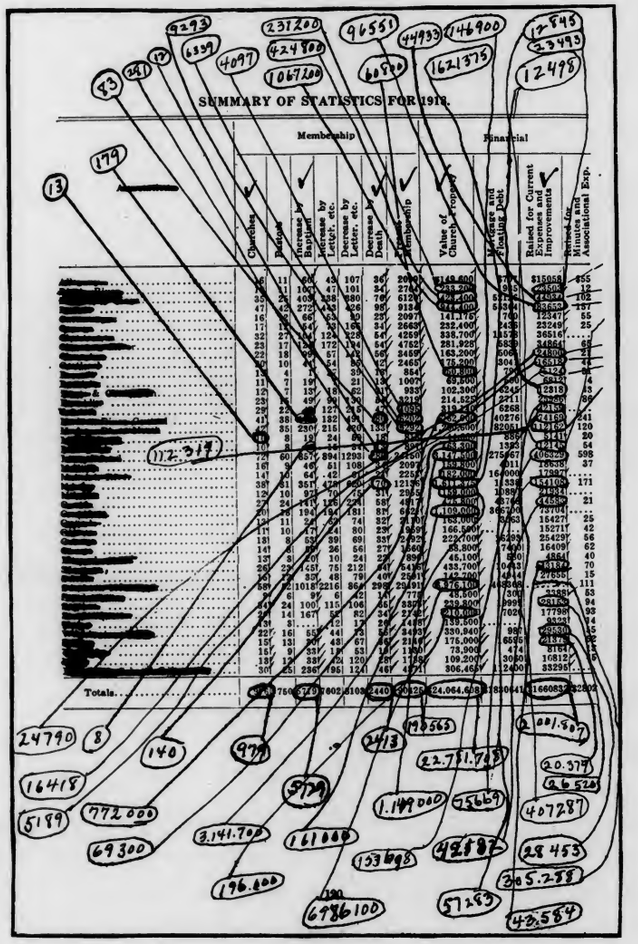
As a practical, up-to-date illustration, in a well-known and prominent publication dated December 4, 1919, the figures 34, which were type-set from a correct photographed copy, were printed 334, and thus the Methodist Episcopal Church is by a printer's blunder charged with having increased its weekly per capita payment to the support of the ministry but one cent in 334 years!

We have always found it necessary to re-add and re-check all columns of figures and when possible to consult original sources.

A little extra care by pastors in making up their reports, and greater watchfulness on the part of printers in proof-reading would insure greater accuracy in publications.



A PAGE OF STATISTICAL ERRORS



EVERYTHING EXCEPT THE KINGDOM

BY THE DAY

10 cents per day for carfare

5 cents per day for 'phone call

2.7 cents per day for the Church

BY THE WEEK

$1.50 per week for room rent

.40 cents per week for ice cream and candy

.20 cents per week for moving pictures

.18.9 cents per week for the Church

BY THE MONTH

$8.00 per month for clothing

$3.00 per month for tobacco

$1.00 per month for the theatre

.81 cents per month for the Church

BY THE YEAR

Our annual expenditures for the essentials, or even the non-essentials of life, are so greatly out of proportion to our total giving for all church purposes, that the space on this page will not permit of a graph without destroying the scale of the above charts.

For the Quiet Hour

GOD'S OWNERSHIP

In the beginning God created the heavens and the earth.—Genesis 1:1.

God created man in his own image.—Genesis 1:27.

Whatsoever is under the whole heaven is mine.—Job 41:11.

For every beast of the forest is mine, And the cattle upon a thousand hills.....If I were hungry, I would not tell thee; For the world is mine, and the fulness thereof.—Psalms 50:10, 12.

Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein.... For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment.—Deuteronomy 10:14, 17, 18.

MAN'S WEALTH?

And lest thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.—Deuteronomy 8:17-19.

If I have made gold my hope, And have said to the fine gold, Thou art my confidence; If I have rejoiced because my wealth was great, And because my hand had gotten much....This also were an iniquity.—Job 31:24, 25, 28.

Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that.—James 4:13-15.

Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, Like an eagle that flieth toward heaven.—Proverbs 23:5.

SEPARATED PORTIONS

And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:20-22.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.—Leviticus 27:30.

And as soon as the commandment came abroad, the children of Israel gave in abundance the first-fruits of grain, new wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly ....they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto Jehovah their God, and laid them by heaps....Since the people began to bring the oblations into the house of Jehovah, we have eaten and had enough, and have left plenty: for Jehovah hath blessed his people; and that which is left is this great store.—2 Chronicles 31:5, 6, 10.

To whom also Abraham divided a tenth part of all.—Hebrews 7:2.

Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:22.

Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year.—Deuteronomy 14:22.

RICHES

If riches increase, set not your heart thereon.—Psalms 62:10.

Better is a little, with righteousness, Than great revenues with injustice....How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver.—Proverbs 16:8, 16.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy.—1 Timothy 6:17.

A good name is rather to be chosen than great riches, And loving favor rather than silver and gold.—Proverbs 22:1.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase:....and what advantage is there to the owner thereof, save the beholding of them with his eyes?....There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.—Ecclesiastes 5:10, 11, 13.

There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat....Proverbs 11:24, 25.

There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great wealth.—Proverbs 13:7.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.—1 Timothy 6:9-11.

For the Quiet Hour *(Continued)*

WARNING

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?—Matthew 16:26.

Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath.—Zephaniah 1:18.

Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.—Psalms 52:7.

Riches profit not in the day of wrath; but righteousness delivereth from death. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness.—Proverbs 11:4-5.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone.—Matthew 23:23.

How hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10:24.

OBLIGATION

Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee.—Deut. 16:17.

But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?—1 John 3:17.

In all things I give you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive.—Acts 20:35.

PROMISE

Honor Jehovah with thy substance, And with the first fruits of all thine increase: So shall thy barns be filled with plenty.—Proverbs 3:9-10.

Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:7-10.

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.—Matthew 19:21.

OFFERINGS

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9:7.

Upon the first day of the week let each one of you lay by him in store, as he may prosper.—1 Corinthians 16:2.

For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—2 Corinthians 8:12.

And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor.—Luke 19:8.

For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.—Mark 12:44.

WORSHIP

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou are exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.—1 Chronicles 29:11-12-13-14.

And ye are not your own; for ye were bought with a price, glorify God therefore in your body.—1 Corinthians 6:19, 20.

What shall I render unto Jehovah For all his benefits toward me? I will take the cup of salvation, And call upon the name of Jehovah. I will pay my vows unto Jehovah: Yea, in the presence of all his people.—Psalms 116:12-14.

Ascribe unto Jehovah the glory due unto his name: Bring an offering, and come before him; Worship Jehovah in holy array.—1 Chronicles 16:29.

The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live and move and have our being.—Acts 17:24-28.

The Valley of Dry Bones

CAN statistics be made to live? Can records be pictured? What could be duller, drier or more uninteresting than a statistical lantern-slide lecture? But statistics when accurately compiled are records of fact; of life's achievements, its victories or its failures. They uncover the covetousness and reveal the liberality of men. They are the inexorable, unescapable records. They reflect actual conditions like a mirror.

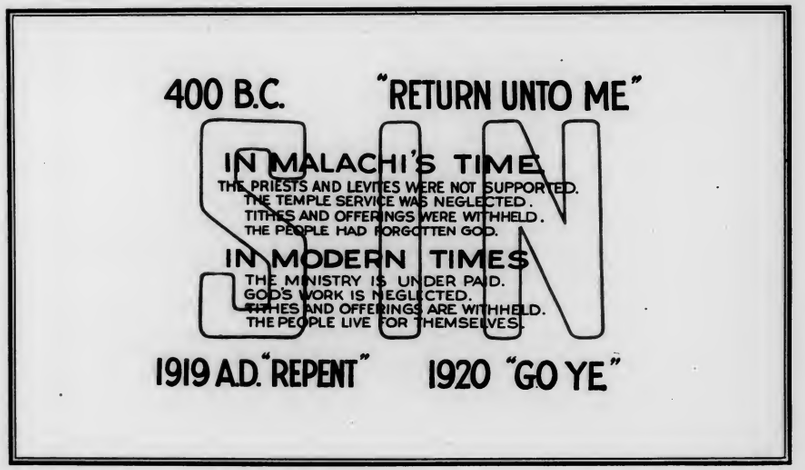
Dry as figures are in statistical columns, the moment they are made to apply to the individual they take on bone and sinew, flesh and blood. They reveal tragedies of failure and epics of glorious achievement. The camouflage of statistics is the covering up or counterbalancing of the individual items which make up the total. The miser may hide behind the total and the liberal man may be lost from view when the giving of the congregation to which he belongs is reduced to an average.

Nothing is farther from the truth than the idea that statistics are dry. But one must get close to them in order to understand them; must live intimately with them so as to be able to interpret their meaning.

They will often reveal facts which will hold the attention as closely as a fascinating novel and will cover an equally wide range of human emotion, sacrifice and indulgence, loyalty and treachery.

Further, if this intimate relationship is continued, it will be discovered that these characteristics of statistics can be expressed in interesting diagrams, graphs and pictures and made into lantern slides to be projected on the screen, so that the eye can help the ear of the listener as the speaker explains and interprets the startling facts of character and achievement revealed by statistical records.

There are introduced here ten sample pages taken from the midst of a stereopticon lecture dealing with statistical records regarding wealth, money, income, church support and benevolences.



WHAT IF

Some of the Members of the Protestant Church of the U.S. Tithed their Incomes?

If	2% of them tithed incomes of	$5,000.	it would pay in full the Total Church Budget Local and Benevolent of 1918.
or	4%	2,500	
"	5%	2,000	
"	10%	1,000	

What if all should Tithe?

CHARTS to accomplish the largest results are of two classes: those dealing with past records, of value educationally in showing actual conditions, and those which are based upon certain possibilities.

In setting forth the statements of the above chart, it was not the intention of even suggesting that there are no members of the Protestant churches who tithe, but what various groups of tithing members could accomplish.

The chart does not state that 2 per cent. of our membership have incomes of $5,000, or that 4 per cent. have incomes of $2,500, etc. The probability is that a very much larger per cent. have these incomes.

If all professing Christians were to recognize the sovereignty of God; that he is the rightful owner of all things; and would acknowledge their stewardship by setting apart the tithe, the work as undertaken by the Interchurch World Movement would be but a small part of what could be accomplished in meeting world needs.

ONE IN TWENTY-THREE

If one out of each 23 members of the Protestant churches of the U. S. has an income equal to the average wage of the bricklayer, $6.25 per day,

AND TITHES IT

THE TITHE WOULD PAY THE TOTAL LOCAL AND BENEVOLENT CHURCH BUDGET AS PER 1918

ONE IN ELEVEN

If one out of 11 members has an income equal to the average wage of the hod carrier, $3.27 per day,

AND TITHES IT

THE TITHE WOULD PAY
THE TOTAL CHURCH BUDGET AS PER 1918
WITH A MARGIN OF $21,897,196

ONE IN EIGHT

If one out of 8 members has an income equal to the average wage of the teamster, $2.20 per day,

AND TITHES IT

THE TITHE WOULD PAY THE TOTAL CHURCH BUDGET AS PER 1918

ONE IN FIVE

If one out of 5 members has an income equal to the average wage of the waitress, $1.42 per day,

AND TITHES IT

THE TITHE WOULD PAY THE TOTAL CHURCH BUDGET AS PER 1918 WITH A MARGIN OF

$9,767,342

ONE IN TWO

If one-half the registered members of the Protestant Christian churches gave an amount equal to the tithe of the wage of the Alabama waitress, all church expenses as per 1918 would be paid in full with a margin of

$10,681,278

Winnowing Grain

PRIMITIVE methods are still practised in the Far East. They thresh their grain and plow their fields in Palestine today just as they did in the days of our Lord. It is easy to see that their methods are laborious and the consequent results very meagre. Millions of people are living in abject poverty in India. Multitudes have never known during a single day of their lives what it is to have enough to eat.

Here the grain is beaten out with hand flails or with stone rollers drawn by oxen. As seen in the picture the grain is tossed into the air on windy days or poured out from elevated platforms or stools. The chaff is blown away by the wind while the grain falls to the ground to be gathered up by the toiler.

Poverty's Offering

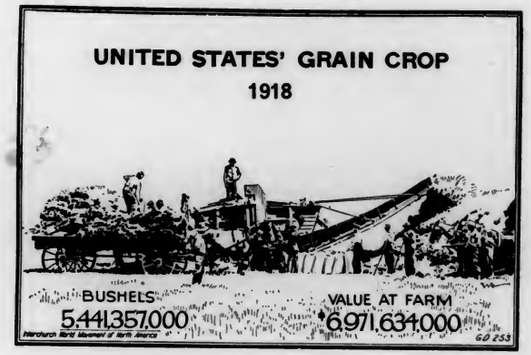
OUT of their poverty they set apart the tithe. These offerings frequently represent more than the tithe and are to be classed with the widow's mite, for she gave her whole living.

In the home of the Christian family in India, so poor that it has no money to give, stands the "vessel of blessing," usually an unglazed earthen jar.

At each meal time the wife and mother puts into this jar a handful of grain taken out of the very living of the family.

On the day of the church meeting this grain is carried to the meeting-place in the man's body belt and is poured out on the collection cloth.

The picture shows the native Christian pouring out his offering of grain which falls upon the cloth spread upon the floor, to be presented to the church as his offering.



The Modern Thresher

IN OPEN contrast with the Far East is this modern thresher. What could not the man who owns the field or the thresher do if he had the "loving loyalty" of the Indian Christian in the preceding picture.

America is rich beyond imagination in all that constitutes national wealth. We are rich in houses and land; in gold and silver; in iron and coal; in cotton and wool and grain. The best of modern facilities are at our command.

The United States grain crop for 1918, corn, wheat, oats, barley, rye, buckwheat and rice, amounted to 5,441,357,000 bushels, valued on the farm at $6,971,634,000.

Compare this method of threshing with the Indian method. Not with flail nor with stone rollers drawn by slow moving oxen, but by thousands of steel-spiked cylinders, 18 to 40 inches in diameter, and 36 to 66 inches long; driven by power plants of 6 to 25 horse power and with a capacity of 60 to 200 bushels an hour.

The Grain Tithe

ON THE supposition that the Protestant churches of the United States had their pro rata share of the nation's grain crop and that they should tithe it, the tithe of this grain alone would equal 70 per cent. of the total expenses, local and benevolent, of the givings of Protestant Christianity for the year 1918.

God is the owner of all things. It is he who sends the rain and the sun. When we make offerings unto him of money and service, he will not fail in the fulfillment of his promise.

When Christian people come to set apart tithes and offerings of the product of the fields, forests and mines; when the profits of factories, shops, banks and stores, and when wages and salaries are all, according to our prosperity, brought into the storehouse, then the promised blessing such as there will not be room enough to contain, will be poured out upon the church at home, and a new thrill of life will be sent round the world.

A Soldier's Estimate

of the

Interchurch World Movement

A SERGEANT in the 150th Field Artillery of the famous Rainbow Division, who spent twenty-two months in France and was in all the big drives where Americans took part, writes from Denver University to his father in New York:

"Truly, the churches of the world are awakening to their great opportunity.

"This Interchurch Movement is the biggest thing in the world today.

"In the church and in a broad Christianity lies the solution of the present unrest.

"This unrest centers, I think, in the individual, and the church must center its efforts to appeal to the individual."

TOPICAL INDEX

See special index for "A Statistical Mirror" following this index

Page

ARMENIA
—massacres in. . . . 78
—orphans in . . . 77

CASTE
—curse of, in India . . . 100

CHILD LABOR . . . 41

CHILD MARRIAGE . . . 35
—in India. . . . 104
(*See also "Women"*)

COOPERATION
—effect of, in Mexico. . . . 75
—in Japan . . . 149
—in Korea . . . 152
—in Latin America. . . . 74
—in the Philippines . . . 118
—in Syria and Palestine . . . 85

DIVORCES
—in the Balkans. . . . 66
—in India. . . . 104
—in Japan . . . 148
—in Persia . . . 83
—in Turkey. . . . 80

EDUCATION
—expenditure on. . . . 30
—in Latin America. . . . 71
(*See also "Schools"*)

FOREIGN MISSIONARY SOCIETIES
—of Continental Europe . . . 67

HEALTH CONDITIONS
—in Africa . . . 93
—in China . . . 136
—in India. . . . 106
—in Japan . . . 148
—in Korea . . . 151
—in Latin America. . . . 71
—in Malaysia . . . 129
—in Oceania . . . 121
—in the Philippines . . . 117
—in Turkey. . . . 80

HIGH COST OF LIVING . . . 20
—in India. . . . 102
—in Japan . . . 145

ILLITERACY . . . 26
—in Africa . . . 94
—in the Balkans. . . . 66
—in China . . . 136
—in India. . . . 103
—in Latin America. . . . 71
—in Malaysia . . . 129
—in Persia . . . 83

Page

ILLITERACY—*Continued*
—in the Philippines . . . 117
—in Russia . . . 64
—in Turkey and Armenia. . . . 79

INFANT MORTALITY
—rate of . . . 23
—in Africa . . . 93
—in India. . . . 106
—in the Philippines . . . 117
(*See also "Health"*)

KOREA
—Japanese rule in . . . 152

LANGUAGES . . . 32
—number of, in non-Christian world . . . 34
—in India. . . . 100

LEPROSY . . . 22
(*See also "Health" and "Unfit"*)

LITERATURE
—in Africa . . . 95
—in China . . . 139
—in India. . . . 108
—in Indo-China peninsula . . . 125
—in Japan . . . 147
—in Latin America. . . . 71
—in Malaysia . . . 130
—in Oceania . . . 122
—missionaries needed for publication and distribution of . . . 33

MASSACRES
—in Armenia . . . 78

MEDICAL MISSIONARIES . . . 25
—in Africa . . . 94
—in Arabia . . . 87
—in Central Asia . . . 112
—in China . . . 137
—in India. . . . 106
—in Malaysia . . . 129
—in Persia . . . 82
(*See also "Health"*)

MEDICAL SCHOOLS
(*See "Health"*)

MISSIONARIES
—furnished by Europe, as compared with United States . . . 53
—in foreign fields . . . 44
—needed for evangelistic work. . . . 50
—needed for Africa . . . 98
—needed for China. . . . 142
—needed for India . . . 110
—needed for Japan. . . . 153

Page

MISSIONARIES—*Continued*
—needed for Latin America 76
—needed for the Near East 88
—needed for the Philippines 119
—needed for Southeastern Asia 131

PHILIPPINES
—America's example in the 113

PLAGUE CENTERS 22
—in Central Asia 111
(*See also "Health"*)

PROTESTANT
—church members 43
—forces. 15

PROTESTANTISM
—in Europe 53
—in Turkey 80

PROTESTANTS
—in Africa 95
—in Albania 65
—in Austria 59
—in Baltic Provinces 60
—in Belgium 56
—in Bulgaria 65
—in China 139
—in Czecho-Slovakia 60
—in Denmark 55
—in France and Alsace-Lorraine 56
—in Germany 59
—in Greece 65
—in Finland 55
—in Holland 56
—in Hungary 60
—in India. 107
—in Indo-China peninsula 126
—in Italy 56
—in Japan 149
—in Jugo-Slavia 65
—in Korea 152
—in Latin America. 69
—in Norway 55
—in Persia 84
—in the Philippines 118
—in Poland 60
—in Portugal 56
—in Roumania 65
—in Russia 62
—in Spain 56
—in Sweden 55
—in Switzerland 59

RELIGIONS
—of China 140
—of India. 99
—of Japan 148
—of Russia 62
—of the world 44

SCHOOLS
—enrolment in, at outbreak of war 41

Page

SCHOOLS—*Continued*
—in Africa 94
—in Arabia 87
—in Armenia 79
—in the Balkans 66
—in China 135
—in India. 103
—in Indo-China peninsula 125
—in Japan 147
—in Korea 151
—in Malaysia 129
—in Mexico 73
—in Oceania 122
—in Mesopotamia 88
—in Persia 83
—in the Philippines 117
—in Syria and Palestine 85
—in Turkey 79
(*See also "Education"*)

SOVIET GOVERNMENT
—attitude toward church in Russia 64

STATE CHURCH
—in Europe 54

TEACHERS
—need of 27
(*See also "Schools"*)

UNFIT
—the (beggars, lepers, blind and other defectives) 24
—in China 137
—in India. 106
—in Latin America. 72
—in Persia 83
(*See also "Health"*)

UNOCCUPIED FIELDS 48
—greatest stretch of, in the world 73
—in Africa 95
—in China 132
—in Indo-China peninsula 126
—in Japan 149
—in the Philippines 119
—in Malaysia 128

VICE
—in Africa 90
—in Japan 146
—in Korea 151
—in Latin America. 72
—in Persia 83
—in Turkey 80

WAGES 20
—in India. 102
—in Japan 145

WOMEN
—in factories 36
—in the Balkans 66
—in China 136
—in India. 104

Page

WOMEN—*Continued*
—in Indo-China 126
—in Japan 145
—in Korea 152
—in Malaysia 129
—in Oceania 122
—in Persia 83
—in the Philippines 117
—in Siam 125
—in Turkey 80

Page

Y. M. C. A.
—in China 139
—in Czecho-Slovakia 60
—in India. 101
—in Japan 147
—in Latin America. 71
—in Poland 61

Y. W. C. A.
—in Japan 148

A STATISTICAL MIRROR

Page

BENEVOLENCE OFFERINGS PER MEMBER 198

CHURCH MEMBERSHIP IN U. S. (1918) 168
—of the future, the 173
—expenses, per capita totals 184
—the latent 192
—the developed 194
—records (local) 199

COST OF LIVING, INCREASED, PASTORAL SUPPORT 183

DEVELOPED CHURCH, THE 194

EVERYTHING EXCEPT THE KINGDOM 204

EXPENSES, TOTAL CHURCH (per capita) 186

FEEDERS, MEMBERSHIP 174

FUTURE, THE CHURCH OF THE 173

FORWARD MOVEMENTS 188

GRAIN CROP OF 1918 (pro rata share) 217
—tithe, the 217

MEMBERSHIP, CHURCH, IN UNITED STATES (1918) 168
—feeders 172
—record (M. E. Church) 172
—record (Presbyterian Church, U. S. A.) . . 175
—church, and total expenses 184
—unrelated 193
—related 195

MINISTERIAL SUPPORT 180
—support, per capita 182
—salary 181
—salary practically unchanged 183

METHODIST EPISCOPAL CHURCH (Record 1915-18) 196

OFFERINGS AND PLEDGES 189

ONE BILLION DOLLARS PER YEAR 190

OFFERINGS AND BENEVOLENCE (per member) . . 198

ONE IN TWENTY-THREE 209

ONE IN ELEVEN 210

Page

ONE IN EIGHT 211

ONE IN FIVE 212

ONE IN TWO 213

PER CENT. RECORD, PRESBYTERIAN CHURCH, U. S. A. 178
—Methodist Episcopal Church 179

PROSPERITY'S RECOGNITION, (M. E. Church) . . 182

PASTORAL SUPPORT AND COST OF LIVING . . . 183

PLEDGES, OFFERINGS AND 188

PRESBYTERIAN CHURCH (record 1916-19) 196

POVERTY'S OFFERING 215

QUIET HOUR, FOR THE 205

RELIGIOUS BODIES IN U. S.; TWO HUNDRED AND ONE 169

RELIGIONS OF THE WORLD 171

RELATED MEMBERSHIP, A 195

"RETURN UNTO ME" 207

SUPPORT, MINISTERIAL 180

STATISTICAL DIFFICULTIES 201
—poor copy 201
—errors, common types of 202
—errors, a page of 203

TAKING THE WORLD 170

TITHE, THE GRAIN 217

TITHES 208

UNRELATED MEMBERSHIP, AN 193

VALLEY OF DRY BONES, THE 207

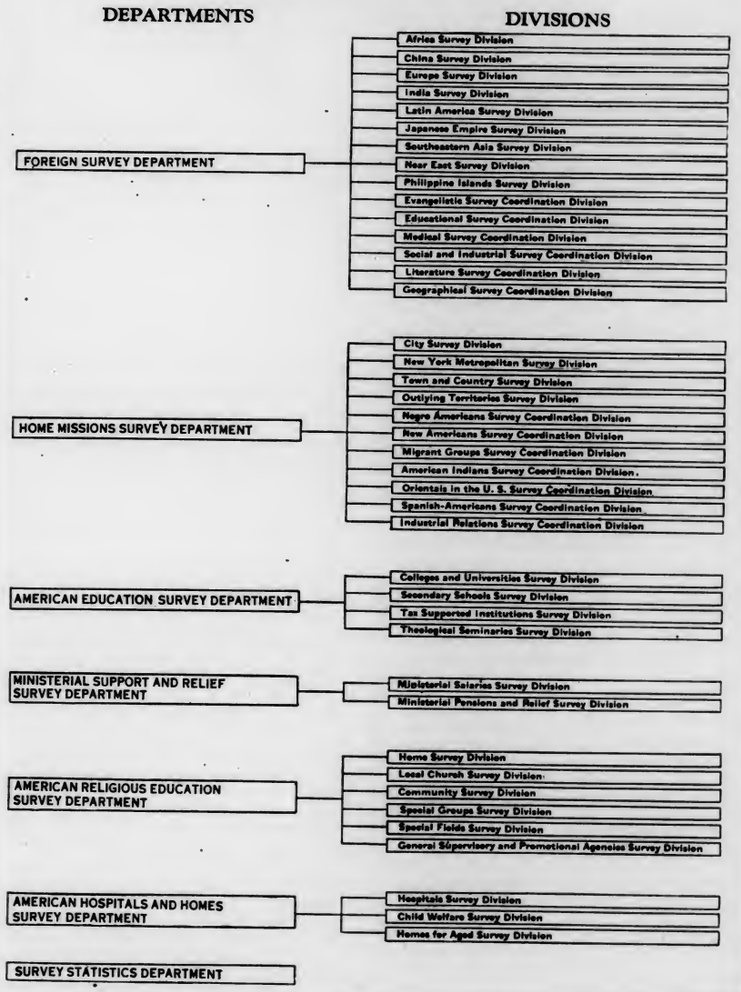
WEALTH, PER CAPITA 182

WHAT IF—? 208

WINNOWING GRAIN 214

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

DIVISIONAL ORGANIZATION OF THE SURVEY DEPARTMENTS



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